

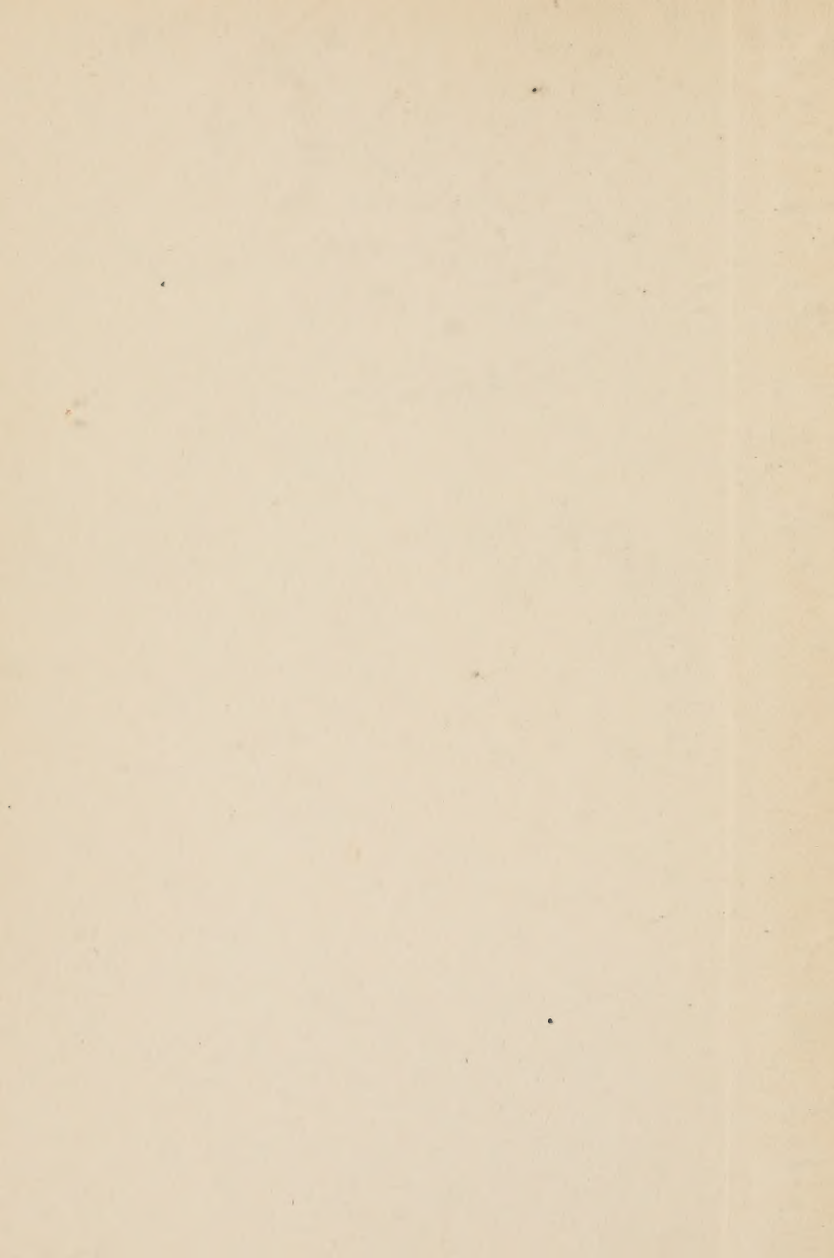
GREEK


DIALECTS

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COLLEGE SERIES OF GREEK AUTHORS

EDITED UNDER THE SUPERVISION OF

JOHN WILLIAMS WHITE AND CHARLES BURTON GULICK

# INTRODUCTION TO THE STUDY OF THE GREEK DIALECTS

GRAMMAR  
SELECTED INSCRIPTIONS  
GLOSSARY

BY

CARL DARLING BUCK

PROFESSOR OF SANSKRIT AND INDO-EUROPEAN COMPARATIVE PHILOLOGY  
IN THE UNIVERSITY OF CHICAGO

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TO  
THE MEMORY OF  
THOMAS DAY SEYMOUR





## PREFACE

The aim of this work is to furnish in concise form the essential material for an introductory study of the Greek dialects. Hitherto there has been no single volume intended to fulfill the requirements of college and graduate students who wish to gain a first-hand knowledge of Greek dialects, whether for a better understanding of historical Greek grammar, or for a greater appreciation of the variety of speech in the Greek world, only half suspected from the few dialects employed in literature, or as a substantial foundation for a critical study of these literary dialects, or merely for the ability to handle intelligently the numerous dialect inscriptions which are important in the investigation of Greek institutions.

It is now more than ten years since the author formed the plan of publishing a brief collection of Greek dialect inscriptions with explanatory notes for the use of students, and made a selection for this purpose. At that time Cauer's *Delectus inscriptionum Graecarum* (2d ed. 1883), which proved useful for many years, had already ceased to be a representative collection of dialect inscriptions. In the case of several dialects the material there given was quite overshadowed in importance by the discoveries of recent years. In the meantime this situation has been relieved by the publication of Solmsen's *Inscriptiones Graecae ad illustrandas dialectos selectae*. But another need, which it was equally a part of the plan to supply, namely of more explanatory matter for the assistance of beginners in the subject, has remained unfilled up to the present time, though here again in the meantime a book has been announced as in preparation (Thumb's *Handbuch der griechischen Dialekte*) which presumably aims to serve the same purpose as the present one.

With regard to the explanatory matter, the first plan was to accompany the inscriptions not only by exegetical, but also by rather full grammatical notes, with references to the grammars where the

peculiarity in question was treated as a whole. But the desire to include all that was most essential to the student in this single volume led to the expansion of the introduction into a concise "Grammar of the Dialects," and the author has come to believe that this may prove to be the most useful part of the work. Without it the student would be forced at every turn to consult either the larger Greek Grammars, where, naturally, the dialectic peculiarities are not sifted out from the discussion of the usual literary forms, or else the various grammars of special dialects. For, since Ahrens, the works devoted to the Greek dialects, aside from discussions of special topics, have consisted in separate grammars of a single dialect or, at the most, of a single group of dialects. Some of the advantages which this latter method undoubtedly possesses we have aimed to preserve by means of the Summaries (pp. 129-153).

Highly important as are the dialects for the comparative study of the Greek language, this Grammar is distinctly not intended as a manual of comparative Greek grammar. It restricts itself to the discussion of matters in which dialectic differences are to be observed, and the comparisons are almost wholly within Greek itself. Furthermore, the desired brevity could be secured only by eliminating almost wholly any detailed discussion of disputed points and citation of the views of others, whether in agreement or in opposition to those adopted in the text. Some notes and references are added in the Appendix, but even these are kept within narrow limits. Several of these references are to articles which have appeared since the printing of the Grammar, which began in September 1908, was completed.

Especial pains have been taken to define as precisely as possible the dialectic distribution of the several peculiarities, and it is believed that, though briefly stated and without exhaustive lists of examples, fuller information of this kind has been brought together than is to be found in any other general work. But, as the most competent critics will also be the first to admit, no one can be safe from the danger of having overlooked some stray occurrence of a given peculiarity in the vast and still much scattered material; and, furthermore, such statements of distribution are subject to the need of continual revision in the light of the constantly appearing new material.

The reasons for not attempting in the Grammar a fuller account of the peculiarities exhibited by our literary texts in dialect are set forth on p. 14.

The Selected Inscriptions show such a noticeable degree of coincidence with the selection made by Solmsen, in the work cited above, that it is perhaps well to state expressly that this is not the result of having simply adopted a large part of his selections with some additions, as it might appear, but of an independent selection, made some years before the appearance of his work, and, except for some necessary reduction, adhered to with probably not over half a dozen substitutions. For a brief collection the choice of the most representative inscriptions from a time when the dialects are comparatively unmixed is fairly clear. The later inscriptions with their various types of dialect mixture are of great interest, and some few examples of these have been included. But to represent this phase adequately is possible only in a much more comprehensive collection.

The transcription employed is also identical with that used by Solmsen in his second edition, but this again is the result of long-settled conviction that this system, as used for example by Baumeck in his *Inscripfen von Gortyn* (1885) and his edition of the Delphian inscriptions (1891), is the one best adapted for a work of this kind.

The brevity of the notes is justified by the assistance given in other parts of the book. If, before beginning the inscriptions of a given dialect, the student familiarizes himself with its main characteristics by the help of the Summaries (180-273), he will not feel the need of a comment or reference for a form that, from the point of view of the dialect in question, has nothing abnormal about it. Furthermore, the Glossary makes it unnecessary to comment on many individual words. Detailed discussion of the problems of chronology, constitutional antiquities, etc. which are involved in many of the inscriptions is not called for in a work the principal aim of which is linguistic.

It is sometimes advisable for a student to depart from the order in which the inscriptions are given, and to begin his study of a dialect with one of the later inscriptions, e.g. in Arcadian to read first no. 18, leaving until later the more difficult nos. 16, 17.

The Glossary and Index, besides serving as an index to the Grammar, is intended to include all words occurring in the Selected Inscriptions which are not to be found in Liddell and Scott, or exhibit unusual meanings.

Some time after this book was first planned, I learned that the editors of the College Series had already arranged for a volume dealing with the monuments, inscriptional and literary, which represent the different dialects of Greece, by Professor H. W. Smyth. But, finding that Professor Smyth, because of other interests, was quite willing to relinquish the task, the editors invited me to contribute my contemplated work to the Series. The late Professor Seymour, under whom more than twenty years ago I had read my first dialect inscriptions, gave me valuable counsel on the general plan, and before his lamented death read over a large part of my manuscript. I am also under obligation to Professor Gulick for the great care with which he has read the proofs and for important suggestions. The proofreading in the office of the publishers has been so notably accurate and scholarly that I cannot omit to express my appreciation of it.

C. D. B.

CHICAGO, NOVEMBER 1909



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## ABBREVIATIONS

The following abbreviations are employed for languages, dialects, and local sources of the forms quoted.

Acarn. = Acarnanian	Germ. = German
Ach. = Achæan	Gortyn. = Gortynian
Aegin. = Aeginetan	Heracl. = Heracleean
Aetol. = Aetolian	Herm. = of Hermione
Agrig. = of Agrigentum	Ion. = Ionic
Amorg. = of Amorgos	Lac. = Laconian
And. = of Andania	Lat. = Latin
Arc. = Arcadian	Lesb. = Lesbian
Arc.-Cypr. = Arcado-Cyprian	Loer. = Locrian
Arg. = Argive (of Argos)	Mant. = Mantinean
Argol. = Argolic (of Argolis)	Meg. = Megarian
Astyp. = of Astypalaea	Mel. = of Melos
Att. = Attic	Mess. = Messenian
Att.-Ion. = Attic-Ionic	Mil. = of Miletus
Av. or Avest. = Avestan	Mycen. = of Mycene
Boeot. = Boeotian	Nisyr. = of Nisyros
Calymn. = of Calymna	N.W.Grk. = Northwest Greek
Carpath. = of Carpathus	Olynth. = of Olynthus
Chalced. = of Chalcedon	Orop. = of Oropus
Chalcid. = Chalcidian	Pamph. = Pamphylian
Cnid. = Cnidian	Phoc. = Phocian
Coreyr. = Coreyraean	Rheg. = of Rhegium
Corinth. = Corinthian	Rhod. = Rhodian
Cret. = Cretan	Selin. = of Selinus
Cypr. = Cyprian	Sicil. = Sicilian
Cyren. = of Cyrene	Sicyon. = Sicyonian
Delph. = Delphian	Skt. = Sanskrit
Dodon. = of Dodona	Stir. = of Stiris
Dor. = Doric	Styr. = of Styra
El. = Elean	Sybar. = of Sybaris
Eng. = English	Syrac. = Syracusan
Ephes. = Ephesian	Teg. = Tegan
Epid. = Epidaurian	Thas. = of Thasos
Epir. = Epirotan	Ther. = Theran
Eretr. = Eretrian	Thess. = Thessalian
Eub. = Eubœan	Troezen. = of Troezen

In abbreviating the names of Greek authors and of their works, Liddell and Scott's list has been generally followed. Note also the more general gram. = grammatical (forms quoted from the ancient grammarians), and lit. = literary (forms quoted from the literary dialects without mention of the individual authors).

For abbreviations of modern works of reference, see under the Bibliography, pp. 281 ff.

Other abbreviations which are occasionally employed will be readily understood, as cpd. = compound, dat. = dative, inv. = imperative, l. = line, pl. = plural, sg. = singular, subj. = subjunctive.



# PART I: GRAMMAR OF THE DIALECTS

## INTRODUCTION

### CLASSIFICATION AND INTERRELATION OF THE DIALECTS <sup>1</sup>

1. When the ancient grammarians spoke of the four dialects of Greece — Attic, Ionic, Aeolic, and Doric, to which some added the *κοινή* as a fifth — they had in mind solely the literary dialects, which furnished the occasion and object of their study. But these literary dialects represent only a few of the many forms of speech current in Greece, most of which play no part whatever in literature, and, apart from some scattered glosses, would be entirely unknown to us were it not for the wealth of inscriptions which the soil of Greece has yielded in modern times.

The existence of Ionic, Aeolic, and Doric elements in the people and speech of Greece is an undoubted fact of Greek history, and one of first importance to an understanding of the dialect relations. But there is no warrant, either in the earlier Greek tradition or in the linguistic evidence, for making this an all-inclusive classification. These three elements were precipitated, as it were, on the coast of Asia Minor, where their juxtaposition gave rise to the historical recognition of the distinction. And as the Ionians, Aeolians, and Dorians of Asia Minor were colonists from Greece proper, it was a natural and proper inference of the historians that they reflected ethnic divisions which also existed, or had once existed, in

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<sup>1</sup> See also the Summaries of Characteristics, 180-273, and Charts I and Ia at the end of the book.

the mother country.<sup>1</sup> As to who were the Dorians of Greece proper there was of course no mystery. They formed a well-defined group throughout the historical period, and the tradition that they came originally from the Northwest is completely borne out by the close relationship of the Doric and Northwest Greek dialects (see below). That the Ionians were akin to the inhabitants of Attica was an accepted fact in Greek history, and the Athenians are called Ionic both in Herodotus (e.g. 1.56) and Thucydides (6.82, 7.57). The linguistic evidence is equally unmistakable. The only uncertainty here is as to the extent of territory which was once Ionic. There are various accounts according to which Ionians once occupied the southern shore of the Corinthian gulf, the later Achaea (e.g. Hdt. 1.145-146, 7.94), Megara (e.g. Strabo 9.392), Epidaurus (e.g. Paus. 2.26.2), and Cynuria (Hdt. 8.73). If these accounts in themselves are of questionable value, yet we cannot doubt that the Ionians before the migration were not confined to Attica. The close relations of Epidaurus and Troezen with Athens, in cult and legend, are significant for the Argolic Acte, and it is reasonable to assume that at least the entire shore of the Saronic gulf was once Ionic.<sup>2</sup>

The affinities of the Aeolians were more obscure, for theirs was the earliest migration to Asia Minor, the most remote from the historical period. But Thessaly was the scene of their favorite legends, the home of Achilles, as also of their eponymous hero Aeolus, and many of their place-names had their counterpart in Thessaly. In Herodotus we find the tradition that the Thessalians of the historical period were invaders from the west who occupied

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<sup>1</sup> It is equally natural, and quite justifiable as a matter of convenience, to apply the same names to these earlier divisions. That the *name* Ionian, for example, did not gain its current application on the mainland, but in the east, is of no consequence. Such generic terms are everywhere of gradual growth.

<sup>2</sup> That is, in a period contemporaneous with the Aeolic and Achaeian occupation of other parts of Greece (see below). Of a still remoter period the view has been advanced that the Ionians formed the first wave of Greek migration, were in fact the much-discussed Pelasgians, and for a time occupied also the territory which with the next wave of migration became Aeolic or Achaeian. This is, naturally, much more problematical.

what had hitherto been an Aeolic land,<sup>1</sup> and with this the linguistic evidence is in perfect accord. For Thessalian is of all dialects the most closely related to Lesbian, and at the same time shares in some of the characteristics of the West Greek dialects, this admixture of West Greek elements being somewhat stronger in Thessaliotis than in Pelasgiotis. See 201, 202, 210, and Chart I. The Boeotians also are called Aeolians by Thucydides,<sup>2</sup> and the Boeotian dialect is, next to Thessalian, the most closely related to Lesbian. These three have several notable characteristics in common (see 201 and Chart I), and are known as the Aeolic dialects. But in Boeotian there is an even stronger admixture of West Greek elements than in Thessalian (see 217 and Chart I), the historical explanation of which must be the same. If we credit the statement of Thucydides that the Boeotian invaders were from Arne, whence they had been driven by the Thessalians;<sup>3</sup> we should recognize in these Boeotians, not a part of the old Aeolic population of Thessaly, but a tribe of West Greek invaders from Epirus (cf. Mt. Boeon), like the Thessalians who forced them onward. The Aeolic element is to be ascribed rather to the tribes, or some of them, comprising the early stratum, as for example the Minyans of Orchomenos. However obscure such details may be, the evidence is perfectly clear that both Boeotia and Thessaly were once Aeolic, but were overrun by West Greek tribes which adopted the speech of the earlier inhabitants in greater or less degree.

It is a natural presumption, of which there are some specific indications, that not only Thessaly and Boeotia but the intermediate lands of Phocis and Locris, and even southern Aetolia — in fact

<sup>1</sup> Hdt. 7.176 *ἐπεὶ Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκήσοντες γῆν τὴν Αἰολίδα, τὴν περ νῦν ἐκτέαται.*

<sup>2</sup> Thuc. 7.57 οὗτοι δὲ Αἰολῆς Αἰολεῖσι τοῖς κτίσασι Βοιωτοῖς τοῖς μετὰ Συρακοσίων κατ' ἀνάγκην ἐμάχοντο, i.e. the Aeolians of Methymna, Tenedos, etc., were compelled to fight against the Aeolians who founded these cities, namely the Boeotians; id. 3.2 Βοιωτῶν ξυγγενῶν ὄντων (of the Lesbians).

<sup>3</sup> Thuc. 1.12 Βοιωτοὶ τε γὰρ οἱ νῦν ἐξηκοστῷ ἔτει μετὰ Ἰλίου ἄλωσιν ἐξ Ἀργεῖς ἀναστάντες ὑπὸ Θεσσαλῶν τὴν νῦν Βοιωτίαν, πρότερον δὲ Καδμεύων γῆν καλομένην ἔκειραν.

all that portion of Greece north of Attica which plays a rôle in the legends of early Greece — was once Aeolic. Phocaea in Asia Minor, which, though later Ionic, surely belonged originally to the strip of Aeolic colonies, was believed to be a colony of Phocis, and in the dialect of Phocis there are actually some relics of Aeolic speech, as the dative plural of consonant stems in *-εσσι* (107.3), which is also found in eastern Locris. As for southern Aetolia, the region of Calydon and Pleuron was once called Aeolis according to Thucydides,<sup>1</sup> and the probability is that the Aetolians of the Homeric period were Aeolic, though their name was taken by the later, West Greek, invaders. The Aetolian occupation of Elis was an accepted tradition, and the existence of an Aeolic element in the dialect of Elis, like the dative plural in *-εσσι*, may be brought into connection with this if we assume that while the invaders were Aetolians in the later sense, that is West Greek, as Elean is distinctly a West Greek dialect, they had nevertheless adopted certain characteristics of the earlier Aeolic Aetolian and brought them to Elis. Corinth was also once occupied by Aeolians according to Thucydides,<sup>2</sup> and it is a noteworthy fact that the dative plural in *-εσσι*, which is unknown in other Doric dialects, is found in various Corinthian colonies (107.3).

But we have passed beyond the limits within which the term Aeolic, or in general the division into Ionic, Doric, and Aeolic, can with any propriety be applied to the peoples and dialects of the historical period. It is only in Strabo that these three groups are made into an all-inclusive system of classification, by means of an unwarranted extension of Aeolic to include everything that is not Ionic or Doric. And yet it is, unfortunately, this statement of Strabo's,<sup>3</sup> the error of which has long since been recognized, that

<sup>1</sup> Thuc. 3.102 *ἐς τὴν Αἰολίδα τὴν νῦν καλουμένην Καλυδῶνα καὶ Πλευρῶνα.*

<sup>2</sup> Thuc. 4. 42 *ὑπὲρ οὗ ὁ Σολύγειος λόφος ἐστίν, ἐφ' ᾧν Δωριῆς τὸ πάλαι ἰδρυθέντες τοῖς ἐν τῇ πόλει Κορινθίοις ἐπολέμουν, οὓσιν Αἰολεῦσι.*

<sup>3</sup> Strabo 8.333 *πάντες γὰρ οἱ ἐκτὸς Ἰσθμοῦ πλὴν Ἀθηναίων καὶ Μεγαρέων καὶ τῶν περὶ τὸν Παρνασσὸν Δωριέων καὶ νῦν ἔτι Αἰολεῖς καλοῦνται. . . . καὶ οἱ ἐντὸς (sc. Ἰσθμοῦ) Αἰολεῖς πρότερον ἦσαν, εἰτ' ἐμίχθησαν, Ἰώνων μὲν ἐκ τῆς Ἀττικῆς τὸν Αἰγιαλὸν κατασχόντων, τῶν δ' Ἑρακλειδῶν τοὺς Δωριέας καταγαγόντων. . . . οἱ μὲν οὖν Ἴωνες ἐξέπεσον*

has often been taken as representative of ancient tradition and still colors, in the literal sense, our maps of ancient Greece. The historical Phocians, Locrians, Aetolians, etc., were not, as Strabo's statement implies, called Aeolic. Neither in Herodotus, Thucydides, nor any early writer, are they ever brought under any one of the three groups. Their dialects, with that of Elis, which Strabo also calls Aeolic, all of which may be conveniently designated the Northwest Greek dialects, are, in spite of some few traces of Aeolic as mentioned above, most closely related to the Doric dialects. There is scarcely one of the general characteristics common to the Doric dialects in which they do not share, though they also have certain peculiarities of their own. See 223 with *a*, 226, and Chart I. If we were to classify them under any one of the three groups, it is unquestionably Doric to which they have the best claim, and if Strabo and our maps so classed them there would be no very serious objection. Indeed modern scholars do often class them under "Doric in the wider sense," calling them then specifically "North Doric." But on the whole it seems preferable to retain the term Doric in its historical application and employ West Greek as the comprehensive term to include the Northwest Greek dialects and the Doric proper.

In fact the most fundamental division of the Greek dialects is that into these West Greek and the East Greek dialects, the terms referring to their location prior to the great migrations. The East Greek are the "Old Hellenic" dialects, that is those employed by the peoples who held the stage almost exclusively in the period represented by the Homeric poems, when the West Greek peoples remained in obscurity in the northwest. To the East Greek division belong the Ionic and Aeolic groups, though, of the latter, Thessalian and Boeotian, as explained above, are mixed dialects belonging in

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*πάλιν ταχέως ὑπὸ Ἀχαιῶν, Αἰολικοῦ ἔθους· ἐλείβεθ' δ' ἐν τῇ Πελοποννήσῳ τὰ δὲ ἰθὺς, τὸ τε Αἰολικὸν καὶ τὸ Δωρικόν. ὅσοι μὲν οὖν ἦττον τοῖς Δωριεῦσιν ἐπεπλέκοντο, καθάπερ συνέβη τοῖς τε Ἀρκάσι καὶ τοῖς Ἥλαιοις, . . . οὗτοι αἰολιστὶ δὲ λέγονταν, αἱ δ' ἄλλα μὲν ἢ τινι ἐχρήσαντο ἐξ ἀμφοῖν, οἱ μὲν μᾶλλον οἱ δ' ἦττον αἰολίζοντες.*



part also in the West Greek division. And to East Greek belongs also another group, the Arcado-Cyprian.

No two dialects, not even Attic and Ionic, belong together more obviously than do those of Arcadia and the distant Cyprus. They share in a number of notable peculiarities which are unknown elsewhere. See 189 and Chart I. This is to be accounted for by the fact that Cyprus was colonized, not necessarily or probably from Arcadia itself, as tradition states, but from the Peloponnesian coast, at a time when its speech was like that which in Arcadia survived the Doric migration. This group represents, beyond question, the pre-Doric speech of most of the Peloponnesus, whatever we choose to call it. The term Achaean is used in so many different senses<sup>1</sup> that it might be well to avoid it entirely. But it is convenient to apply it to this group, which actually has the best claim to it, whenever the need is felt of some other term than Arcado-Cyprian, which, while describing accurately what is left of the group in the historical period, is strikingly infelicitous when applied to prehistoric times. The relations of this group to the others of the East Greek division, especially Aeolic, are the most difficult to interpret historically. Strabo, of course, calls the Arcadians Aeolic, but without warrant in earlier usage. For example, Thucydides, in describing the forces engaged at Syracuse (7.57), makes the most of the distinction between Ionic, Doric, and Aeolic nations, but does not class the Arcadians with any one of these. Yet the Arcadian and Cyprian dialects show notable resemblances to the Aeolic dialects which cannot be accidental (see 190.3-6 and Chart I), and some would class them all together under the head of "Aeolic in the widest sense" or "Achaean" (Aeolic in the usual sense then appearing as "North Achaean"). On the other hand, many of the characteristics common to the Aeolic dialects are lacking,

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<sup>1</sup> "Achaean" is applied by some to a supposed stratum intermediate between that which survived in Arcado-Cyprian and the later Doric. But there is no good evidence, either linguistic or otherwise, that any such intermediate stratum ever existed.

and there are certain points of agreement with Attic-Ionic (see 190.1, 193.2,3, and Chart I). One may surmise that the latter, which are in part confined to Arcadian, are due to contact with Ionians on the coast of the Peloponnesus (see above, p. 2), and that the connections with Aeolic are earlier and more fundamental, reflecting a period of geographical continuity with Aeolic peoples somewhere in Northern Greece. But that brings us before the "mystery of the Achaeans," that most difficult problem of the relation between the Achaeans of the Phthiotis and the pre-Doric Achaeans of the Peloponnesus, and of those again to the historical Achaeans on the Corinthian Gulf, whose dialect is West Greek. Conservative procedure here consists in recognizing Arcado-Cyprian, or Achaean, as a distinct group intermediate between Aeolic and Attic-Ionic, and conceding that the precise historical background of their interrelations is hopelessly obscure. Arcadian shows some few West Greek peculiarities which we may properly attribute to the influence of the surrounding Doric dialects in the historical period.

Just as in the Northwest Greek dialects some traces of the former Aeolic speech have survived, as noted above, so it is not surprising to find some traces of Achaean speech in the Doric dialects spoken in lands formerly Achaean. For example, in Laconia Poseidon was worshiped under the name of Ποσειδάν, which recalls Arc. Ποσειδάν, the true Doric form being Ποσειδάν (49.1, 61.5). Here possibly belongs *ἴν* = *ἐν* in some Cretan inscriptions (10). Besides survivals which bear specifically either the Aeolic or the Achaean stamp, there are others of forms which are common to both, and so from the linguistic point of view might be called Aeolic-Achaean, only their provenance leading us to infer either Aeolic or Achaean source (e.g. probably Achaean, *τελεσφορέντες* 157, *πεδά* 137.5, *γροφεύς* etc. 5, 6): or again others which might be called simply East Greek without further differentiation. But, apart from some few striking examples, the question of survival versus accidental agreement or historical borrowing is a very delicate one.



The classification of the dialects is then, in outline, as follows:<sup>1</sup>

West Greek Division	East Greek Division
1. Northwest Greek: Phocian, Locrian, Elean, etc.	1. Attic-Ionic. <span style="float: right; font-style: italic;">- in bottom row</span>
2. Doric: Laconian, Corinthian, Argolic, Cretan, etc.	2. Aeolic: Lesbian, Thessalian, Boeotian.
	3. Arcado-Cyprian or Achæan.

2. The Greek dialects, classified in accordance with the preceding scheme, and with their important subdivisions noted, are the following. For summaries of the characteristics of each, see 180-273.

### EAST GREEK

#### I. THE ATTIC-IONIC GROUP

##### 1. Attic.

##### 2. Ionic.

A. **East Ionic**, or Ionic of Asia Minor. The Ionic cities of the coast of Asia Minor and the adjacent islands, Samos, Chios, etc., together with their colonies, mostly on the Hellespont, Propontis, and Euxine. There are some local varieties, of which the most marked is Chian, containing some Lesbian features.

B. **Central Ionic**, or Ionic of the Cyclades. The Ionic Cyclades, Naxos, Amorgos, Paros with its colony Thasos, Delos, Tenos, Andros, Ceos, etc.

C. **West Ionic**, or **Euboean**. Chalcis (with its colonies in Italy, Sicily, and the Chalcidian peninsula) and the other cities of Euboea. A local dialect with marked characteristics is the Eretrian, seen in the inscriptions of Eretria and Oropus.

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<sup>1</sup> Pamphylian, of which the meager remains permit only a very imperfect knowledge, and which is therefore, barring occasional references, ignored in this book, shows notable affinities on the one hand with Arcado-Cyprian ( $v = o$ ,  $\xi\xi$  with dat., etc.), on the other with West Greek ( $\phi\lambda\kappa\alpha\tau\iota$ ,  $\iota\alpha\rho\acute{o}s$ ,  $\delta\kappa\alpha$ , etc.). As Thessalian and Boeotian represent a mixture of Aeolic and West Greek, so Pamphylian of Achæan and West Greek. Quite probably the earliest colonists were Achæans from the Peloponnesus, later followed by Dorians.

## II. THE ARCADE-CYPRIAN OR ACHAEAN GROUP

1. **Arcadian.** The most important material is from Tegea and Mantinea.

2. **Cyprian.** There are numerous short inscriptions, and one of considerable length, the bronze of Idalium. All are in the Cyprian syllabary.

## III. THE AEOLIC GROUP

1. **Lesbian**, or Asiatic Aeolic.<sup>1</sup> The inscriptional material is fairly extensive, but late. There is nothing approaching the time of the poems of Alcaeus and Sappho, and very little that is older than the Macedonian period. Most of the inscriptions are from the chief cities of Lesbos, but a few are from other islands and towns of the Aeolic mainland.

2. **Thessalian.**<sup>2</sup> Two subdivisions with marked differences are formed by the dialect of Pelasgiotis and that of Thessaliotis, which may be conveniently, if not quite appropriately, designated as East and West Thessalian.

From Phthiotis there is an early Thessalian inscription, but most of the material is from the period of Aetolian domination and in the Northwest Greek *κοινή*. See 279. From Histiaeotis, Perrhaebia, and Magnesia the material is very scanty.

3. **Boeotian.**<sup>2</sup> The material is very extensive, and representative of all the important Boeotian towns, but is meager for the early period.

## WEST GREEK

## IV. THE NORTHWEST GREEK GROUP

1. **Phocian.** A large part of the material, including nearly all that is of an early date, is from Delphi, and is quoted specifically as **Delphian**.

<sup>1</sup> Sometimes called simply Aeolic. But, to avoid confusion with Aeolic in its wider sense, the designation Lesbian is to be preferred in spite of the formal impropriety of applying it to a dialect not restricted to Lesbos. Most of the material is actually from Lesbos.

<sup>2</sup> That Thessalian and Boeotian are only in part Aeolic, in part West Greek, has been explained above, pp. 2, 3.

2. **Locrian.** The early and important inscriptions are from western Locris. From eastern Locris the material is meager and late.

3. **Elean.** All the material, much of which is very early, is from Olympia.

4. The **Northwest Greek** *κοινή*. Employed in Aetolia and other regions under the domination of the Aetolian league. See 279.

NOTE. Only Phocian, Locrian, and Elean are known to us as distinct dialects of this group. Of others which presumably belong here we have practically no material from a time when they retained their individuality. In Aetolia, for example, before the rise of the Northwest Greek *κοινή* there was undoubtedly a distinct Northwest Greek dialect, probably most nearly related to Locrian, but of this pure Aetolian we have no knowledge. Of the speech of Aeniania and Malis previous to the Aetolian domination we have no remains. It is natural to suppose that Northwest Greek dialects were once spoken also in Acarnania and Epirus. But here the influence of the Corinthian colonies was strong from an early period, as shown by the use of the Corinthian alphabet in the few early inscriptions; and in later times, from which nearly all the material dates, the language employed is not the Northwest Greek *κοινή*, but the Doric *κοινή*, like that of the contemporaneous inscriptions of Corecya. See 279. Hence the actual material from Acarnania and Epirus is more properly classified with Corinthian. From Cephallenia and Ithaca we have decrees in the Northwest Greek *κοινή* from the Aetolian period (see 279), but from earlier times not enough to show whether the dialect was Northwest Greek or Doric. From Zacynthus there is almost nothing. The dialect of Achaea (i.e. Peloponnesian Achaea in the historical period) is generally believed to belong to this group. This is probable on general grounds, but there is as yet no adequate linguistic evidence of it. For, apart from the inscriptions of Achaean colonies in Magna Graecia, which, both on account of their meagerness and the mixed elements in the colonization, are indecisive, nearly all the material is from the time of the Achaean league, and this is not in the Northwest Greek *κοινή*, but in the same Doric *κοινή* that was used in Corinth and Sicyon.

## V. THE DORIC GROUP

1. **Laconian and Heracleean.** Laconia and its colonies Tarentum and Heraclea. Heracleean, well known from the Heracleean Tables, has peculiarities of its own, and is treated as a distinct dialect.

2. **Messenian.** There is scarcely any material until a late period, when the dialect is no longer pure.

3. **Megarian.** Megara, and its colonies in Sicily (especially Selinus) and on the Propontis and Bosphorus (as Byzantium, Chalcedon, etc.). Except from Selinus the material is late.

4. **Corinthian.** Corinth, Sicyon, Cleonae, Phlius, and the Corinthian colonies Coreyra (with its own colonies Apollonia and Dyrhachium), Leucas, Anactorium, Ambracia, etc., and, in Sicily, Syracuse with its own colonies. Material from places other than Corinth, though coming under the general head of Corinthian, is generally quoted specifically as Sicyonian, Coreyraean, Syracusan, etc.

5. **Argolic.** Argos, Mycenae, etc., and the cities of the Acte, as Hermione, Troezen, and Epidaurus together with Aegina.<sup>1</sup> Argolic (abbreviated Argol.) is used as the general term, while Argive (Arg.) refers more specifically to the material from Argos (with the Argive Heraeum), as Epidaurian to that from Epidaurus.

6. **Rhodian.** Rhodes (Camirus, Ialysus, Lindus, and the city of Rhodes) with the adjacent small islands (Chalce, etc.) and Carpathus, Telos, and Syme, the settlements on the mainland (the Rhodian Peraea) and Phaselis in Pamphylia, and the Sicilian colonies Gela and Agrigentum (an inscription of Rhegium, though not a Rhodian colony, is in the same dialect). The material is very extensive, but little of it is early.

7. **Coan and Calymnian.** The material is considerable, but not early.

8. The dialects of Cnidus, and of Nisyrus, Anaphe, Astypalaea, and other small islands. The material is late, and insufficient to determine whether any of these should properly be grouped with Rhodian, Coan, or Theran. Nisyrus, for example, was nearly always connected politically with either Cos or Rhodes.

9. **Theran and Melian.** Thera with Cyrene, and Melos. Early inscriptions are numerous, but brief.

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<sup>1</sup> From Aegina there is not much material from the period before the Athenian occupation, but enough to show that the dialect was Argolic (note *laptos* with lenis, 58 b).

10. **Cretan.** This is now the best-known of all the Doric dialects, owing to the very extensive early material, especially from Gortyna. The dialect of Gortyna and other cities of the great central portion of the island is also known more specifically as Central Cretan, to exclude the divergent type seen in the inscriptions, mostly late, from the eastern and western extremities of the island. See 273. But the term Cretan alone is to be understood as referring to this Central Cretan, unless otherwise stated.

### THE DIALECTS IN LITERATURE

3. Of the numerous dialects of Greece a few attained the rank of literary dialects, though for the most part in a mixed and artificial form not corresponding to anything actually spoken at a given time and place. Moreover, in the course of literary development these dialects came to be characteristic of certain classes of literature, and, their rôle once established, the choice of one or the other usually depended upon this factor rather than upon the native dialect of the author.

The literary development of epic songs began with the Aeolians of Asia Minor, whence it passed into the hands of the neighboring Ionians, and the language of Homer, which became the norm of all epic poetry and strongly affected subsequent poetry of all classes, is a mixture of Aeolic and Ionic, — in the main Old Ionic but with the retention of many Aeolic forms, such as *ἄμμες* beside *ἡμεῖς*, genitive singular in *-ᾱο* beside *-εω*, etc. The language of Hesiod is substantially the same, but with some Aeolic forms not used in Homer, also some Boeotian and Doric peculiarities. The elegiac and iambic poets also use the epic dialect with some modifications, not only Ionians like Archilochus, but the Athenian Solon, the Spartan Tyrtaeus, the Megarian Theognis, etc.

Of the melic poets, Alcaeus and Sappho followed very closely their native Lesbian dialect, though not entirely unaffected by epic influence. The language of these and other Lesbian poets was



directly imitated by some later writers, notably by Theocritus in three of his idyls, and contributed an important element to the language of many more, e.g. Anacreon of Teos, who in the main employed his native Ionic (New Ionic), and, in general, to the choral lyric, which was mainly Doric.

The choral lyric was developed among Doric peoples, though under the impulse of Lesbian poets, who we know were welcomed in Sparta, for example, in the seventh century. Its language is Doric, with an admixture of Lesbian and epic forms, no matter whether the poet is a Dorian, or a Boeotian like Pindar, or an Ionian like Simonides and Bacchylides. This Doric, however, is not identical with any specific Doric dialect, but is an artificial composite, showing many of the general Doric characteristics, but with the elimination of local peculiarities. An exception is to be made in the case of Aleman, whose Doric is of a severer type and evidently based upon the Laconian, though also mixed with Lesbian and epic forms.

The earliest prose writers were the Ionic philosophers and historians of the sixth century, and in the fifth century not only Herodotus, but Hippocrates of Cos, a Dorian, wrote in Ionic. In the meantime, with the political and intellectual supremacy of Athens, Attic had become the recognized language of the drama, and before the end of the fifth century was employed in prose also, though the earlier prose writers as Thucydides, like the tragedians, avoided certain Attic peculiarities which were still felt as provincialisms (e.g.  $\tau\tau = \sigma\sigma$ ,  $\rho\rho = \rho\sigma$ ). Henceforth Attic was the language of literary prose.

The dialects mentioned are the only literary dialects known and cultivated throughout the Greek world. But some few others were employed locally. Epicharmus and Sophron wrote in their native Syracusan Doric, as did, later, Archimedes. A form of Doric prose was developed among the Pythagoreans of Magna Graecia, seen in some fragments of Archytas of Tarentum, Philolaus of Croton, and others, though the greater part of the writings of this class are



spurious. The comic poet Rhinthon, from whom the grammarians sometimes quote, used the Doric of Tarentum. The fragments of Corinna of Tanagra, whose fame was scarcely more than local, are in Boeotian, and the Boeotian dialect, as well as Megarian and Laconian, are caricatured by Aristophanes. But the great majority of the dialects play no rôle whatever in literature.

Even for those dialects which are represented, the literary remains must for the most part be regarded as secondary sources, not only because of their artificial character but also because of the corruptions which they have suffered in transmission. Exceptional importance, however, attaches to the language of Homer because of its antiquity, and to the Lesbian of Alcaeus and Sappho because it is relatively pure and much older than the inscriptional material.

NOTE. In the following exposition, dialectic forms from literary and grammatical sources are not infrequently quoted, especially where the inscriptional evidence is slight, as it is, for example, quite naturally, for the personal pronouns. Such forms are sometimes quoted with their specific sources, sometimes simply as literary Doric (lit. Dor.), literary Lesbian (lit. Lesb.), literary Ionic (lit. Ion.), or grammatical (gram.). But a detailed treatment of the dialectic peculiarities observed in our literary texts is so bound up with questions of literary tradition and textual criticism that it is best left to the critical editions of the various authors. It would be impracticable in a work of the present scope, and would, moreover, tend to obscure that more trustworthy picture of the dialects which is gained from inscriptions, and which is so important as a basis for the critical study of the mixed literary forms.

## PHONOLOGY

### THE ALPHABET

4. The numerous differences in the local alphabets, so far as they consist merely in variations of the forms of the letters, need not be discussed here, important as they are to the epigraphist in deciding the age and source of inscriptions. But certain points in the use of the alphabet and its development as a means of expressing the Greek sounds should be noted.

1. In the most primitive type of the Greek alphabet, as it is seen in the earliest inscriptions of Crete, Thera, and Melos, the non-Phoenician signs  $\Phi$ ,  $X$ ,  $\Psi$  have not yet been introduced, and the  $\Xi$  is not in use. The sounds of  $\phi$ ,  $\chi$  are represented by  $\pi h$ ,  $\kappa h$  (or  $\rho h$ ), or, as in Crete, where  $\Theta$  ( $H$ ) when used is  $\eta$  not  $h$ , are not distinguished from  $\pi$ ,  $\kappa$ ; those of  $\psi$ ,  $\xi$ , by  $\pi\sigma$ ,  $\kappa\sigma$ .

2. In the next stage of development, after the introduction of  $\Phi$ ,  $X$ ,  $\Psi$ , the alphabets fall into two classes, according to the values attached to these signs. The eastern division, to which Ionic belongs, employs them as  $\phi$ ,  $\chi$ ,  $\psi$ , and also uses the  $\Xi$  as  $\xi$ , though a subdivision of this group, represented mainly by the Attic alphabet, uses only the first two and expresses  $\psi$ ,  $\xi$  by  $\phi\sigma$ ,  $\chi\sigma$ . The western division,<sup>1</sup> to which belong the majority of the alphabets of Greece proper as well as that of Euboea, whence it was carried to Italy by the Chalcidian colonies and became the source of the Latin alphabet, employs  $\Phi$ ,  $X$ ,  $\Psi$  as  $\phi$ ,  $\xi$ ,  $\chi$ , not using  $\Xi$  at all, and

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<sup>1</sup> This distinction of eastern and western alphabets, the distribution of which is clearly shown in the Chart in Kirchhoff's *Studien zur Geschichte des griechischen Alphabets*, has no connection with that of East and West Greek dialects, and is anything but coincident with it.

generally expressing  $\psi$  by  $\pi\sigma$  or, oftener,  $\phi\sigma$  (only in Locrian and Arcadian by a special sign \*).

3. In the earliest inscriptions nearly all the alphabets have the  $\text{Ϝ}$  (vau or digamma); and many the  $\text{Ϟ}$  (koppa), which is used before  $\sigma$  or  $\nu$ , and that too even if a liquid intervenes, e.g.  $\text{Ϟορινθόθεν}$ ,  $\text{ῥόρρος}$ ,  $\text{Δορρός}$ ,  $\text{ἐρρότῃ}$ ,  $\text{Πάτρορολος}$ ,  $\text{λέρυνθος}$ ,  $\text{Ϟλύτος}$  (in other positions it is very rare).

4. Two signs were available for  $\sigma$ , namely  $\text{Ϛ}$  or  $\text{ϛ}$  (sigma) and  $\text{Ϝ}$  (san), and most alphabets use one of these to the exclusion of the other. But there are some few examples of a differentiation. In an early Arcadian inscription of Mantinea (no. 16), the character  $\text{Ϝ}$ , a simplified form of the san, which is known from other sources, is used to denote a sibilant of specifically Arcado-Cyprian origin, as in  $\text{Ϝς}$  (transcribed  $\text{Ϛς}$ ) = Cyp.  $\text{σις}$ , Att.  $\text{τις}$ . See 68.3. A sign  $\text{Ϟ}$ , which is also probably a modification of the san, is used in some Ionic inscriptions of Asia Minor for the usual  $\sigma\sigma$  = Att.  $\text{ττ}$ , e.g. from Halicarnassus  $\text{Ῥλικαρνατέ(ω)ν}$  beside  $\text{Ῥλικαρνασσέων}$ , from Ephesus  $\text{τέταρες}$ ,  $\text{τεταράκοντα}$  =  $\text{τέσσαρες}$ , etc., from Teos  $[\theta]\alpha\lambda\acute{\alpha}\tau\eta\varsigma$  beside  $\theta\acute{\alpha}\lambda\alpha\sigma\sigma\alpha\nu$ .

5. In Boeotian,  $\text{Ϛ}$ , a compromise between  $\text{Ε}$  and  $\text{Ι}$ , is sometimes used for the close  $\epsilon$ , later  $\iota$  (9.2). At Corinth and Megara there were two characters,  $\text{Ϛ}$  and  $\text{Ε}$ , for the  $\epsilon$ -sounds, but usually differentiated. See 28.

6. In most of the alphabets the  $\text{Η}$  (early  $\text{Θ}$ ) is the sign of the spiritus asper, and neither  $\eta$  and  $\omega$  nor the lengthened  $\epsilon$  and  $\sigma$  ("spurious  $\epsilon\iota$  and  $\sigma\upsilon$ ") are distinguished from the short  $\epsilon$  and  $\sigma$ . But in East Ionic, where the sound of the spiritus asper was lost at a very early period, the  $\text{Η}$ , which was thus left free, was turned to account as a vowel sign, not so much to show a difference in quantity (in the case of  $\bar{a}$ ,  $\bar{i}$ ,  $\bar{u}$  no such need was felt) as one of quality. It was probably used first only for the extremely open  $\bar{e}$  coming from  $\bar{a}$ , that is for the specifically Attic-Ionic  $\eta$  (8), which for a time was more open than the sound of the inherited  $\bar{e}$ , though this was also open as compared with the short  $\epsilon$ , and both soon became

identical and were denoted in the same way. To be sure, no such distinction is to be observed in East Ionic inscriptions, but it is seen in some of the Cyclades, to which the use of the H had passed from East Ionic, e.g. from Naxos (no. 6) *Νικάνδρη, ῥόρη*, etc., but *ἀνέθεκεν* (with E in the penult). Similar examples from Ceos (e.g. no. 8) and Amorgos.

The use of H =  $\eta$  extended not only to the Ionic but also to the Doric islands, Rhodes, Thera, Melos, and Crete, where it is found in the earliest inscriptions, though in Crete it went out of use for a time, not appearing for example in the Law-Code. In Central Ionic, where the sound of the spiritus asper still survived, as also in Rhodes, Thera, and Melos, the sign was used both as  $\eta$  and as *h*. It occurs also with the value of *hε*, at Delos, Naxos (no. 6), and Oropus (no. 14.46).

The Ionic alphabet is also characterized by its distinction of *o* and  $\omega$  through differentiated forms of O (usually  $\Omega = \omega$ , but in some of the islands, namely Paros, Thasos, and Siphnos,  $\Omega = o$ , and O or  $\Theta = \omega$ ).

7. In 403 B.C. the Ionic alphabet was officially introduced at Athens, and not much later replaced the native or "epichoric" alphabets in other parts of Greece. Inscriptions of the end of the fifth or the beginning of the fourth century often show a transitional form of the alphabet, partly epichoric, partly Ionic. Even with the full Ionic alphabet,  $\epsilon$  was generally retained where it was still sounded, and sometimes a form of H was used for the spiritus asper, as  $\vdash$  in the Heracleian Tables and occasionally elsewhere (Elis, no. 60, Sicyon, E. Iaurus). The Delphian Labyadae inscription (no. 51) has  $\Theta = h$ ,  $\Lambda = \eta$ .

For the Cyprian syllabary, see no. 19.

## VOWELS

### a

5. *o* for *a* before or after liquids. Examples are most numerous in Lesbian, mainly from literary and grammatical sources, as

στρότος = στρατός, δροσέως = δρασέως, χόλαισι = χαλῶσι, etc. So ἀμβρ[ό]την (no. 21) = ἀμαρτεῖν, like Hom. ἡμβροτον = ἡμαρτον (μβρ from μρ, as regularly). Both στράταγος and στρατάγος occur in inscriptions, likewise in Boeotian, στροτός in numerous proper names, στροτιώτας, ἐστροτεύαθη, but also στρατός in proper names, στραταγίοντος. The forms with *a*, which are the only ones attested for Thessalian, are to be attributed to κοινή influence. Cf. Boeot., Thess. ἐροτός = ἐρατός, βροχύς = βραχύς, attested by proper names, Boeot., Lesb. πόρνοψ = πάρνοψ, whence Lesb. Πορνοπίων (Strabo 13.613), Πορνοπία (no. 123).

In Arcado-Cyprian also we find Arc. ἐφθορκώς = ἐφθαρκώς, πανάγορσις = πανήγυρις but in form belonging with West Ion. (Naples) ἄγαρρις (49.2), στορπάος = ἀστραπίϊος (also Arc. στορπά, Cyp. στορπά in Hesych.), Cyp. κορζία (Hesych.) = καρδία, κατέφοργον = \*κατέφαργον aorist of \*κατ-εφέρω (κατείργω) with the weak grade of the root as in ἔδρακον from δέρκομαι (49.2).

In various West Greek dialects occur derivatives of γράφω with *o*, though the verb itself always has *a*. Thus γροφεύς in Elis, Argolis, Sicyon, in Argolis also γροφεύω, σύγγροφος, etc., Heracl. ἀνεπίγροφος, Cret. ἀπόγροφον, ἔγγροφον, Mel. Γρόφων. Cf. also Cret., Epid. καταλοβεύς = \*καταλαβεύς, support, Cre. ἀβλοπία = ἀβλαβία.

*a*. Some of the examples, if taken by themselves, might be regarded simply as inherited *o*-grade forms (cf. 49.2) e.g. Arc. ἐφθορκώς (cf. ἐφθορα). But an actual substitution must be recognized in Lesb. στρότος etc., and, while the precise conditions and scope of the phenomenon are not clear, it is evidently one in which all the Aeolic dialects and Arcado-Cyprian had a share. Whether γροφεύς etc. are anything more than inherited *o*-grade forms may be less certain, but it is probable that these are Achaeon survivals (see p. 7), and belong in this same connection.

6. *o* for *a* in other cases. ὄν = ὀνά in Lesbian, Thessalian (Pelasgiotis), and Arcado-Cyprian (ὄν, see 22). Lesb., Arc. δέκοτος = δέκατος, also Arc. δέκο = δέκα, ἑκατόν = ἑκατόν, and Lesb. ἔνωτος = ἔνατος. Thess. ἐξόμειννον = ἐξομανον. Delph. ἐντοφήια, burial rites, Heracl. τοφιῶν, burial-place (f. τάφος). καθάρς = καθάρς in Heraclea, Sybaris, Locris (Περρὺβιῶν), Elean κόθαρσις.



*a.* The explanation is uncertain, and not necessarily the same for all the forms cited here. For example, it is possible that the *o* of *δέκοτος* etc. is to be viewed in the same light as that of *εἴκοσι* = West Greek *εἴκασι*. See 116 *a*. But the preference for *o* appears to be, here as in 5, an Aeolic-Achaean characteristic.

7. *ε* for *a*. For forms with *ε* beside *a* which fall within the regular system of vowel-gradation, see 49.2-4.

An actual change of final *a* to *ε* is seen in Thess. *διέ* = *διά*. Cf. Thess. *-ει* = *-αι* (27).

### *ā*

8. Attic-Ionic *η* from *ā*. Original *ā*, which remains unchanged in all other dialects, becomes *η* in Attic-Ionic. Thus *τιμή*, *φήμι*, *ἴστημι*, but in other dialects *τιμᾶ́* (*ā*-stem), *φᾶ́μι* (Lat. *fāri*), *ἴστᾶμι* (Lat. *stāre*). For the contrast between this *η* and that which represents an inherited *ē*-sound and is common to the other dialects also, note Att.-Ion. *μήτηρ*, elsewhere *μᾶ́τηρ* (Lat. *māter*).

But Attic differs from Ionic, in that it has *ā*, not *η*, after *ε*, *ι*, and *ρ*, as *γενεᾶ́*, *οἰκίᾶ́*, *χώρᾶ́* = Ion. *γενεή́*, *οἰκίή́*, *χώρή*.

*a.* The change of *ā* in the direction of *η* began in the Attic-Ionic period, and was universal. The *ā* in Att. *χώρᾶ* etc. is not the original *ā* unchanged, but a special Attic reversion to *ā*, which occurred, however, before the new sound had become completely identical with that representing original *ē*, and hence did not affect the latter (so Att. *πρίτω*, but *ρήτωρ*). That is, the *η* from *ā* was at first an extremely open *ē*-sound, even more open than that of original *ē*, and even in the historical period the two sounds are distinguished in the spelling of some inscriptions of the Cyclades. See 4.6.

*b.* The *ā* arising from lengthening of *a* in connection with original intervocalic *νσ*, *σν*, etc., undergoes the same change, e.g. Att.-Ion. *ἔφῆνα* from *ἐφᾶνα*, original *\*ἐφανσα*. See 76. 77.1. But in *τάς* from *τάrs* and *πάνσα* from *πάνσα*, original *\*πάντσα*, the *ā* was of later origin and was unaffected. See 77.3, 78.

### *ε*

9. *ι* from *ε* before a vowel.

1. Even in Attic an *ε* before another vowel had a closer sound than in other positions, and was frequently written *ει*, as *θεός* = *θειός*, *νειός* = *νεός*. So, sometimes, in Ionic, as *εῖως* = *εώς*, *εὐώμενος* (Oropus) = *δεόμενος*.



In several dialects the  $\epsilon$  progressed so far in the direction of  $\iota$  that it was frequently, or even regularly, written  $\iota$ . Thus:

2. Boeotian. The spelling is usually  $\iota$ , but sometimes  $\epsilon$ ,  $\epsilon\iota$ , or  $\iota$  (see 4.5), as  $\theta\iota\acute{o}\varsigma$ ,  $\theta\epsilon\iota\acute{o}\varsigma$  =  $\theta\epsilon\acute{o}\varsigma$ ,  $\alpha\nu\acute{\epsilon}\theta\iota\alpha\nu$ ,  $\alpha\nu\acute{\epsilon}\theta\epsilon\iota\alpha\nu$  beside  $\alpha\nu\acute{\epsilon}\theta\epsilon\alpha\nu$ ,  $\Pi\omicron\lambda\upsilon\kappa\lambda\epsilon\acute{\iota}\varsigma$  =  $\Pi\omicron\lambda\upsilon\kappa\lambda\acute{\epsilon}\eta\varsigma$ ,  $\acute{\iota}\omicron\nu\tau\omicron\varsigma$  =  $\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$ ,  $\acute{\rho}\acute{\iota}\omicron\nu\tau\omicron\varsigma$  =  $\acute{\rho}\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$ .

a. Boeotian  $\epsilon$  in general had a relatively close sound, and the spelling  $\epsilon\iota$  occurs occasionally even before a consonant, as  $\Xi\epsilon\nu\alpha\rho\acute{\epsilon}\iota\tau\omega$  =  $\Xi\epsilon\nu\alpha\rho\acute{\epsilon}\tau\omicron\nu$ ,  $\Theta\acute{\iota}\phi\epsilon\iota\sigma\tau\omicron\varsigma$  = \* $\Theta\acute{\epsilon}\acute{o}\theta\epsilon\sigma\tau\omicron\varsigma$  (68.2),  $\pi\epsilon\pi\omicron\iota\acute{o}\nu\tau\epsilon\iota\sigma\sigma\iota$  =  $-\epsilon\sigma\sigma\iota$ . In  $\acute{\epsilon}\nu$   $\Theta\epsilon\iota\sigma\pi\acute{\iota}\eta\varsigma$ ,  $\Theta\epsilon\iota\sigma\pi\acute{\iota}\epsilon\acute{\iota}\varsigma$ , etc. the spelling  $\epsilon\iota$  is so constant that it perhaps stands for original  $\eta$  (16), which in other dialects was shortened as if the name of the town were connected with  $\theta\acute{\epsilon}\sigma\pi\iota\varsigma$  etc.

3. Cyprian. At Idalium the spelling is regularly  $\iota$ , as  $\theta\iota\acute{o}\varsigma$ ,  $\acute{\iota}\acute{o}(\nu)\tau\alpha$  =  $\acute{\epsilon}\acute{o}\nu\tau\alpha$ ,  $\acute{\epsilon}\acute{\rho}\pi\iota\alpha$  =  $\acute{\epsilon}\acute{\pi}\epsilon\alpha$ .

4. Cretan. We find  $\iota$  regularly, except where the  $\epsilon$  was once followed by  $\varsigma$ . That is, the change was prior to the loss of intervocalic  $\varsigma$ ; and the  $\epsilon$  which later, with the loss of  $\varsigma$ , came to stand before another vowel, was unaffected. Thus  $\acute{\iota}\omicron\nu\tau\omicron\varsigma$  =  $\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$ ,  $\kappa\alpha\lambda\acute{\iota}\omega\nu$  =  $\kappa\alpha\lambda\acute{\epsilon}\omega\nu$ ,  $\pi\lambda\acute{\iota}\epsilon\varsigma$  = Hom.  $\pi\lambda\acute{\epsilon}\epsilon\varsigma$ , — but  $\nu\acute{\lambda}\acute{\epsilon}\omicron\varsigma$ ,  $\phi\omicron\iota\kappa\acute{\epsilon}\omicron\varsigma$ ,  $\delta\rho\omicron\mu\acute{\epsilon}\omicron\nu$ .

5. Laconian. We find  $\iota$ , with the same restriction as in Cretan, in early inscriptions (also in Aleman and Ar. Lysist.), e.g.  $\theta\iota\acute{o}\varsigma$ ,  $\alpha\nu\iota\omicron\chi\acute{\epsilon}\omicron\nu$  =  $\acute{\eta}\mu\iota\omicron\chi\acute{\epsilon}\omicron\nu$ . In later inscriptions the spelling is usually  $\epsilon$ .

6. Heracleean. Verbal forms show  $\iota$ , with the same restriction as in Cretan, e.g.  $\acute{\alpha}\delta\iota\kappa\acute{\iota}\omega\nu$ ,  $\acute{\epsilon}\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\varsigma$ , but  $\acute{\rho}\acute{\epsilon}\omicron\nu\tau\alpha$ ,  $\delta\epsilon\acute{o}\mu\epsilon\nu\alpha$ . In other words,  $\tau\iota\mu\omicron\kappa\rho\acute{\alpha}\tau\iota\omicron\varsigma$ , but usually  $\epsilon$ , as  $\acute{\epsilon}\acute{\tau}\epsilon\omicron\varsigma$ , owing to  $\kappa\omicron\iota\nu\acute{\eta}$  influence.

7. In Argolic and Thessalian, both of which usually show  $\epsilon$ , there are some examples of  $\iota$ , as Arg.  $\theta\iota\acute{o}\varsigma$ ,  $\pi\epsilon\delta\iota\acute{o}\nu$  =  $\mu\epsilon\tau\epsilon\acute{\omega}\nu$ , Thess.  $\theta\iota\acute{o}\varsigma$ ,  $\acute{\Lambda}\acute{\iota}\omega\nu$ .

10.  $\iota$  from  $\epsilon$  before  $\nu$  in Arcado-Cyprian.  $\acute{\iota}\nu$  =  $\acute{\epsilon}\nu$  is the regular form in Arcadian and Cyprian, also in compounds as Arc.  $\acute{\iota}\nu\acute{\alpha}\gamma\omega$ ,  $\acute{\iota}\mu\phi\alpha\acute{\iota}\nu\omega$ ,  $\acute{\iota}\nu\phi\omicron\rho\beta\acute{\iota}\omega$ ,  $\acute{\iota}\gamma\kappa\epsilon\chi\eta\rho\acute{\eta}\kappa\omicron\iota$ ,  $\acute{\iota}\nu\delta\iota\kappa\omicron\varsigma$ ,  $\acute{\iota}\nu\pi\alpha\sigma\iota\varsigma$ ,  $\acute{\iota}\nu\pi\omicron\lambda\acute{\alpha}$ ,  $\acute{\iota}\gamma\gamma\upsilon\omicron\varsigma$ ,  $\acute{\iota}\nu\mu\epsilon\nu\phi\acute{\eta}\varsigma$  and  $\acute{\iota}\nu\mu\omicron\nu\phi\omicron\varsigma$ , *blameworthy* (οἷη. to  $\acute{\alpha}\mu\epsilon\mu\phi\acute{\eta}\varsigma$ ,  $\acute{\alpha}\mu\omicron\mu\phi\omicron\varsigma$ ), Cyp.  $\acute{\iota}\nu\alpha\lambda\acute{\iota}\nu\omega$  ( $\acute{\iota}\nu\alpha\lambda\alpha\lambda\iota\sigma\mu\acute{\epsilon}\nu\alpha$ ). Cf. also early Arc. (Mantineia, no. 16)  $\acute{\alpha}\pi\epsilon\chi\omicron\mu\acute{\iota}\nu\omicron\varsigma$ ,  $\acute{\alpha}\pi\nu\delta\epsilon\delta\omicron\mu\acute{\iota}\nu[\omicron\varsigma]$  =  $-\acute{\mu}\acute{\epsilon}\nu\omicron\upsilon\varsigma$ . But  $\acute{\epsilon}\nu$  occurs in other

words, and the more precise conditions of the change are not yet clear.  $\dot{\iota}\nu = \acute{\epsilon}\nu$  is found also, possibly an "Achaean" survival (see p. 7), in some Cretan inscriptions of Eleutherna and Vaxus, and in an Achaean inscription.

11.  $\iota$  beside  $\epsilon$  in other cases. The occasional interchange of  $\iota$  and  $\epsilon$  in related words, as  $\pi\acute{\iota}\tau\eta\mu\iota$  beside  $\pi\epsilon\tau\acute{\alpha}\nu\eta\mu\iota$  (a kind of vowel-gradation, but not of the common types given in 49), is occasionally seen among dialectic forms of the same word. Hom.  $\pi\acute{\iota}\sigma\upsilon\rho\epsilon\varsigma = \pi\acute{\epsilon}\sigma\sigma\upsilon\rho\epsilon\varsigma$ ,  $\tau\acute{\epsilon}\sigma\sigma\epsilon\rho\epsilon\varsigma$ , Att.  $\chi\acute{\iota}\lambda\iota\omicron\iota$  from  $*\chi\acute{\iota}\sigma\lambda\iota\omicron\iota$ , while Ion.  $\chi\acute{\epsilon}\lambda\iota\omicron\iota$ , Lesb.  $\chi\acute{\epsilon}\lambda\lambda\iota\omicron\iota$ , etc. are from  $*\chi\acute{\epsilon}\sigma\lambda\iota\omicron\iota$  (76). Att.  $\acute{\epsilon}\sigma\tau\acute{\iota}\alpha$  appears with  $\iota$  in all other dialects, so far as quotable, e.g. Ion.  $\acute{\iota}\sigma\tau\acute{\iota}\eta$ , Lesb.  $\acute{\iota}\sigma\tau\acute{\iota}\alpha$ , Thess.  $\acute{\iota}\sigma\sigma\tau\iota\alpha\acute{\epsilon}\iota\omicron\varsigma$ , Boeot.  $\acute{\iota}\sigma\tau\iota\acute{\eta}\omega$ , Delph.  $\acute{\iota}\sigma\tau\iota\acute{\omega}$ , Locr.  $\acute{\iota}\sigma\tau\acute{\iota}\alpha$ , Heracl.  $\acute{\iota}\sigma\tau\acute{\iota}\epsilon\iota\omicron\varsigma$ , Syrac.  $\acute{\iota}\sigma\tau\acute{\iota}\alpha$ , Rhod.  $\acute{\iota}\sigma\tau\iota\alpha\tau\acute{o}\rho\iota\omicron\nu$ , Coan  $\acute{\iota}\sigma\tau\acute{\iota}\alpha$ , Cret.  $\acute{\iota}\sigma\tau\acute{\iota}\alpha$ , Arc.  $\text{F}\acute{\iota}\sigma\tau\acute{\iota}\alpha\nu$ . In this case the  $\iota$ , as well as the early substitution of  $\acute{\iota}$  for  $\epsilon$  in most dialects, may be due to the influence of  $\acute{\iota}\sigma\tau\eta\mu\iota$ .

12.  $a$  from  $\epsilon$  before  $\rho$  in Northwest Greek. Locr.  $\phi\acute{\alpha}\rho\epsilon\upsilon\nu$ ,  $\pi\alpha\tau\acute{\alpha}\rho\alpha$ ,  $\acute{\alpha}\mu\acute{\alpha}\rho\alpha$ ,  $\acute{\alpha}\nu\phi\acute{o}\tau\alpha\rho\omicron\varsigma$ ,  $\rho\epsilon\sigma\pi\acute{\alpha}\rho\iota\omicron\varsigma$  (but  $\mu\acute{\epsilon}\rho\omicron\varsigma$ ). Here also  $\hbar\alpha\rho\acute{\epsilon}\sigma\tau\alpha\iota$  (no. 55; but  $\hbar\epsilon\lambda\acute{\epsilon}\sigma\tau\alpha\iota$  no. 56) =  $\acute{\epsilon}\lambda\acute{\epsilon}\sigma\theta\alpha\iota$ , with  $\rho$  for  $\lambda$  after the analogy of the present  $\alpha\acute{\iota}\rho\acute{\epsilon}\omega$  (as, vice versa, Cret.  $\alpha\acute{\iota}\lambda\acute{\epsilon}\omega = \alpha\acute{\iota}\rho\acute{\epsilon}\omega$ , with  $\lambda$  from the aorist). El.  $\phi\acute{\alpha}\rho\epsilon\nu$ ,  $\phi\acute{\alpha}\rho\gamma\omicron\nu$ ,  $\pi\acute{\alpha}\rho$  (=  $\pi\epsilon\rho\acute{\iota}$ ),  $\acute{o}\pi\acute{o}\tau\alpha\rho\omicron\varsigma$ ,  $\acute{\upsilon}\sigma\tau\alpha\rho\iota\nu$ , but the spelling  $\alpha\rho$  is not quite uniform even in the early inscriptions, and later gives way to  $\epsilon\rho$  (see 241). Delph.  $\phi\acute{\alpha}\rho\epsilon\nu$  in a fifth-century inscription (no. 50), and  $\delta\acute{\alpha}\rho\mu\alpha\tau\alpha$ ,  $\pi\epsilon\upsilon\tau\alpha\mu\alpha\rho\iota\tau\acute{\epsilon}\upsilon\omega\nu$  (no. 51), show that in Phocian too  $\rho$  had a similar effect on the pronunciation of a preceding  $\epsilon$ , but except in these instances the spelling is  $\epsilon\rho$  ( $\phi\acute{\epsilon}\rho\epsilon\nu$  even in no. 51). Cf. also Ach.  $\text{Ze}\acute{\upsilon}\varsigma$   $\acute{\Lambda}\mu\acute{\alpha}\rho\iota\omicron\varsigma$ , and Pamph.  $\acute{\upsilon}\pi\alpha\rho = \acute{\upsilon}\pi\epsilon\rho$ .

$a$ . Elean has  $a$  also after  $\rho$ , as  $\lambda\alpha\tau\rho\alpha\iota[\acute{o}\mu\epsilon\rho\omicron\nu]$  beside  $\lambda\alpha\tau\rho\alpha\iota\acute{o}\mu\epsilon\iota\omicron\varsigma$ ,  $\mu\alpha\sigma\tau\rho\acute{\alpha}\iota$  from  $*\mu\alpha\iota\sigma\tau\rho\acute{\epsilon}\iota\alpha$  (31),  $\kappa\alpha\tau\alpha\rho\alpha\acute{\iota}\omega\nu$ ,  $\kappa\alpha\tau\alpha\rho\alpha\acute{\iota}\sigma\tau\epsilon$  in contrast to  $\phi\eta\gamma\acute{\iota}\omega\nu$ ,  $\phi\eta\gamma\alpha\delta\acute{\epsilon}\alpha\nu\tau\iota$  (see 161.1); also before final  $\nu$ , as  $\mu\acute{\alpha}\nu$  -  $\mu\acute{\epsilon}\nu$ ,  $\gamma\eta\tilde{\omega}\mu\iota\nu$  -  $\gamma\eta\tilde{\omega}\mu\epsilon\nu$ , 3 pl. opt.  $\acute{\alpha}\pi\omicron\tau\acute{\iota}\nu\omicron\upsilon\nu$ ,  $\acute{\epsilon}\pi\theta\acute{\iota}\kappa\acute{\alpha}\nu$ ,  $\sigma\eta\tilde{\nu}\acute{\epsilon}\alpha\nu$ , etc.; occasionally elsewhere, as  $\epsilon\acute{\iota}\sigma\alpha\beta\acute{\epsilon}\iota\omicron\iota = \epsilon\acute{\iota}\sigma\epsilon\beta\acute{\epsilon}\iota\omicron\iota$ ,  $\sigma\kappa\epsilon\tilde{\nu}\acute{\alpha}\nu = \sigma\kappa\epsilon\tilde{\nu}\acute{\omega}\nu$ , showing that Elean  $\epsilon$  in general had a very open sound. Cf. El.  $\bar{a} = \eta$  (15).

b. Epid. *κραμάσαι* = *κρεμάσαι* and *μάντοι* = *μέντοι*, though more isolated, and open to other possible explanations (*μάντοι* contamination with *μάν* = *μῆν*, *κραμάσαι* weak grade or assimilation), are perhaps to be viewed in the same light as the Elean forms under a.

13. West Greek *a* = East Greek *ε*. Besides the examples of dialectic interchange of *a* and *ε* cited under the head of vowel-gradation (49.2-4), in which the distribution of the *a* and *ε* forms is various (e.g. *ἄρσην*, *ἔρσην*, — *βάλλω*, *δέλλω*), there is a group of by-forms in which the preference for the *a* forms is a marked West Greek characteristic.

1. *ἰαρός* (or *ἰαρός*) is the regular form in early inscriptions of all West Greek dialects and Boeotian, *ἱερός* occurring only later and plainly due to *κοινή* influence. The situation is probably the same in Thessalian, though the occurrences of both forms are late. *ἱερός* (or *ἱερός*) is Attic-Ionic and Arcado-Cyprian, while a third form is seen in Lesb. *ἱρος* (likewise *ἱρευς*, *ἱρεία*, *ἱρητεύω*, late *κατείρων* with *ει* = *ι*), Ion. *ἱρός*, *ἱρός* beside *ἱερός*, *ἱερός* (probably from \**ἱσρο-* beside \**ἱσαρο-*, \**ἱσερο-*). There are many other words with variation between *-ερός* and *-αρός*, as *μιερός*, *μιαρός*, but with widely different dialectic distribution.

2. *Ἄρταμις*, so far as the name is quotable from early inscriptions, is the form of all West Greek dialects except Cretan, and of Boeotian. In later Doric and Delphian inscriptions this is usually replaced by *Ἄρτεμις*.

3. *κα* = *κε* (*ᾶν*) is the form of all West Greek dialects and Boeotian, while Thessalian has *κε*, like Lesbian and Cyprian. See 134.2. The same *κα* in *ὄκα*, *τόκα*, *πόκα*, which are also West Greek (and doubtless Boeotian) = Att.-Ion., Arc.-Cyp. *ὄτε* etc. (but Lesb. *ὄτᾱ* etc. See 132.9). *γά* = *γε* is likewise West Greek and Boeotian. Adverbs in *-θα* = *-θε*, *-θεν*, belong to some, but not all, West Greek dialects. See 133.1.

a. *ἄτερος* = *ἔτερος* is not confined to West Greek dialects, but is also quotable from Arcadian, Boeotian, and Lesbian, and even for Attic is implied by *ἄτερος* with crasis. So far as we know, *ἔτερος* belongs to Attic-Ionic only, all examples in other dialects being late.

# η

14. Original  $\eta$ , that is  $\eta$  representing original  $\varepsilon$ , remains unchanged in nearly all dialects. Contrast the special Attic-Ionic  $\eta$  from  $\tilde{a}$  (8), both being seen in Attic-Ionic  $\mu\acute{\eta}\tau\eta\rho = \mu\acute{\alpha}\tau\eta\rho$  of other dialects. On the introduction of the character  $\text{H}$ , see 4.6.

15.  $\tilde{a}$  from  $\eta$  in Elean. The sound of  $\eta$  was so open in Elean that it approximated that of  $\tilde{a}$ , and was frequently, though by no means consistently, denoted by  $a$ . Thus  $\mu\acute{a}$  (but also  $\mu\acute{\varepsilon}$ ,  $\mu\acute{\eta}$ ) =  $\mu\acute{\eta}$ ,  $\phi\rho\acute{a}\tau\rho a = \rho\acute{\eta}\tau\rho a$ ,  $\beta a\sigma\iota\lambda\acute{a}\varepsilon s = -\eta\varepsilon s$ ,  $\acute{e}a$  (but also  $\acute{e}\acute{\iota}$ ) =  $\acute{e}\acute{\iota}\eta$ ,  $\delta a\mu o\sigma\iota o\acute{a} = -o\iota\eta$ ,  $\pi\lambda a\theta\acute{\upsilon}o\nu\tau a$  beside  $\pi\lambda\acute{\epsilon}\theta\acute{\upsilon}o\nu\tau\iota$ . Cf.  $a$  for  $\varepsilon$  (12  $\alpha$ ).

16.  $\epsilon\iota$  from  $\eta$  in Thessalian and Boeotian. In these dialects the sound was so close that with the introduction of the Ionic alphabet it was uniformly denoted not by  $\eta$  but by  $\epsilon\iota$ , which at that time represented a close  $\varepsilon$ . Thess., Boeot.  $\mu\acute{\epsilon}\iota = \mu\acute{\eta}$ ,  $\acute{\alpha}\nu\acute{\epsilon}\theta\epsilon\iota\kappa\epsilon = \acute{\alpha}\nu\acute{\epsilon}\theta\eta\kappa\epsilon$ ,  $\mu\epsilon\iota\nu\acute{o}s = \mu\eta\nu\acute{o}s$ , Thess.  $\beta a\sigma\iota\lambda\acute{\epsilon}\iota o\varsigma$ , Boeot.  $\gamma\rho a\mu\mu a\tau\acute{\epsilon}\iota o\varsigma = -\eta o\varsigma$ , Thess., Boeot.  $\sigma\tau a\tau\acute{\epsilon}\iota\rho a\varsigma$ , Boeot.  $\mu\acute{a}\tau\epsilon\iota\rho$ ,  $\pi a\tau\acute{\epsilon}\iota\rho = -\tau\eta\rho$ .

$\alpha$ . In late Boeotian inscriptions the spelling  $\iota$  is sometimes found, as  $\pi a\rho\acute{\iota}\varsigma$  beside  $\pi a\rho\acute{\epsilon}\iota\varsigma$  ( $\acute{\epsilon}\iota\varsigma = \eta\varsigma$ , Att.  $\eta\eta$ , 163.3).

17. Lesb.  $\acute{\alpha}\lambda\mu\acute{\iota}\sigma\acute{\epsilon}\omega\nu = \eta\mu\acute{\iota}\sigma\acute{\epsilon}\omega\nu$ , also (Egym. Magn.)  $\acute{\alpha}\lambda\mu\acute{\iota}\omega\nu o\varsigma = \eta\mu\acute{\iota}\omega\nu o\varsigma$ ,  $\acute{\Lambda}\acute{\iota}\sigma\acute{\iota}\omega\delta o\varsigma = \acute{\eta}\sigma\acute{\iota}\omega\delta o\varsigma$ . The explanation is difficult, since in all other cases  $\eta$  remains unchanged in Lesbian. Perhaps  $\eta$  was more open initially than in other positions, and this, in connection with the epenthetic vowel (47), led to  $\alpha\iota$ .

# ι

18.  $\epsilon$  from  $\iota$  after  $\rho$  in the Aeolic dialects. An open pronunciation of  $\iota$  after  $\rho$  is indicated by occasional spellings such as Lesb.  $\Delta a\mu o\kappa\rho\acute{\epsilon}\tau\omega = \Delta\eta\mu o\kappa\rho\acute{\iota}\tau\omega$  (but  $\kappa\rho\acute{\iota}\nu\omega$ ,  $\kappa\rho\acute{\iota}\tau\omega$ ), Thess.  $\kappa\rho\epsilon\tau\acute{\iota}\mu\epsilon\nu$  (Lesb.  $\kappa\rho\acute{\iota}\nu\omega$ ),  $\Upsilon\beta\rho\acute{\epsilon}\sigma\tau a\varsigma$  beside  $\Upsilon\beta\rho\acute{\iota}\sigma\tau a\varsigma$ ,  $\acute{\alpha}\pi\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\acute{\iota}\zeta a$  from  $\acute{\alpha}\pi\epsilon\lambda\epsilon\upsilon\theta\epsilon\rho\acute{\iota}\zeta\omega$ . Lesb.  $\tau\acute{\epsilon}\rho\tau o\varsigma$  is perhaps from  $\tau\rho\acute{\iota}\tau o\varsigma = \tau\rho\acute{\epsilon}\tau o\varsigma$ , but cf. also 19.2. A probable Boeotian example is  $\tau\rho\acute{\epsilon}\pi\acute{\epsilon}\delta\epsilon\alpha$ ,  $\tau\rho\epsilon\pi\epsilon\delta\acute{\delta}\iota\tau a\varsigma$ , beside  $\tau\rho\acute{\alpha}\pi\epsilon\delta\delta a$ . Cf. Hesych.  $\tau\rho\acute{\iota}\pi\epsilon\zeta a\nu$   $\tau\eta\nu$   $\tau\rho\acute{\alpha}\pi\epsilon\zeta a\nu$ .  $\text{Bov}\iota\omega\tau o\acute{\iota}$ . But vowel-assimilation (46) is also possible.

a. Lesb. *κέρναν* = *κιρνάναι* owes its *ε* to the influence of *ἐκέρασα* etc.

b. El. *πόλερ* = *πόλις*, and *βενέοι* = *βινέοι*, though isolated occurrences, indicate an open pronunciation of the *ι*. Cf. El. *α* = *ε* and *ᾱ* = *η* (12 a, 15).

19. Consonantal *ι* (*ι*) from antevocalic *ι* in Lesbian and Thessalian. The consonantal pronunciation of antevocalic *ι* might occur anywhere in rapid speech, but was especially characteristic of Aeolic, as indicated by the following related phenomena in Lesbian and Thessalian.

1. Lesb. *ζ* from *δι* in *ζά, κάρζα, Ζόννυσος*, from glosses or late inscriptions, the usual inscriptional spelling being *διά* etc. (Cf. also *Ζιονύ(σος)* on a coin of Phocaea, Cyp. *κορζία· καρδία* (Hesych.).

2. Lesb. *μετέρρος, ἀλλότερρος, Πέρραμος* (Herodian) = *μέτριος, ἀλλότριος, Πρίαμος*, the development being *ρι, ρι, ερι, ερρ*.

3. Thessalian doubling of consonants before *ι*, which may then be retained or omitted in the spelling, as *ἰδδιαν, πόλλιος, προξενιοῦν, κῦρρον* beside *κύριον, ἀργύρροι* beside *ἀργυρίοι*, *Μνασσᾶ* = *Μνασίᾱ*. Cf. Att. *βορράς* from *βορέās*.

4. Omission of *ι*, as Lesb. *ἄργυρα* = *ἀργύρια*, Thess. *τρακάδι* = *τριακάδι*, etc. (see also under 3).

20. Interchange of *ι* and *υ*. Assimilation of *ι* to *υ* of the following syllable is seen in *ἤμυσυ* = *ἤμισυ*, which appears in Attic in the early fourth century, in other dialects only late; the opposite assimilation in *βιβλίον* beside *βυβλίον*. Influence of the preceding *ευ*, or of the suffix *-σύνη*, in Lac. *Ἐλευθύνια* = *Ἐλευσίνια* (also Olynth. *Ἐλευσύνιος*, name of a month). Other by-forms, the relation of which is uncertain, are *Ἀμφικτίονες* and *Ἀμφικτύονες*, Meg. *αἰσιμνάτας, αἰσιμνῶντες* = *αἰσυνμήτης* etc.

# ι

21. *ι* remains unchanged everywhere. But in late inscriptions it is sometimes denoted by *ει*, which had come to have the sound *ι*, as *τειμά* or *τειμή* = *τιμή*.



## ο

22. *υ* from *ο*, especially in Arcado-Cyprian. In both Arcadian and Cyprian, final *ο* nearly always appears as *υ*. Gen. sg. *-āv* = *-āο*, as Arc. *Καλλίαυ*, Cyp. *Ῥοασιγόραυ*. Cyp. 3 sg. mid. *-τυ* = *-το*, as *γένονταιυ*, *ἐφρῆτάσατυ* (in Arcadian there are no early examples of the ending, and *-το* in a late inscription may be due to *κοινή* influence). Arc., Cyp. *ἀπύ* = *ἀπό*, Arc. *κατύ* formed after *ἀπύ*, Arc. *ἄλλυ* = *ἄλλο*. But *ἀπύ* is also Lesbian and Thessalian. Cf. also *ὄν* for *ὄν* = *ἀνά* (6) in Cyp. *ὕνέθεκε* (once) beside *ὀνέθεκε*, and Arc. *ὕνέθυσε* (no. 15; in later inscriptions *ἀνά*, due to the *κοινή*).

a. In Lesbian there are several examples of initial *υ* = *ο*, especially before *μ*, as *ὑμοίως*, *ὑμολογία*.

b. *ὄνυμα* = *ὄνομα* is common to nearly all, perhaps all, dialects except Attic-Ionic. Cf. the compounds *ἀνώνυμος* etc., which are universal.

c. In Chalcid. *ἡνύ* = *ὑπό*, and *ὕρνυς*, the second *υ* is due to assimilation to the first.

d. In Pamphylian, *ο* in final syllables regularly becomes *υ*, written *υ* or *ου*.

## ω

23. *ου* from *ω* in Thessalian. Long *ō* in Thessalian, whether original or secondary (25), became a close *ō*, then *ū*, and, after the introduction of the Ionic alphabet, was regularly denoted by *ου*. *χούρα* = *χώρα*, *φιλάνθρουπα* = *φιλάνθρωπα*, *τοῦν ταγοῦν πάντων* = *τῶν ταγῶν πάντων*. Cf. *ει* from *η* (16).

## υ and ū

24. Instead of becoming a sound like German *ü*, French *u*, as it did in Attic at an early period, the original *u*-sound (English *oo* in *food*) was retained in several, perhaps the majority of, dialects. This is most obvious where, the Attic values of the letters being taken as a basis, the spelling *υ* was replaced by *ου*.

In Boeotian, *ου* begins to appear beside *υ* about 350 B.C., and is frequent after 300 B.C., though *υ* is not uncommon until the last quarter of the century. Thus *οὔπέρ*, *κούριος*, *ἀργούριον*, *σοῦνγμαφον*, *τούχα*, *ὄνουμα* (22 b), etc. In the third century the spelling



ιου (pronounced like English *u* in *cube*?) is also employed, though never consistently, after τ, δ, θ, ν, and λ, as *τιούχα*, *διούο* = *δύο*, *Ἰθιοῦδικος*, *ὄνιουμα*, *Διωνιούσιος*, *Λιουκίσκω*, etc.; also once after σ (*Σιούνεσις*) and once initially (*ἰοιῶ* = *νιῶ*). Another, but comparatively rare, spelling in Boeotian is *ο*, as *ὀπέρ* = *ὑπέρ*, *θοσία* = *θυσία*.

*a.* Except in Boeotian and Pamphylian, where *ου* is also frequent, the spelling *υ* is retained in inscriptions. So in Laconian, for which the retention of the *u*-sound is amply attested by the numerous glosses spelled with *ου* in accordance with Attic values, and by the pronunciation of the modern Tsakonian. In various other dialects, as Arcadian, Cyprian, Thessalian, Lesbian, Cretan, Euboean, there are indications, of one kind or another, of the same pronunciation, such as the occasional spelling *ου* or *ο* for *υ*, or *υ* for *ο* (22 *a*), use of Ϝ before *υ* (Chalcid. *Ϝόρνυς*, *Λήρυθος*, etc.), or present-day pronunciation.

### Secondary ē and ō. "Spurious Diphthongs"

25. In many dialects, as in Attic, *ε* and *ο* differed in quality from *η* and *ω*, being close vowels (*e*, *o*). Consequently the long vowels which came from them by contraction or compensative lengthening, since they retained the same quality, were not identical with *η* and *ω*, but were *ē* and *ō*, the latter becoming *ū*, and eventually came to be designated by *ει* and *ου* after these original diphthongs had become monophthongs in pronunciation (28, 34). But in other dialects they were identical with *η* and *ω*, and were so written. Hence such dialectic variations as *τρεις* and *τρῆς* from \**τρέιες* (42.3), *εἰμί* and *ἡμί* from \**ἐσμί* (76), *φθείρω* and *φθήρω* from \**φθέρω* (74), *ξεῖνος* and *ξηνός* from *ξένφος* (54), *χείλιοι* and *χήλιοι* from \**χέσλιοι* (76), *βουλή* and *βωλᾶ* from \**βολνᾶ* (75), *κούρη* and *κώρᾶ* from *κόρφᾶ* (54), gen. sg. *-ου* and *-ω* from *-οιο* (106.1), acc. pl. *-ους* and *-ως* from *-ους* (78).

The dialects which regularly have *η* and *ω* in such forms are Arcadian, Cyprian, Elean, Laconian, Heraclian, and Cretan. Boeotian has *ω*, but *ει* as for original *η* (16).

*a.* Other dialects which occasionally show *η* and *ω*, though *αι* and *ου* are usual, are Argolic (*ἡλετο* beside *εἴλετο*, *ἡμεν*, *βωλᾶς*, etc.; at Hermione

gen. sg. in  $-\omega$ , acc. pl. in  $-\omega\varsigma$ ), Rhodian ( $\eta\mu\acute{\iota}$ ,  $\kappa\eta\nu\omicron\varsigma$ ,  $\beta\acute{\omega}\lambda\iota\omicron\varsigma$ ,  $\Xi\eta\nu\acute{\iota}\alpha\delta\alpha$ , etc.), Coan ( $\eta\mu\epsilon\nu$ ,  $\kappa\eta\nu\omicron\varsigma$ ,  $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota$ ,  $\kappa\alpha\rho\pi\acute{\omega}\nu\tau\iota$ , etc.), Thera (  $\eta\mu\acute{\iota}$ ,  $\tau\rho\acute{\eta}\varsigma$ ,  $\beta\omicron\lambda\alpha\kappa\rho\acute{\alpha}\tau\eta\varsigma$ , etc.; at Cyrene, a colony of Thera, regularly  $\eta$ ,  $\omega$ ). It is probable that these dialects belong properly with those which have  $\eta$ ,  $\omega$  regularly, and that their usual  $\epsilon\iota$ ,  $\omicron\upsilon$  are due to the fact that with the introduction of the Ionic alphabet they also adopted in the main the Attic-Ionic orthography of such words.

b.  $\chi\eta\rho-$  =  $\chi\epsilon\rho-$  (Att.  $\chi\epsilon\acute{\iota}\rho$ ,  $\chi\epsilon\iota\rho\acute{\omicron}\varsigma$ ) is even more widespread, e.g. not only Cret.  $\kappa\acute{\epsilon}\rho\alpha\nu\varsigma$ , Arc.  $\dot{\iota}\gamma\kappa\epsilon\chi\eta\rho\acute{\iota}\kappa\omicron\iota$ , Cyp.  $\dot{\iota}\chi\acute{\epsilon}\rho\omicron\nu$ , but Epid.  $\chi\eta\rho\alpha\varsigma$  and even Delph.  $\acute{\epsilon}\kappa\epsilon\chi\eta\rho\acute{\iota}\alpha\nu$ , Corinth.  $\acute{\epsilon}\nu\epsilon\kappa\acute{\epsilon}\chi\eta\rho\omicron\nu$ . But it is probable that this  $\chi\eta\rho-$  does not rest wholly upon  $^*\chi\epsilon\rho\sigma-$  (79), but is due in part at least to the influence of a nom. sg.  $\chi\eta\rho$  (quoted by Herodian as Aeolic) formed after the analogy of inherited  $\rho$ -stems in  $-\eta\rho$ . Cf. Att.  $\mu\eta\nu$  in place of  $\mu\epsilon\acute{\iota}\varsigma$  (112.3).

c.  $\delta\omicron\upsilon\lambda\omicron\varsigma$ , Dor.  $\delta\acute{\omega}\lambda\omicron\varsigma$  (Cret., Theocr., Callim.) do not belong here.  $\delta\omicron\upsilon\lambda\omicron\varsigma$  has a genuine diphthong, as shown by the spelling  $\omicron\upsilon$  in early Attic inscriptions and in Boeotian, while  $\delta\acute{\omega}\lambda\omicron\varsigma$  must come from a by-form  $^*\delta\acute{\omega}\nu\lambda\omicron\varsigma$ . The relation of Lesb., Boeot., Dor.  $\delta\acute{\omega}\nu$  to Att.  $\omicron\upsilon\nu$  is obscure, since  $\delta\acute{\omega}\nu$  is also Ionic.

d. It is to be remembered that the early inscriptions of most dialects have simply E, O, which we transcribe  $\bar{\epsilon}$ ,  $\bar{o}$ , no matter whether the later spelling is  $\epsilon\iota$ ,  $\omicron\upsilon$ , or  $\eta$ ,  $\omega$ . Among the  $\eta$ ,  $\omega$  dialects the actual spelling  $\eta$ ,  $\omega$  does not occur, of course, until the introduction of the Ionic alphabet about 400 B.C., except that in Crete, Rhodes, etc., where H =  $\eta$  is much earlier, we find  $\eta\mu\acute{\iota}$  etc. in the earliest inscriptions.

Of the  $\epsilon\iota$ ,  $\omicron\upsilon$  dialects, Corinthian is the only one in which the identity of genuine and spurious  $\epsilon\iota$ ,  $\omicron\upsilon$  belongs to the earliest period, owing to the very early monophthongization of the diphthongs (28. 34). The spelling even of the earliest inscriptions is EI, OV at Coreyra (e.g.  $\hbar\nu\iota\omicron\nu$ ,  $\epsilon\iota\mu\acute{\iota}$ ), and OV (but E, not EI) at Corinth. In Attic-Ionic examples of EI, OV occur in the fifth century ( $\epsilon\iota\mu\acute{\iota}$  even earlier), but E, O are more common until after 400 B.C., and occasionally appear much later. In general EI becomes established earlier than OV, and many inscriptions use EI uniformly but vary between O and OV. In Ionic the gen. sg.  $-\omicron$  is especially persistent. In Locrian no. 56 has only E, O (e.g.  $\hbar\acute{\alpha}\gamma\epsilon\nu$ ,  $\tau\omicron\varsigma$ ), while the somewhat earlier no. 55 has EI ( $\phi\acute{\alpha}\rho\epsilon\nu$  etc.), and OV in the acc. pl. ( $\tau\omicron\upsilon\varsigma$ ) but O in the gen. sg. ( $\delta\acute{\alpha}\mu\omicron$ ). This last difference, though only a graphic vagary, is observed also in several Ionic inscriptions. In other dialects EI, OV come in with the introduction of the Ionic alphabet, and even then the spelling varies for a time.

## DIPHTHONGS

## αι

26. *η* from *αι* in Boeotian. The diphthong is retained in the earliest inscriptions, sometimes as *αι*, sometimes as *αε*, especially at Tanagra, e.g. *Αέσχονδας*, *Ὀκίβαε*. But it came to be pronounced as a monophthong, an open *ē*, and with the introduction of the Ionic alphabet was regularly denoted by *η*, e.g. *κή* = *καί*, *ῆ* = *αἶ*, *Θειβῆος* = *Θηβαῖος*, dat. sg. and nom. pl. *-η* = *-αι*, dat. pl. *-ης* = *-αις*, infin. *-ση*, *-σθη* = *-σαι*, *-σθαι*. In very late inscriptions even *ει* is found, as *Θειβέλος*.

27. *ει* from *αι* in Thessalian. In general *αι* remains, but at Larissa we find *ει* for final *αι*, e.g. *ἐψάφιστει* = *ἐψήφισται*, *βέλλειται* = *βούληται*, *γινύειται* = *γίγνηται*, and, with added *ν* (139.2, 156), *πέπειστειν* = *πεπεισθαι*, *ὀνγράψειν* = *ἀναγράψαι*, *ἐφάνγρενθειν* = *ἐφαιρούνται*, *βέλλουνθειν* = *βούλωνται*.

## ει

28. Sooner or later *ει* became everywhere a monophthong, a close *ē* (*ē̄*), though the spelling was retained and extended to the *ē̄* of different origin (25). In Corinthian this had taken place at the time of the earliest inscriptions, and, while at Coreyra the spelling was *Ei* (25 *d*), at Corinth the sound was nearly always denoted by a single sign, though generally differentiated from the open *ε* or *η*, e.g. *Δφενία*, i.e. *Δφῆνία* = *Δεινίου*, *Ποτεδᾶνι*, i.e. *Ποτῆδᾶνι* (rarely *Ποττιδάν*), but *ἀνθεκεε* = *ἀνέθηκε*. Cf. also *τεδε* = *τεῖδε* in an early Megarian inscription (here *Ξ* = *ε*, *E* = *η* and genuine or spurious *ει*).

*a.* At a late period the *ē̄* progressed still further to an *ī*, usually with retention of the old spelling *ει*, which then came to be used also for original *ī* (21), but sometimes with phonetic spelling *ι*. In some words this late spelling with *ι* became fixed in our texts, e.g. *τίσω*, *ἔτισα*, *ἔκτισις*, of which the proper spelling, as shown by inscriptions of Attic and other dialects, is *τείσω*, *ἔτεισα*, *ἔκτεισις*.

*b.* But before vowels it remained *ē̄* for some time after it had become *ī* elsewhere, and, to distinguish it from *ει* = *ī*, was often written *η*, e.g. *πολήαν*, *ἱέρα*, etc., especially in the Augustan period.

*c.* For Elean *αι* from *ει* after *ρ*, see 12 *a*.

29. *ι* from *ει* in Boeotian. The change in pronunciation which took place everywhere at a late period (28 *α*) occurred very early in Boeotian, and here showed itself in the spelling, which in the fifth century varies between *ει*, *ι* (4.5), and *ι*, but later is regularly *ι*, e.g. *Τισιμένῃς* = *Τεισιμένης*, *ἐπί* = *ἐπεί*, *ἐπιδεί* = *ἐπειδή* (cf. also 16), *ἔχι* = *ἔχει*, *κιμένας* = *κειμένας*.

#### οι

30. *υ* from *οι* in Boeotian. The diphthong *οι* was retained much longer than *αι* (26) or *ει* (29), appearing as *οι*, but also, in some of the earliest inscriptions especially of Tanagra, as *οε*, e.g. *Χοερίλος*, *Φεκαδάμοε*. But in the third century it became a monophthong, probably similar to the German *ö*, to denote which, approximately, the *υ*, with its Attic value of *ü* as a basis (cf. *ου* for *υ*, 24), was employed with increasing frequency from about 250 B.C. on, though not uniformly till the end of the century, e.g. *φυκία* = *οἰκία*, dat. sg. and nom. pl. *-υ* = *-οι*, dat. pl. *-υς* = *-οις*. Where *οι* is followed by a vowel it is usually retained (in contrast to *αι*, 26), as *Βοιωτῦς*, though *Βυωτῶν* occurs once, also *ὁ πύας* = *ἡ ποία*.

In some late inscriptions of Lebadea and Chaeronea the spelling *ει* is also found, indicating the further progress of the sound to *ī* (see 28 *α*), e.g. *αὔτεις* = *αὔτοις*.

#### αι, ει, οι before vowels

31. In the case of *αι*, *ει*, *οι*, also *υι*, before vowels the omission of *ι*, consequent upon its consonantal pronunciation with the following vowel, is to be observed in various dialects, though the spelling is anything but constant, and it is impossible to make any general statement as to the conditions of the loss. Thus, as in Attic *Ἀθηναία*, later *Ἀθηνάα*, *Ἀθηνᾶ*, *ῥωπαί* beside *ῥωπεά*, *εἴνοα* beside *εἴνοα*, *ύός*, *ύός* beside *νίός*, *νίός*, so e.g. Ion. *ἀτελέη* beside *ἀτελεῖη*, *ποιήσεαν* = *ποιήσεται*, Lesb. *δικάως* = *δικαιως*, *εἰνόαν* = *εἰνοῶν*, Thess. *Γεννάοι* = *Γενναίου*, Arc. *στροπῆας* = *ἀστροπαῖος*, El. *ῥα* beside *εἰῥ* = *εῖη*, *μαστράα* = *μαστρεῖα* (12 *α*), Cret. *ἀγχιῶι* =

ἀγελαιοι, Delph. φαιωτός = \*φαιωτός (φαιός). So especially in forms of ποιέω, as Att. ποεῖ, ποιήσω (but ποιῶν), Lesb. ποιήσω, ἱροπόηται, Boeot. ἐπόεισε, Arc. ποέντω, El. ἐπιποέντων, Uoan ναποᾶν beside ναποιάς.

a. Owing to the variation in forms like the above, the diphthongal spelling sometimes appears in words where it has no etymological justification, as late ὀγδοίης, ὀγδοῖκοντα, βοιηθέω.

### αυ, ευ, ου

32. In *av*, *ev*, *ov*, the *v* remained an *u*-sound, not becoming *ü* as it did in many dialects when not part of a diphthong. This is shown not only by Ionic *ao*, *eo* (33), but by occasional varieties of spelling such as Corinth. Ἀχιλλεούς, Coreyr. ἄφυτάν, Att. ἄφυτάρ, Ion. ἄφυτῶ, Cret. ἀμεφύσασθαι, where *f* indicates the natural glide before the *u*-sound, and Locr. Ναφπακτίῶν, Cret. σποφδδάν, etc.

33. *ao*, *eo* from *av*, *ev* in East Ionic. *ao*, *eo* appear in East Ionic inscriptions (*eo* also in Amphipolis and Thasos) of the fourth century (*eo* once in Chios in fifth century) and later, e.g. ἀοτός, ταῶτα, εῶνοια, ἐοεργέτης. This spelling is frequent even in κοινή inscriptions of this region.

a. For El. *av* from *ev* after *p*, see 12 a. Some late Cretan inscriptions show *ov* = *ev* (cf. Att. *ov* from *eo*), as ἐλουθερός, ἐπιτάδουμα. The explanation of *ω* = *av* in Delph. αἰσωτός, late Lac. ὦτῶ = αὐτοῦ, etc., is doubtful.

34. *ov* became, in most dialects, a monophthong (first *ō*, later *ū*), though the spelling *ov* was generally retained and eventually extended to the secondary *ō*. In Corinthian this had taken place at the time of the earliest inscriptions. See 25 d.

a. Occasionally words which contain genuine *ov* are found with the spelling *o* in early inscriptions when *o* for secondary *ō* was usual, e.g. ὄκ = οὐκ, βὼν = βοῦν (or = βῶν? See 37.1). In forms of οὔτος, which in general have genuine *ov* (e.g. Cret. τουτό etc.), this spelling is so frequent in early Attic, e.g. τῶτο, τότων (τῶτο also in Thasos; cf. also Orop. ἐντῶθα, i.e. ἐντοῦθα = ἐνταῦθα), as to point to some special cause. Possibly, as has been suggested, there existed beside the usual forms with genuine *ov* (e.g. τουτό from \*το-υ-το), a gen. sg. τότῶ (τούτου), formed by doubling of τῶ (τοῦ), which then influenced the other forms.



**av, ev before vowels**

**35.** Certain words show a *v* diphthong in Lesbian (and in Homer) in contrast to other dialects, e.g. *aῦως* = Dor. etc. *ā(ɸ)ós* (cf. Hesych. *ἀβώ· πρωί*), Hom. *ῆώς*, Att. *ἔως*, from *\*aṽsós* (cf. L. *aurora* from *\*ausōs-ā*), *ναῦος* = Dor. etc. *nā(ɸ)ós* (cf. Lac. *ναφόν*), Hom. *νηός*, Att. *νεός*, probably from *\*nasós* (54./), *δεύω* = Att. *δέω*, *neol*, from *\*deṽsō*.

*a.* In such forms *v* comes from a combination containing *v* or *ɸ*, not from simple intervocalic *ɸ*, which in Lesbian, as elsewhere, regularly drops out without affecting the preceding vowel. Forms like *εὔδε* from *\*ɛɸdē* are poetical only, and due to metrical lengthening or doubling of the *ɸ* under the ictus. The consonant-doubling in hypocoristic proper names (89.5) accounts for the diphthong in Thess. *Κλείυς*, from *\*Kléɸās*, Calymn. *Κλείαντος*, Cret. *Φαῖος*, *Νεύαντος*.

**36.** In words with regular antevocalic *ev* the natural glide between *v* and the following vowel is often expressed by *ɸ*, as Boeot. *Βακεύφαι*, Cyp. *κατεσκεύφασε*, Lac. *Εὐβάλκης* (*β* = *ɸ*, 51).

In late inscriptions *v* is sometimes omitted, especially in derivatives of *σκεῦος*, as Att. *παρεσκεασμένων*, Lesb. *ἐπισκεάσαντα*, Corcyr. *ἐπισκεάζειν*, *σκεοθήκας*, Delph. *κατασκεώσῃται*.

**Long Diphthongs**

**37. 1.** The original long diphthongs *āi*, *āu*, *ēi*, *ēu*, *ōi*, *ōu*, except when final, were regularly shortened in prehistoric times to *ai*, *au*, *ei*, *eu*, *oi*, *ou*, or, in some cases, lost the second element. Hence such by-forms as *βοῦς* from *\*βōws* (cf. Skt. *gāus*) but Dor. *βōς* (cf. Lat. *bōs*, Skt. acc. sing. *gām*; *βōν* also once in Homer), *Ζεῦς* from *\*Zēws* (cf. Skt. *dyāus*) but acc. *Ζῆν* (cf. Lat. *dīēs*), whence, with transfer to consonant declension, *Ζῆνα*, *Ζηνός*, etc., (Cret. *Δῆνα*, *Τῆνα* (84)).

**2.** The Greek long diphthongs may be original when final, but otherwise are of secondary origin. Most of the latter are due by loss of an intervening consonant, as *κλαῖς*, *κληῖς*, from *\*klaɸis* (cf. Lat. *clāris*), and in the earlier period these were not diphthongs but were pronounced in two syllables. So *κληῖς*, *χρηῖζω*, *πολεμήμιος*,



πατρώιος, etc. regularly in Homer, and often in the later Ionic poets. This pronunciation is also indicated by occasional spellings such as Τήμιοι, θωιήν, ἱερήια, χρηίζω, in Ionic inscriptions. On the other hand the change of *η* to *ει* (39) or the loss of the *ι* (38) presupposes the diphthongal pronunciation; and where we find e.g. *χρήζω*, *ἱερῆον*, and *χρηίζω*, *ἱερηιον*, side by side, the latter must be understood as *χρήμιζω*, *ἱερῆιον*. But in general it is impossible to determine just when the change from dissyllabic to diphthongal pronunciation took place, and hence it is often uncertain whether we should accent e.g. *κλήις* (*κλήϊς*) or *κλήις* (*κλήϊς*), *χρηίζω* or *χρήμιζω*, *οἰκήις*, *οἰκήιου*, or *οἰκῆις*, *οἰκῆιου*, and editors of the same texts differ in their practice. We employ the accentuation which goes with the earlier pronunciation, though without the mark of diaeresis, for the early Ionic inscriptions; and likewise in general, simply as a matter of convention, in citing forms of this kind in the grammar.

38. *ᾱ*, *η*, *ω*, from *ᾱι*, *ηι*, *ωι*. In Attic the *ι* ceased to be pronounced in the second century B.C., and the spelling without *ι* (the *iota subscript* is a mediaeval device; in inscriptions *ι* is written like other letters or omitted entirely) became more and more frequent, and may be found in late inscriptions from all parts of Greece. But in some dialects this dates from an earlier period.

East Ionic has occasional examples of dat. sg. *-η* = *-ηι* from the sixth century B.C. on, though *-ηι* is the usual spelling.

Lesbian has τῷ Νικιαίδι in a fifth-century inscription (no. 20), though this is possibly only an error due to confusion with the genitive construction which follows. For no. 21 (first half fourth century) and no. 22 (324 B.C.) have uniformly dat. sg. *-ᾱι*, *-ωι* (3 sg. subj. *-ηι* in no. 21, *-η* in no. 22; see also 149). But from the end of the fourth century the forms in *-ᾱ*, *-ω*, *-η* predominate.

Thessalian has from the fifth century dat. sg. *τὰφροδίται τᾱ*, and *ταγαᾱ* beside *ἀταγίαι* (in no. 33), and in inscriptions in the Ionic alphabet we find regularly dat. sg. *-ᾱ*, *-ου* (= *ω*, 23), 3 sg. subj. *-ει* (= *η*, 16).

Cyprian has dat. sg.  $-\tilde{a}$ ,  $-\tilde{o}$ , beside  $-\tilde{a}i$ ,  $-\tilde{o}i$ , but in the Idalion bronze (no. 19) only in the case of the article when followed by  $i$ , as  $\tau\tilde{o} \dot{i}\rho\tilde{o}i$ .

*a.* The loss of  $i$  probably began in the article, which was proclitic.

*b.* The fluctuation between the historical and the phonetic spelling in late inscriptions introduced confusion in the spelling of forms with original  $\eta$ ,  $\omega$ ; hence such spellings as nom. sg.  $\beta\omicron\upsilon\lambda\eta\mu$ , gen. sg.  $\tau\tilde{\omega}i \delta\acute{\alpha}\mu\omicron i$ , inv.  $\acute{\epsilon}\chi\epsilon\tau\omicron i$ . Such imperative forms in  $-\tau\omicron i$  and  $-\sigma\theta\omicron i$ , where this spelling was favored by the subj. in  $-\eta$ , are especially frequent, notably in Cos.

**39.**  $\epsilon i$  from  $\eta i$ . The history of  $\eta i$  differs in some dialects from that of  $\tilde{a}i$ ,  $\omega i$ ,—especially in Attic, where it became  $\epsilon i$  (i.e.  $\tilde{\epsilon}$ ) some two centuries before  $\tilde{a}i$ ,  $\omega i$  became  $\tilde{a}$ ,  $\tilde{\omega}$ .

In the case of medial  $\eta i$  of secondary origin (37.2) the spelling  $\epsilon i$  is frequent in the fourth century and from about 300 B.C. is almost universal, e.g.  $\kappa\lambda\epsilon\acute{\iota}\varsigma$  from  $\kappa\lambda\eta\acute{\iota}\varsigma$ ,  $\lambda\epsilon\iota\sigma\tau\eta\varsigma$  from  $\lambda\eta\mu\sigma\tau\eta\varsigma$ ,  $\lambda\epsilon\iota\tau\omicron\upsilon\rho\gamma\acute{\epsilon}\omega$  from  $\lambda\eta\tau\omicron\upsilon\rho\gamma\acute{\epsilon}\omega$ .

In inflectional endings  $\epsilon i$  is also frequent in the fourth century and predominates in the third and second, e.g. dat. sg.  $\beta\omicron\upsilon\lambda\epsilon\tilde{i}$ , 3 sg. subj.  $\acute{\epsilon}\tilde{\pi}\epsilon i$ . But here, owing to the analogy of other forms with  $\eta$  of the same system, as  $\beta\omicron\upsilon\lambda\eta\varsigma$ ,  $\beta\omicron\upsilon\lambda\eta\mu$ ,  $\acute{\epsilon}\tilde{\pi}\eta\tau\epsilon$ ,  $\eta i$  was never given up and eventually was fully restored, so that the normal spelling in imperial times was  $\eta i$  or  $\eta$  (38).

The spelling  $\epsilon i$  beside  $\eta i$ , partly at least due to Attic influence, is also frequent in third- and second-century inscriptions of other dialects, or even earlier as in the Heracleian Tables, where we find 3 sg. subj.  $\nu\acute{\epsilon}\mu\epsilon i$ ,  $\phi\acute{\epsilon}\rho\epsilon i$ , etc. (so usually, but twice  $-\eta i$ , once  $-\eta$ ).

*a.* The change of  $\eta i$  to  $\epsilon i$  is also Euboean, where it was accompanied by a change of  $\omega i$  to  $\omicron i$ . In Eretrian this was effected about 400 B.C. Somewhat later  $\epsilon i$  occurs beside  $\eta i$  at Amphipolis, and  $\omicron i$  beside  $\omega i$  at Olynthus. Dat. sg.  $-\epsilon i$  is found also in an inscription from Naples.

#### NON-DIPHTHONGAL COMBINATIONS OF VOWELS (CONTRACTION ETC.)

**40.** Owing to the proethnic loss of intervocalic  $\iota$  and  $\sigma$ , a large number of new vowel-combinations arose, and these were

subsequently augmented by the dialectic loss of intervocalic  $\epsilon$  (53). An exhaustive treatment of their history in the several dialects would require not merely that each of the numerous combinations should be considered by itself, but that further distinctions should be made according to the character of the consonant which was lost, that of the sound which preceded the combination, the accent, the number of syllables in the word, etc. See 45. Only some of the most important facts can be stated here.

#### $\alpha$ or $\bar{\alpha}$ + vowel

41. 1.  $\alpha + \epsilon$ ,  $\bar{\epsilon}$  (spurious  $\epsilon\iota$ ), or  $\eta$ . Attic-Ionic  $\bar{\alpha}$ , but elsewhere  $\eta$ , at least in West Greek and Boeotian. Similarly  $\bar{\alpha}\iota$  or  $\eta\iota$  from  $\alpha + \epsilon\iota$ ,  $\eta\iota$ . Examples are forms of verbs in  $-\alpha\omega$ , as Att.-Ion.  $\nu\kappa\hat{\alpha}\tau\epsilon$ ,  $\nu\kappa\hat{\alpha}\nu$ , etc., which have  $\eta$  in West Greek and Boeotian, e.g. Cret., Arg.  $\nu\kappa\hat{\eta}\nu$ , Lac.  $\acute{\epsilon}\nu\acute{\iota}\kappa\acute{\epsilon}$ , Rhod.  $\theta\omicron\iota\nu\hat{\eta}\tau\alpha\iota$ , Meg.  $\phi\omicron\iota\tau\acute{\eta}\tau\omega$ , Coreyr.  $\tau\iota\mu\hat{\eta}\nu$ , Locr.  $\sigma\upsilon\lambda\hat{\epsilon}\nu$ , Delph.  $\sigma\upsilon\lambda\hat{\eta}\nu$ , Boeot.  $\phi\upsilon\sigma\hat{\eta}\tau\epsilon$  (Ar.), etc.

*a.* In Lesbian, Thessalian, and Arcado-Cyprian there are no such forms with  $\eta$ , but also no certain examples of  $\bar{\alpha}$  from  $\alpha\epsilon$ , since the contract verbs in these dialects show other types of inflection (see 157, 159). But  $\eta$  from  $\alpha\epsilon$  in crasis is Lesbian, Thessalian, and Arcadian, as well as West Greek and Boeotian. See 94.6. So far as we know,  $\bar{\alpha}$  from  $\alpha\epsilon$  is Attic-Ionic only.

2.  $\alpha + \omicron$  or  $\omega$ . When contracted, the result is  $\omega$  in all dialects. So regularly in forms of verbs in  $-\acute{\alpha}\omega$ , as Att.  $\tau\iota\mu\hat{\omega}\mu\epsilon\nu$ ,  $\tau\iota\mu\hat{\omega}\nu\tau\iota$ , Meg. (Selinus)  $\nu\kappa\hat{\omicron}\mu\epsilon\varsigma$ ,  $\nu\kappa\hat{\omicron}\nu\tau\iota$ , Locr.  $\sigma\upsilon\lambda\hat{\omicron}\nu\tau\alpha$ , Boeot.  $\sigma\upsilon\lambda\hat{\omega}\nu\tau\epsilon\varsigma$ , Lac.  $\hbar\epsilon\beta\hat{\omicron}\nu\tau\iota$  (subj.),  $\acute{\epsilon}\hbar\epsilon\beta\hat{\omicron}\theta\acute{\alpha}\iota\varsigma$  ( $\acute{\eta}\beta\acute{\alpha}\omega\sigma\acute{\alpha}\iota\varsigma$  from  $\acute{\eta}\beta\acute{\alpha}\omega\sigma\acute{\alpha}\iota\varsigma$ ), but also, rarely, uncontracted as Boeot.  $\iota\acute{\alpha}\acute{\omicron}\nu\tau\upsilon\varsigma$ , Locr.  $\acute{\alpha}\pi\epsilon\lambda\acute{\alpha}\acute{\omicron}\nu\tau\alpha\iota$ . Cf. also Heracl.  $\tau\acute{\epsilon}\tau\tau\omega\omicron\omicron\omicron\nu$ , group of four boundary-stones, from  $^*\tau\epsilon\tau\tau\alpha-\omicron\omicron\omicron\nu$ ,  $\pi\alpha\mu\hat{\omega}\chi\omicron\varsigma$  ( $\pi\alpha\mu\omega\chi\acute{\epsilon}\omega$ ) from  $^*\pi\alpha\mu\alpha-\omicron\chi\omicron\varsigma$ .  $\alpha\omicron$  from  $\alpha\phi\omicron$  is uncontracted in Boeotian (as in Homer), but in most dialects yields  $\omega$ , as  $\phi\hat{\omega}\varsigma$  from  $\phi\acute{\alpha}\omicron\varsigma$  ( $^*\phi\alpha\phi\omicron\varsigma$ , cf. Hesych.  $\phi\alpha\nu\omicron\phi\acute{\omicron}\rho\omicron\varsigma$ ), Boeot.  $\text{Καλλι-}\phi\acute{\alpha}\omega\nu$  etc.,  $^{\text{'}}\text{Αγλω-}$  from  $\acute{\alpha}\gamma\lambda\alpha\omicron-$  ( $^*\acute{\alpha}\gamma\lambda\alpha\phi\omicron-$ ), Boeot.  $^{\text{'}}\text{Αγλα}\acute{\omicron}\delta\acute{\omicron}\omega\omicron\varsigma$  etc. ( $^{\text{'}}\text{Αγλα}\omicron-$  occasionally elsewhere),  $\sigma\hat{\omega}\varsigma$ ,  $\sigma\omega-$ ,  $\Sigma\omega-$ , from  $\sigma\acute{\alpha}\phi\omicron\varsigma$  (cf. Cyp.  $\Sigma\alpha\phi\omicron\kappa\acute{\lambda}\acute{\epsilon}\phi\acute{\epsilon}\varsigma$ ), Boeot.  $\Sigma\acute{\alpha}\omega\nu$ ,  $\Sigma\alpha\nu\kappa\acute{\rho}\acute{\alpha}\tau\epsilon\iota\varsigma$ ,  $\Sigma\alpha\nu\gamma\acute{\epsilon}\nu\epsilon\iota\varsigma$ , etc. ( $\alpha\nu$  from  $\alpha\omicron$  is otherwise unknown in Boeotian and is here perhaps

due to the influence of a \**Σαῦος* like Cret. *Φαῦος* etc., 35 *α*). Arc. *Σακρέτης* etc. have *Σᾱ-* (not *Σᾱ̄-*), abstracted from *Σᾱών* etc.

3. *ā* + *ε*. Attic-Ionic *η*, elsewhere *ā*. Att.-Ion. *ἥλιος* (Hom. *ἡέλιος*) from *ἄφέλιος* (Cret. gloss *ἄβέλιος*), *ἄέλιος* in Pindar etc., Dor. *ἄλιος*, Lesb. *ἄλιος*.

4. *ā* + *ο* or *ω*. Attic-Ionic *εω* or *ω*, elsewhere *ā* or uncontracted. In Attic-Ionic first *ηο*, *ηω* (cf. 8), often preserved in Homer, whence *εω* (with shortening of the first vowel, and, in the case of *ηο*, lengthening of the second; cf. 43), which often has the value of one syllable, and which may be further contracted to *ω* (in Ionic mostly after vowels, cf. 45.2; in Attic not so restricted, but the conditions are complicated and not wholly clear). In the other dialects the uncontracted forms are most general in Boeotian.

Gen. sg. masc. *ā*-stems, Ion. *-εω*, *-ω* (also *-ηο* in no. 6), from *-āο* as in Homer (here Aeolic, beside Ion. *-εω*) and Boeotian (rare in Thessalian), Arc.-Cyp. *-āv* (22), Lesb., Thess., West Greek *-ā*.

Att.-Ion. *ἕως* (Hom. *εἶος*, i.e. *ῆος*) from \**āfos* (Skt. *gārat*), Lesb., Boeot., West Greek *ās*.

Att.-Ion. *λεώς*, *νεώς*, *ἕως* (Hom. *ληός*, *νηός*, *ῆός*; Eub. *Ἀγαστιλέξρῳ*) from *lāfos* (seen in proper names of several dialects), *nāfos*, *āfos* (but see 35, 54 *f*), in most dialects *lāós*, *nāós*, *āós*, but *lā-*, *nā-*, in compounds as *Λᾱκρῖνης*, *nākópos*, *nāpoiai*. See 45.3.

Gen. pl. *ā*-stems, Ion. *-έων*, *-ῶν* (also *-ηῶν* in no. 6), Att. *-ῶν*, from *-āων* (\**-āsōn*, Skt. *-āsām*) as in Homer (Aeolic), Boeotian (but always *τᾱν*, see 45.1), Thessalian (*τᾱν κοινάων* etc. at Crannon, but otherwise *-ᾱν*), Lesb. *-ᾱν*, West Greek *-ᾱν*.

Att.-Ion. *θεωρός* from \**θεᾱφρός*, Boeot. *θιαφρία*, Lesb. *θεᾱρος*, West Greek *θεᾱρός*.

Att. *κοινών*, *ξυνών*, Ion. *ξυνεών* (Hes. *ξυνήγορας*) from \**āfōn*, \**āfōnos*, *ξυνᾱones* Pindar, Arc., West Greek *κοινᾱν*. So Epid. *κυκᾱν* = *κυκεών*.

Att. *Ποσειδών*, Ion. *Ποσειδέων*, Hom. *Ποσειδάων* (*ᾱωνος*), Corinth. *Ποτεδαφῶνι*, *Ποτεδᾱνι*, *Ποτειδᾱν*, Boeot. *Ποτειδᾱωνι*,

Cret., Rhod., Delph. Ποτειδά̃ν (-ānos), Lesb. Ποσειδᾶν, Arc. Ποσοιδᾶνος, Lac. Ποχοιδᾶν (-āni).

a. In Ionic, beside usual *εω*, there are some examples of *εο* or *ευ* (cf. 33), as *θεορός*, *θευρός* (Paros, Thasos), gen. sg. -*ευ* (Erythrae etc.).

b. In Ionic some of the older forms with unshortened *η*, as in Homer, are employed also by later writers, as *νηός*, *ληός*. So *ἡώς* in Herodotus and in an inscription of Oropus (no. 14).

c. In Thessalian there are some examples of *ο̃*, *ου* (from *ω*, 23), where we expect *ā*, as gen. pl. *προξενιοῶν*, *Γομφιτοῶν*, *θεουρός*, *Ποτείδουσι*, *ἡλυῶρέοντος* (cf. *ἡλωρός*, *ἡλωρός*). But the first three are probably *κοινή* forms with dialectic coloring (for such hybrids, see 280), *Ποτείδουσι* is a hypocoristic in -*ων*, and *ἡλυῶρέοντος* from *ἡλο-* beside *ἡλᾶ-* (see 167).

### ε + vowel

42. 1. *ε + α*. In general Attic *η*, elsewhere uncontracted *εα* or *ια* (9), as acc. pl. Att. *ἔτη*, elsewhere (*φ*)*έτεια*, (*φ*)*έτια*. But occasionally *η* in other dialects, as Ion. *θύη* (no. 8; fifth century) beside usual *ἔτεια* etc. (cf. 45.2), Rhod. acc. sg. *λειόλη* (no. 93; sixth century), Lac. acc. sg. *Θιοκλῆ* (sixth century), besides later examples (e.g. Lac. *Κλεογένη*, Heracl. *φῆτη*, Rhod. *ἔτη*, Delph. *ἐνδογενῆ*), some of which may be due to *κοινή* influence.

Even *εα* from *εφα*, which is uncontracted in Attic, sometimes becomes *η* in West Greek dialects, as Delph. *ἐννῆ* = *ἐννέα*, Ther. *ἡμίση* = *ἡμίσεια*, *Κληγόρας* = *Κλεαγόρας*, Rhod. *Ἀγῆναξ* = *Ἀγεαναξ*, Dor. *κρῆς* (Theocr. etc.) = *κρέας*, *ῆρ* (Aleman etc.) = *ἔαρ*, Sicil. (Acrae) *φρήτιον* = *φρεάτιον* (cf. *φρητί* Callim.). Cf. also Dor. *βασιλῆ* (43, 111.3).

2. *ε + ā*. Proper names in -*εās*, as *Τιμέας*, *Δημέας*, usually remain uncontracted in Attic (*Ἑρμῆς* is the Ionic form) and most dialects, though in late times partly replaced by -*ās*, as *Δημᾶς*, *Δαμᾶς*. But -*ῆς* regularly in Ionic (from -*έης*), as *Δημής*, *Ἀπελλῆς*, and sometimes elsewhere, as Rhod. *Ἀριστῆς*, Ther. *Κυδρῆς*. *Θα(ρ)ῆς* (archaic). Cf. Rhod. *Χαλκῆ* from *Χαλκεᾶ*. All the certain examples of Dor. *η* from *εā* are from the islands (Syrac. *Τυκῆ* is doubtful), and hence are possibly due to — very early — Ionic influence; but not necessarily so, cf. Dor. *η* from *εα*, above.



3.  $\epsilon + \epsilon$ . Regularly contracted to  $\bar{\epsilon}$  ( $\epsilon\iota$ ) or  $\eta$  (see 25), as Att. *τρέϊς*, Ther. *τρής*, from \**τρέϊες* (Skt. *trāyas*). But uncontracted forms also occur, as Cret. *τρέες*, *δρομέες*, *πλίες* (9.1), Boeot. *φικα-πιφέτιες*. See 45.5.

4.  $\epsilon + \epsilon\iota$ ,  $\eta\iota$ , or  $\eta$ . Regularly contracted to  $\epsilon\iota$ ,  $\eta\iota$ ,  $\eta$ , as *φιλεῖ*, *φιλήμι*, *φιλήται*. Uncontracted forms, like Locr. *δοκέει*, *ἀνχῶρέει*, Delph. *ἀδικέη*, Boeot. *ἴει*, *δοκίει* (9, 16), are rare. See 45.5. But forms like *δέημι*, *δέηται* (from *εφη*, see 45.1) are usually uncontracted. Names in *-κλέης* occur in some dialects, though most have only *-κλής*. See 108.1 *a*.

5.  $\epsilon + \omicron$ . The contraction to  $\bar{\omicron}$  ( $\omicron\upsilon$ ), as in *γένους* from \**γενεσος*, *φιλοῦμεν* from \**φιλειομεν* (but *ἡδέος* etc., see 45.1), is Attic only. Most dialects have *εο* or *ιο* (9), as *γένεος* (*-ιος*), *φιλέομεν* (*-ιομεν*).

In Ionic *εο* often has the value of one syllable in poetry, and this diphthongal pronunciation came to be represented by *ευ* (cf. *εο* = original *ευ*, 33). This spelling, though found in our texts of earlier authors (sometimes even in Homer, as *μευ*, *φιλεῦντας*), does not appear in inscriptions until the fourth century B.C. From Ionic, *ευ* spread to the Doric islands, and from the third century on is frequent in Rhodes, Cos, Thera, etc. At this time it is also found in continental Greece, as at Megara, Delphi, etc.

*a*. Boeotian has some examples of *ιυ*, *ιου*, beside *ιο* (both original and from *εο*), but mostly after dentals, where it was supported by the prevalence of the spelling *ιου* = *υ* (24). Thus *Νινμεινιος*, *νιονμεινιῷ*, *Θιοντίμῳ*, *Διονκλεις*, but once also *Βιούτῃ*.

*b*. Heracllean has *ιω* = *εο* before a single consonant, as *ἐμετρίωμεν*, *μετρώμεναι* (but *δεόμενα* from *εφο*).

*c*. Contraction to  $\omega$  is found in certain parts of Crete (see 273) before a single consonant, as *εὐχαριστῶμεν* (but *κοιμῶντες*, see *d*). Cf. also *ἐκάρωντες* in an inscription of Phaselis.

*d*. For *εο* we sometimes find simply  $\epsilon$  or  $\omicron$ . So in Megarian proper names compounded of *θεός*, in which, nearly always, *Θε-* appears before a single consonant, *Θο-* before two, e.g. *Θέδορος*, *Θέλατος*, *Θέτμος*, but *Θακρίες*, *Θοκλείδας*, *Θόγνεϊτος*. Such forms in *Θε-*, *Θο-* occur elsewhere, but are common only in Megarian. Other examples of  $\omicron$  from *εο* (so-called hyphaeresis, cf. 44.4) are Ion. *ὄρτῃ*, *ροαστός*, from *ἐορτή*, *εοαστός*, Ceph. (*Πισαργήνια* etc.) *κοσμώντες*, *κατοικόντας*, *ἐπιστάτον*, Delph. *ποιώστον* (but also *ποιώστα*,



θωεόντων). Heracl. ποιόντασσι, ἐξεποίον, Mess. ποιόντι, Arc. πλός from \*πλέος (113.2).

6.  $\epsilon + \omega$  or  $\text{οι}$ . In Attic regularly contracted, as φιλῶντι, φιλοῖ (but ἡδέων etc., see 45.1). In other dialects regularly uncontracted  $\epsilon\omega$ ,  $\epsilon\text{οι}$ , or  $\iota\omega$ ,  $\iota\text{οι}$  (9), but sometimes  $\omega$ ,  $\text{οι}$  after a vowel (see 54.2). Ion. εἰδέωσιν but ποιῶσιν, ἀνωθεοίη but ποιοῖ, Lesb. ἀνατεθέωσι, Delph. ἐγκαλέοι, εὐδοκέωντι but ποιῶντι, Locr. ἔδντι, προξενέοι, El. ἐξαγρέῶν, δοκέοι but ποιῶν, ἐνποιοῖ, ποιοῖτο (also ποιεοί), Heracl. ἀδικίων, ἐγφηληθίωντι, but ποιῶν, ποιῶντι, Cret. ἐνθίωμεν, πῶνιοι (φωνέοι).

### η + vowel

43. In the declension of nouns in  $-\epsilon\upsilon\varsigma$  the  $\eta$  of the stem is retained, as in Homer, in Lesbian, Thessalian, Boeotian, Elean, and Cyprian (a few examples also in early Rhodian and Coan), but is shortened in the majority of dialects (βασιλέος etc.), and in Attic this is accompanied by lengthening of the second vowel, if  $o$  or  $a$  (βασιλέως, βασιλέᾱ). See 111. This "quantitative metathesis" seen in Attic is in many other words Ionic also (as usually from  $\eta o = \bar{a}o$ , 41.1), e.g. ἵλεως (Herodas — Hdt. ἵλεως or ἵλεος?) from ἵληος (49.5), χρέωμαι (161.2  $\alpha$ ), πόλεως (109.2), Mil. ἱέρεως (111.5), also τέλεως (Herodas, and, borrowed from Ionic, in Coan) = Cret. τεληος, though the usual Ionic form is τέλειος, τέλεος.

Cf. also the subjunctives with  $\eta$  retained in Hom. θήομεν (θείομεν), Boeot. κουρουθείει, etc., but shortened in most dialects, as Ion. θέωμεν (Att. θῶμεν), Cret. ἐνθίωμεν, etc. See 151.2.

Contraction of  $\eta a$  to  $\eta$  (but probably through  $\epsilon a$ , cf. 42.1) is seen in Eub. 3 pl. εἰρήται from \*εἰρήσται (cf. Hom. βεβλήσται), εἰρέαται (Hdt.), and in βασιλῇ etc. of Delphian and most Doric dialects (111.3).

### ο + vowel

44. 1.  $o + a$ . When contracted, the result is  $\omega$  in all dialects (cf.  $\omega$  from  $a + o$ , 41.2), e.g. Att. ἡδίω, Heracl. μείω from  $-(o(\sigma)\alpha$ , Τιμῶναξ, Ἰππῶναξ, etc. in West as well as East Greek dialects,

from *-o-(ϕ)αναξ* (for Rhod. *Τιμᾶναξ*, see 167). Cf. also *ω* in crasis, as Corinth. *τῶγαθόν* = *τὸ ἀγαθόν* etc. (94).

2. *o* + *ā*. Usually uncontracted (Att. *ση*), but in Ionic regularly *ω*, in other dialects sometimes *ā*, e.g. Rhod. *βοᾷθέω*, Cret. *βοᾷθίω*, Aetol. *βοᾷθοέω*, Att. *βοηθέω*, but Ion. *βωθέω*, Lesb. *βᾷθοέω*, Att. *βοηδρομιών*, but Coan, Rhod. *βᾷδρόμιος*. For Ionic *ω* from *ση*, no matter whether *η* is from *ā* or original *η*, cf. also *ὀγδοῖ* (once) = *ὀγδόη*, and *ὀγδώκοντα* from *ὀγδοήκοντα* (with original *η*), and Hdt. *βῶσαι*, *νῶσαι*, *ἄλλογνώσας*.

*a*. In the termination of *βοᾷθός*, *βοηθός* beside *βοᾷθούς*, *βοηθούς*, whence also *βοᾷθέω*, *βοηθέω* beside Lesb. *βᾷθοέω*, Aetol. *βοᾷθοέω*, hyphaeresis has taken place. See 4.

3. *o* + *o*. Regularly contracted to *ō* (*ου*) or *ω* (see 25), as gen. sg. *-ου* or *-ω* from *-οιο* (106.1).

4. *o* + *ε*. When contracted, the result is the same as from *o* + *o* (3), e.g. Att. *ἐλάττους* (nom. pl., from *-ο(σ)ες*) but Lac. *ἐλάσσως*, Att. *δημιουργός* (Etr. *δημιοεργός*) etc., but Boeot. *λειτωργός*, Heracl. *ἀμπελωργικός*, Att. *λουτρόν* (Hom. *λοετρόν*), but Heracl. *λωτήριον*. So Heracl. *πρώγγυος* from *\*προέγγυος*. Cf. also the crasis in Att. *τοῦπος*, Lesb. *ὠνίαντος*, etc. (94.2). But we also find uncontracted *oe*, mainly from *οφε*, and, before two consonants, sometimes *o* ("hyphaeresis," cf. 42.5 *d*), e.g. Lesb. *ὁμονόεντες*, *λοεσσάμενος*, Μαλόνεντι, Arc. *Σινόεντι*, Locr. *Ὀπόεντι* and in the same inscription *Ὀποντίους* (see 45.4), Meg. *Σελινόεντι* but *Σελινόντιοι*, Cret. *Βολόεντα*, *Βολοεντίων*, later *Ὀλόντι*, *Ὀλοντίοις*. So beside Att. *δημιουργός*, Etr. *δημιοεργός*, and *δαμιοεργός* (with elision, after the analogy of compounds with original initial vowel in second member, cf. *φιλεργός*) at Nisyros and Astypalaea, the form of most dialects is *δημιουργός* (Ion.), *δαμιοργός* (attested for Arc., Aetol., Boeot., Cnid., Cret., Delph., El., Locr., Meg., Mess.). So Ion. *ἀλοργός* in Teos and Samos.

45. Notes to 41-44. Some of the factors which help to account for divergence in the treatment of the same combination of vowels in the same dialect may be understood from the following.

1. A combination which arises by the loss of  $\varsigma$ , being of later origin than that arising from the loss of  $\zeta$  or  $\sigma$ , may remain uncontracted, or be contracted only later. So Att. *πλέομεν*, *ἡδέος*, *ἡδέα*, *ἡδέων*, in contrast to *φιλοῦμεν*, *γένους*, *γένη*, *γενῶν*, Locr. *Ῥπόεντι*, later *Ῥποῦντι*.

2. A combination which is otherwise uncontracted may be contracted after a vowel, Att. *βασιλέως* but *ἀλιῶς*, Ion. *Μεγαβάτω* but *Παναμύω* (-ω sometimes after consonants also, but not usually), *ἔτεια*, *ἐτέων* but *θύη*, *θυῶν*, *ἀνωθεοίη* but *ποιῶι*, El. *δοκέοι* but *ποιούτο* etc. (see 42.6).

3. A combination which is otherwise contracted may remain uncontracted in dissyllabic words, Att. *πέος*, *θεός*, *ζέω*, and likewise, though belonging also under 1, Att. *νέος*, Dor. *νᾱός*, *λᾱός*. Such words may be contracted when forming the first member of compounds, as Att. *Θούτιμος*, *νονιμηνία*, Dor. *νᾱκόρος*, *Λᾱσθήης*. Cf. also Meg. *Θέδωρος*, *Θοκρίνης*. Perhaps these forms, as regards their origin, belong under 4.

4. The position of the accent on a following syllable is sometimes a factor. So Locr. *Ῥπόεντι* (later *Ῥποῦντι*) but *Ῥποντίους*, and perhaps all cases of "hyphaeresis" (42.5*d*, 44.4) originated in like conditions, though other factors also must be involved in part, and the whole phenomenon is still not wholly clear.

The article, as proclitic, is often the first form to show contraction. Cf. Boeot. *τᾶν μωσῶων*, Thess. *τᾶν κοινάων* (Crammon; elsewhere *-ân* in nouns also), Eub. *τῶν δραχμῶων*. Here belongs probably Dor. *ᾱς* in contrast to *νᾱός*.

5. The analogical influence of grammatically related forms in which the vowel, either of stem or ending, is not subject to contraction often counteracts the normal phonetic development. So Cret. *τρές* etc. with *-ες* after forms like *πόδες*, Ion. *βασιλέος* etc. (not *-εως*) after *ποδός* etc., Locr. *δοκέει* etc. after *δοκέομεν* etc.

### Assimilation of Vowels

46. The assimilation of vowels is comparatively rare in Greek, and not characteristic of any particular dialect. Here may be mentioned *Ῥρχομενός* from *Ῥρχομενός*, the regular native form of the name of both the Boeotian and the Arcadian town, *Τροφώνιος* from *Τρεφώνιος*, name of the Boeotian local hero, Thess. *Γεκέδαμος* = Boeot. *Γηεκάδαμος*, Delph. *Φανατεύς* beside *Φανοτεύς*. For examples of *ι* and *υ*, see 20. For Boeot. *τρέπεδδα*, see 18. For *Ποσοιδάν*, *Ἀπόλλων*, *ὀβολός*, in which assimilation is a possible but not necessary assumption, see 49.1,3.

## Epenthetic Vowels

47. Lesb. *φαῖμι* (from *φᾶμι*), *φαῖσι*, *γέλαιμι*, etc. in Sappho and grammarians, but not found in inscriptions. Cf. Lesb. *αἰμυσέων* etc. (17). For epenthesis in the case of original *υ*, *ρ*, *λ*, see 74 *a, b*.

## Anaptyctic Vowels

48. *ἔβδομος* and *ἔβδεμος* (114.7) from \**ἔβδμο-*, \**ἔπτμο-*. Other examples are of only exceptional occurrence, as Att. *Ἑρεμῆς* = *Ἑρμῆς*, El. *Σαλαμόνῃ* = *Σαλμώνη*, Thess. *Ἀσκαλαπιός*. *πέλεθρον* = *πλέθρον*, in Cretan, Delphian, etc., as in Homer, is perhaps an inherited by-form.

## Vowel-Gradation

49. In the system of inherited vowel-gradation the dialects generally agree in the grade shown by corresponding forms; e.g. *λείπω*, *λείπια*, *ἔλιπον*, in all dialects alike. But there are some examples of dialectic differences, of which the following may be mentioned.<sup>1</sup>

1. Series *ει*, *οι*, *ι* (*λείπω*, *λείπια*, *ἔλιπον*). Cret. *δίκνυμι* (*προδίκνυτι*) = Att. *δείκνυμι* (cf. *δίκη* etc.). Ion. *δέκνυμι* is perhaps due to contamination of *δεικ-* and *δικ-*. Lesb. *οείγω* (\**ὀφειγ-*) = Att. *οἶγω* (\**ὀφειγ-*). *ἦνρεκα* and *ἦνκα* in various dialects (144 *a*). *Ποσειδών*, *Ποτειδάν*, etc. (41.1) with *ει* (*Ποτιδάν* very rare), but usually *ι* in derivatives, as Att. *Ποσίδειος*, Ion. *Ποσιδήιος*, Boeot. *Ποτιδαίχος*, Carpath. *Ποτίδαιον* (but the famous Potidaea was *Ποτείδαια*), also *οι* (assimilation?) in Arc. *Ποσοιδάν*, Lac. *Ποχοιδάν*, *Ποχοίδαια*, and Lesb. (?) *Π]οτοῖδαν* from Pergamum.

2. Series *ερ*, *ορ*, *αρ* or *ρα* (*δέρκομαι*, *δέδορκα*, *ἔδρακον*). *τίσσερες*, *τέτορες*, *τέτταρες*, etc. (114.4). Ion., Lesb., Cret., Mess., Epid., Coan *ἔρσην*, but Att. *ἄρρην*, Arc. *ἄρρέντερον*, Lac. *ἄρσης*, Ther. *ἄρσην* (also Ionic and Coan beside *ἔρσην*). Cf. also El. *φάρπερον* from a by-form with initial *φ*; cf. Skt. *ṛṣan-* beside Avest. *aršan-*, later *ἄρσεναιότερος* (*κοινή* influence, see also 80). *θέρσος* = *θάρσος* in Aeolic

<sup>1</sup> Some cases where the variation is quite possibly not inherited, but which fall into the same system, are included for convenience.

(gram.; Lesb. *θέρσεισ'* in Theocritus), and in proper names most frequently in Lesbian, Thessalian, Boeotian, and Arcadian, as Lesb. *Θέρσιππος*, Thess. *Θερσίτας*, *Θέρσουν*, Boeot. *Θερσάνδριχος*, Arc. *Θερσίας*, etc. *κρέτος* = *κράτος* in Aeolic (gram.), but in proper names characteristic of Arcado-Cyprian, as *Τιμοκρέτης*, *Σωκρέτης*, etc. Ion. *κρέσσω* (in *κρείσσω*, *κρείττω*, the *ει* is not original), but Cret. *κάρτων* (cf. *καρτερός*, *κρατερός*). Cret. *τράπω* = *τρέπω*, as sometimes in Herodotus, Cret. *τράφω* = *τρέφω*, as in Pindar etc., Delph. *ἀποστράφαι* = *ἀποστρέφαι*. East Ionic *ἄγερσις* *assembly* (*ἀγείρω*, *ἀγορά*), West Ion. *ἄγαρρις* (Naples), Arc. *πανάγορσις* (see 5) = *πανήγυρις* (with obscure *υ*). For *ιέρός*, *ιάρός*, *ἱρός*, see 13.1. For *γροφεύς*, *στροτός*, etc., see 5.

a. The weak grade varies between *αρ* and *ρα*, as in Hom. *κράτος* and *κάρτος*, *κρατερός* and *καρτερός*, etc. So Cret. *κάρτος*, *καρταῖπος*, *καρτερός*, *κάρτων*, likewise *σπαρτός* = *σπρατός*, Arc., Cyp., Coeyp., El. *δαρχμά*, Cret. *δαρκνά* = *δραχμή*. Epid. *φάρχμα*, *φάρξις* = *φράγμα*, \**φράξις*, Boeot. *πέτρατος* (Hom. *τέτρατος*) = *τέταρτος*, Lesb. *ἀμβρ[ό]την* (6) = *ἀμαρτεῖν*. This variation is in part due to metathesis, and clearly so in Cretan, which has *αρ* uniformly, as it also has *πορτί* = *προτί*. See 70.1.

3. Series *ελ*, *ολ*, *αλ* or *λα* (*στέλλω*, *στόλος*, *ἐστάλην*). Arc. *δέλλω* = *βάλλω* (cf. *βέλος* etc.). Arc., Cret., Delph., Epid. *ὀδελός*, Boeot. *ὀβελός* (rarely early Attic), Thess. *ὀβελλός* (89.3) = *ὀβολός* (assimilation?). West Greek *δείλομαι*, *δήλομαι*, Boeot. *βείλομαι*, Thess. *βέλλομαι*, all from a grade in *ελ*, = *βούλομαι*. See 75. Cyp. *δάλτος* = *δέλτος* (but this is a Semitic loanword). Coan *ἔτελον*, Lesb. *ἔταλον*, *yearling* (cf. Lat. *vitulus*). Cret., Corinth., Lac., Pamphyl. *Ἀπέλλων* = *Ἀπόλλων* (*ο* due to assimilation?), Thess. *Ἀπλου* with weak grade *πλ*.

4. Series *εν* (*εμ*), *ον* (*ομ*), *α* or *αν* (*αμ*) (*τείνω* from \**τενιω*, *τόνος*, *τατός*). Ion., Coan, Heracl. *τάμνω* = *τέμνω*, with *αμ* from *ἔταμον*. For *ρίκατι* = *εἴκοσι*, etc., see 116 a. For participles with *ατ* beside *εντ* and *οντ*, as *ἔασσα*, *ἵαττα* = *οὔσα*, *ἔντες* = *όντες*, see 163.8.

5. Series *η*, *ω*, *α* (*ρήγνυμι*, *ἔρρωγα*, *ἐρράγην*). Ἰληος (Lac. *hílēfos*), whence Att.-Ion. *ἴλεως*, Cret. *ἴλεος*, but Arc. *ἴλαος*, as in Homer



etc. For Heracl. *ἐρρηγεῖα* = *ἐαρωγεῖα*, Dor. *ἔωκα* = *εῖκα*, see 146.4. *ἔγκτησις* in Attic-Ionic, also in Lesbian and various West Greek dialects (though the examples are late and so possibly due to *κοινή* influence), but *ἔγκτασις* in Thessalian (also *ἐντασις*), Coreyraean, Epirotan, etc.

a. Coreyr., Meg. *ἐμπασις*, Boeot. *ἐππασις*, Arc. *ἱνπασις* contain a different root *πᾱ-*, like *πᾱμα* = *κτῆμα*. See 69.4. *πᾱμα* and related forms, frequent in literary Doric, were employed in preference to *κτῆμα* etc. in most, perhaps all, the dialects except Attic-Ionic. Cf., besides *ἐμπασις* etc., Cret. *πᾱμα*, *πάστας*, *owner*, *πέπῳται* perf. subj., *πάσεται* aor. subj., Arg. *πᾱμα*, Heracl. *παμωχέι*, Loer. *ἐχεπάμῳν*, *παματοφαγείσται*, El. *πεπάστῳ*, Boeot. *ππάματα*, Cypr. *Πάσιππος*, etc.

## CONSONANTS

### F

50. In Attic-Ionic the *f* was lost at a very early period. In East Ionic there is no trace of it even in the earliest inscriptions: it is very rare in Central and West Ionic; and in Attic the only evidence of its existence is its occasional use to express the glide sound before *υ*, as *ἄφυτάρ* (32). In Thera, too, it is absent from the earliest inscriptions (seventh century B.C.); likewise at Rhodes, Cos, etc., though here early material is scanty. In Lesbian it existed, initially at least, in the time of Alcæus and Sappho, but is not found in inscriptions, of which, however, none of any extent is earlier than the fourth century.

But in most dialects it is of frequent occurrence initially, where it survives till the fourth century or later, in Cretan and Boeotian till the second. Between vowels it occurs in the earliest inscriptions of many dialects, after consonants in several, and before consonants in a very few.

a. In some cases the disappearance of *f* from inscriptions is due to *κοινή* influence rather than to an organic loss of the sound within the dialect. So evidently in Laconian, as shown not only by its reappearance in the spelling *β* (51), but by its survival in some words in Tzakonian, the modern representative of Laconian, e.g. *βάννε* (*vanne*), *lamb* (*φᾱρν-*).



b. Even where there is no reason to doubt the actual loss of the sound, the spelling, as is natural in such cases, only gradually adapted itself to the pronunciation, and often there is an interval of considerable length in which the older spelling with *ϕ* and the later spelling without *ϕ* occur promiscuously, even in the same inscription. In the Heraclian Tables the presence or omission of initial *ϕ* is constant for certain words, e.g. always *ϕ* in *ϕέξ*, *ϕίκατι* and derivatives, also *ϕέτος*, *ϕίδιος*, *ἐγφηληθίῳντι*, but *οἶκος*, *ἐργάζομαι*, *ἡέκαστος*, *ἴσος* and *ἥσος*, etc.

51. *β* for *ϕ*. *ϕ* is represented by *β*, which we must understand in its later value of a spirant (Engl. *v*), in numerous glosses and in the later inscriptions of several dialects. So frequently in Laconian from the fourth century B.C. to the second century A.D., e.g. *βίδεοι*, *βίδνοι*, title of officials (*ϕιδ*-), *Βωρθέα* beside *Ῥωρθέα* (cf. nos. 70-73) = *Ὀρθία, προβειπάδας* = *προϕειπάσας, διαβέτης* = *διαφέτης, ὠβά* from *\*ὠφά*, etc.; and in Cretan, e.g. *Βόρθιος*, *Βολόεντα*, *βέρδην*, *βεκάτεροι*, *διαβειπάμενος*, *ὑπόβοικοι*, etc. Cf. also Arg. *Βορθαγόρας*, *Πυρβαλίῳν* = older *Πυρφαλίῳν*, Corcyr. *ὕρβος* = earlier *ῥόρβος*, El. *βοικίαρ* = *ϕοικίας* (no. 61, in the stereotyped phrase *γᾶρ καὶ βοικίαρ*, otherwise *ϕ* lost). For initial *βρ* = *ϕρ*, see 55.

a. Conversely, *ϕ* is used in place of *β* in *ἀμοιρά* = *ἀμοιβά* of an early Corinthian inscription. The name of the Cretan town *Φάξος* was sometimes represented by *\*Οαξος*, as Lat. *Nerva* by *Νέρποα*.

52. *ϕ* initially before a vowel. Examples are numerous in inscriptions of most dialects, e.g. *ϕέτος* (cf. Lat. *vetus*) in eleven dialects, *ϕοῖκος* (cf. Lat. *vīcus*) in twelve dialects, *ϕίκατι* (cf. Lat. *vīginti*) in eight dialects, *ϕάναξ* in ten dialects, further, in various dialects, *ϕαρήν*, *ϕαστός*, *ϕέπος*, *ϕειπ-*, *ϕέργον*, *ϕέρρω*, *ϕίδιος*, *ϕίσος*, *ϕοῖνος*, and many others (see also a, b, c), especially in proper names.

a. In several dialects which otherwise preserve *ϕ* it is lost before *ο* and *ω* (but not before *οι*), as in Homer, e.g. in Gortynian forms of *ὄράω*, *ὠνή*, *ὠθέω*, etc. without *ϕ* beside *ϕίκατι*, *ϕέκαστος*, *ϕοικεύς*, etc. (*ϕόν*, *ϕὼν* by analogy of *ϕα*, *ϕίν*, etc.). But the precise dialectic scope of this phenomenon is not yet determined, and *ϕο* is by no means unknown, e.g. Are. *ϕοφλέκοσι* (no. 16, fifth century; in no. 17, fourth century, *ὀφλέν* beside *ϕαστόν*, *ϕέκαστον*, etc.), *Φορθασία*, Cret. *Βόρθιος*, Lac. *Βωρθέα*, etc. (see 51).

b. Initial  $\sigma\phi$  yields  $h\phi$ , occasionally written  $\phi h$  (cf. Eng. *which*) but usually simply  $\phi$ , which, however, was pronounced as  $h\phi$  (or a surd  $\phi$ ), as shown by the fact that after the loss of  $\phi$  such words have the spiritus asper. Thus Boeot.  $\Phi\eta\kappa\alpha\text{-}\delta\acute{\alpha}\mu\omicron\varsigma$ , Thess.  $\Phi\epsilon\kappa\acute{\epsilon}\text{-}\delta\alpha\mu\omicron\varsigma$ , Cret., Loer., Delph., El., Arc.  $\phi\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$ , later  $\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$ . In some dialects this  $\phi$  was lost earlier than  $\phi$  in general, e.g. in Boeotian, where  $\xi\acute{\epsilon}$  (from  $\phi\acute{\epsilon}\xi$ , i.e.  $\phi\acute{\eta}\xi$ , from *\*suxs*) and  $\acute{\epsilon}\kappa\alpha\sigma\tau\omicron\varsigma$  are frequent in inscriptions which otherwise have initial  $\phi$ , as  $\phi\iota\kappa\alpha\sigma\tau\eta$  καὶ  $\acute{\epsilon}\kappa\tau\eta$  (no. 43.8).

c. There are also some words with original initial  $\phi$ , not coming from  $\sigma\phi$ , which have ‘ in their later forms, e.g. Att.  $\iota\sigma\tau\omega\rho$ ,  $\iota\sigma\tau\omicron\rho\acute{\alpha}$  (cf. Boeot.  $\phi\acute{\iota}\sigma\tau\omega\rho$ , from  $\phi\iota\delta\text{-}$ , Lat. *vid\text{-}*),  $\acute{\epsilon}\nu\nu\mu\iota$ ,  $\acute{\epsilon}\iota\mu\alpha$  (cf. Cret.  $\phi\eta\mu\alpha$ , Lat. *ves\text{-}tis*),  $\acute{\epsilon}\sigma\pi\epsilon\text{-}\rho\omicron\varsigma$  (cf. Loer.  $\phi\epsilon\sigma\pi\acute{\alpha}\rho\iota\omicron\varsigma$ , Lat. *vesper*),  $\acute{\epsilon}\kappa\acute{\omega}\nu$  (cf. Loer.  $\phi\epsilon\rho\acute{\omicron}\nu\tau\alpha\varsigma$ , Skt. *var\acute{s}*),  $\acute{\alpha}\lambda\iota\sigma\kappa\omicron\mu\iota$  (cf. Thess.  $\phi\alpha\lambda\iota\sigma\kappa\acute{\epsilon}\tau\alpha\iota$ , Goth. *wilwan*). The explanation, as in some other cases of secondary ‘, in which  $\phi$  is not involved, is uncertain, but the following  $\sigma$  and analogical influence are the chief factors.

53. Intervocalic  $\phi$ . This was lost sooner than initial  $\phi$ , hence is found in fewer dialects, and in most of these only in the earliest inscriptions. Often we find forms with and without  $\phi$  from the same period or the same inscription, showing that it was either weakly sounded, or wholly lost in pronunciation and retained only in the spelling. This inconstancy is much greater than in the case of initial  $\phi$ . The spelling with  $\phi$  often persists in proper names, and sometimes in certain conventional or solemn expressions, longer than elsewhere.

Examples are most frequent in Cyprian, where it appears almost uniformly except in some later inscriptions, e.g.  $\alpha\acute{\iota}\phi\acute{\epsilon}\iota$ ,  $\alpha\acute{\iota}\phi\omicron\varsigma$ ,  $\rho\acute{\omicron}\phi\omicron\varsigma$ ,  $\delta\omicron\phi\acute{\epsilon}\nu\alpha\iota$ ,  $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\phi\omicron\varsigma$ , etc. (but always  $\pi\alpha\acute{\iota}\varsigma$ ,  $\pi\alpha\iota\delta\acute{\omicron}\varsigma$ , with loss of  $\phi$ ). Eub.  $\text{Ἀ}γασιλέφῳ$  with  $\phi$  in the proper name beside  $\acute{\epsilon}\pi\omicron\upsilon\alpha\sigma\epsilon\iota\nu$  (no. 9). Thess.  $\Delta\acute{\alpha}\phi\omicron\nu$ , but otherwise lost, as in  $\eta\nu\lambda\acute{\omicron}\rho\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$ ,  $\acute{\epsilon}\sigma\acute{\omicron}\sigma\acute{\epsilon}$  (no. 33). Boeot.  $\Pi\tau\acute{\omicron}\iota\acute{\epsilon}\phi\iota$ ,  $\acute{\epsilon}\pi\omicron\iota\acute{\epsilon}\phi\epsilon\sigma\epsilon$ ,  $\chi\alpha\rho\acute{\iota}\phi\epsilon\tau\tau\alpha\nu$ ,  $\text{Καρυκῆφῳ}$ , etc., but not found after 450 B.C. except in a late archaistic inscription with  $\tau\omicron\alpha\gamma\alpha\phi\upsilon\delta\acute{\omicron}\varsigma$  etc. Phoc.  $\kappa\lambda\acute{\epsilon}\phi\omicron\varsigma$ ,  $\alpha\acute{\iota}\phi\acute{\epsilon}\iota$  (Crissa: sixth century). Loer.  $\kappa\alpha\tau\alpha\iota\phi\acute{\epsilon}\iota$  (also  $\acute{\epsilon}\pi\acute{\iota}\phi\omicron\iota\kappa\omicron\varsigma$ ,  $\mu\epsilon\tau\alpha\phi\omicron\iota\kappa\acute{\epsilon}\omicron\iota$ ,  $\phi\epsilon\phi\acute{\alpha}\epsilon\text{-}\kappa\acute{\omicron}\tau\alpha$ , but see *a*) beside  $\pi\alpha\acute{\iota}\varsigma$ ,  $\text{Ὀ}π\acute{\omicron}\nu\epsilon\tau\iota$ ,  $\delta\alpha\mu\iota\omicron\rho\gamma\omicron\upsilon\varsigma$ . El.  $[\pi\omicron]\mu\acute{\epsilon}\phi\omicron\iota$  once (also  $\delta\pi\omicron\mu\acute{\epsilon}\phi\acute{\epsilon}\lambda\epsilon\omicron\iota$ , but see *a*), but usually  $\pi\omicron\iota\acute{\omicron}\phi\omicron\iota$ , even in the same inscription,  $\beta\alpha\sigma\iota\lambda\acute{\alpha}\epsilon\varsigma$ , etc. Lac.  $\eta\iota\lambda\acute{\epsilon}\phi\omicron\iota$ ,  $\nu\alpha\phi\acute{\omicron}\nu$ ,  $\Gamma\alpha\iota\alpha\phi\acute{\omicron}\chi\acute{\omicron}$ ,  $\acute{\alpha}\rho\acute{\delta}\alpha\tau\alpha\iota$  (cf. Lesb.

*ἀνάτα*, El. *ἀνάατορ*, elsewhere contracted to *ἄτᾱ*, *ἄτη*, as Cret. *ἄτα*, *ἄπατος*, Ioc. *ἀνάτῳ*(ς)), late *ὠβά* (51). Arg. *Διφί*, *Διφῶνυσίῳ*, *ἐποίφε* (also *πεδάφοικοι*, but see *α*). Corinth. *Ποτεδάφῳνι* beside *Ποτεδάνι*, *Αῖφας*, *Λαφοπτόλεμος*, etc. Coreyr. *ρροφαῖσι*, *στονόφε(σ)σαν*, etc. There are no examples of intervocalic *φ* in even the earliest inscriptions of Arcadian (cf. *ἔλαον* no. 16), or Cretan (*αἰεῖ*, *ναός*, *φοικέος*, etc.) except in compounds (*α*).

*a*. Even where intervocalic *φ* is regularly lost, it may appear in compounds or in augmented or reduplicated forms, owing to the influence of the simplex or of the forms without augment or reduplication, where *φ* has survived as initial, e.g. Cret. *προφειπάτῳ*. *ἔφαδε*, and late *διαβειπάμενος*. Hence in any dialect such forms are not necessarily evidence of the survival of true intervocalic *φ*.

*b*. The use of *φ* to indicate the natural glide before or after *υ* (see 32, 36) is also no evidence for the survival of the inherited intervocalic *φ*.

54. Postconsonantal *φ*. The combinations *νφ*, *ρφ*, *λφ*, and also *σφ* (in some cases; see *f*) are preserved in the earliest inscriptions of some dialects. The loss of *φ* was accompanied by lengthening of the preceding vowel in East Ionic, Central Ionic (in part; see *α*) and Eastern Doric (Crete, Thera, Cos, Rhodes and colonies), while in the other dialects, as in Attic, the vowel was not affected.

Corinth. <i>Ξένφῳν</i> , <i>Ξεν- φοκλῆς</i> , Coreyr. <i>πρό- ξενφος</i> , <i>Ξενφάρεος</i> , El. <i>Ξενφάρεορ</i>	Ion. <i>ξείνος</i> , Cret. <i>πρό- ξηνος</i> , Cyren. <i>Φιλό- ξηνος</i> , Rhod. <i>Ξεῖνις</i> , <i>Ξηνοκλῆς</i>	In most dialects <i>ξένος</i> , <i>πρόξενος</i>
* <i>ἔνφατος</i>	Ion. <i>εῖνατος</i> , Cret. <i>ἦνατος</i>	<i>ἔνατος</i>
* <i>ένφεκα</i> , * <i>μόνφος</i>	Ion. <i>εῖνεκα</i> , <i>μοῦνος</i>	<i>ένεκα</i> , <i>μόνος</i>
Arc. <i>κόρφα</i>	Ion. <i>κούρη</i> , Cret. <i>κώρα</i>	<i>κόρα</i> ( <i>κόρη</i> )
Coreyr. <i>κόρφος</i>	Ion. <i>οὔρος</i> , Cret. <i>ὠρος</i> , Ther. <i>οὔρος</i>	<i>ὄρος</i>
Arc. <i>κάταρφος</i>	Ion. <i>ἄρή</i>	<i>ἄρά</i>
Boeot. <i>καλφός</i>	Ion. <i>καλός</i>	<i>καῶλός</i>
* <i>ὄλφος</i>	Ion. <i>οὔλος</i>	<i>ὄλος</i>
Boeot., Cret. <i>φίσφος</i>	Ion. <i>ἴσος</i>	<i>ἴσος</i>
* <i>νόσφος</i>	Ion. <i>νοῦσος</i>	<i>νόσος</i>

a. To the lengthening in East Ionic there are possibly some local exceptions, but, in general, forms like ξένος, and especially πρόξενος, are due to Attic influence. Similarly in Rhodian etc. where ξᾶνος has survived only in proper names, and in late Cretan where πρόξενος is far more common than πρόξηνος. In Central Ionic the lengthening is attested for Paros and Thasos, but it is uncertain how far west this extended. From many of the islands, both Ionic and Doric, decisive material is lacking.

b. Lesb. ξέντος, ἔννεκα, in grammarians and late inscriptions, are probably hyper-Aeolic, due to the frequency of νν from νι, σν, etc. (74, 76, 77.1). Cf. also ἰσσοθέουσι in an inscription of 2-11 A.D. For Thess. προξενιῶν see 19.3; for Boeot. Δαμοξείνῳ, 92 a.

c. Different from ὄρρος etc. is Corinth. Πύρρος (cf. Arg. Πυρρῆας, Πυρφαλιῶν), probably standing for Πύρρρος (from \*Πύρσρος with early assimilation of ρσ before ρ), whence the Πύρρος of most dialects.

d. An example of ρ after a mute is Corinth. Δρῆνᾶ = Δεινίου. Cf. Hom. ἔδδαισεν for ἔδραισεν.

e. τρ yields ττ or σσ, with the same distribution as for original κτ etc. (81), e.g. Att. τέτταρες, Ion. τέσσερες, etc. (cf. Lat. *quattuor*, Skt. *catvāras*). In West Greek τέτορες the τ, instead of σσ or ττ, is due to the analogy of other forms such as τέτρατος, in which ρ was expelled between the consonants. Cf. also ἡμισσος from \*ἡμιττος (61.6).

f. The history of σρ in φίσρος etc., probably of secondary origin, is to be distinguished from that of original intervocalic σρ, the treatment of which is apparently parallel to that of σμ etc. (76). Thus Lesb. ναῖος, Dor. νᾶός, etc. probably come from \*νασρος (cf. ναῖω, νᾶσ-σαι), which in Lesbian becomes first \*νάσρος (like ἄμμε), whence \*ναῖσρος, ναῖος (35), elsewhere νᾶσός (like ἄμέ), whence νᾶός, νεός (41.1).

55. ρ before consonants. Corresponding to Att. ῥήτρα, ἐρρήθηρ, etc. (from ρρη- beside ρερ- in ἐρέω, cf. Lat. *verbum*) we have El. ῥράτρα (15), (Cypr. ρρέτα (70.3) with its denominative ρρετάω ἐρρετάσαστυ, also spelled ἐνρρετάσαστυ indicating an anticipation of the ρ. Cf. a and 35. So also κερυφόρ from κερεφόρ, Arg. ρερρῆμα, ἀρρεῖτε (with prothetic a), later ἀρήτετε, *was spoken*, *μυσήτωρ*. El. ἀφλανέος, *wholly* (cf. Hesych. ἀλανέος · ὁλοσχερῶς, also ἀλλανής · ἀσφαλής and ἀλανές · ἀληθές), is from ἀ-φλα-, and related to ἀελλής (ἀ-φελ-), ἀολλής (ἀ-φαλ- with Aeolic o, cf. 5), ἄλῆς, Dor., Delph. ἄλῖα, *assembly*, Ion. (Hdt.) ἄλῖη (also from ἀφαλ-, with Ion. ā from αφα as in ἄτη, ἀνᾶλίσκω).

*fp* appears as *βp*, indicating a pronunciation *vr*, in Lesbian words quoted by grammarians and in our texts of the Lesbian poets (*βρήτωρ*, *βρόδον*, etc.), though this has become simply *p* at the time of our earliest inscriptions. Cf. also Boeot. *Βρανίδας* beside *Φάρνων*.

In most dialects *f* was lost before the time of our earliest inscriptions and we find, as in Attic, initial *ρ*, medial *pp* or *p*. See *a*.

*a*. In the case of medial *fp*, which would occur only in compounds and augmented or reduplicated forms of words with initial *fp*, the *f* unites with the preceding vowel to form a diphthong in Lesbian (cf. 35), e.g. *εῖράγη*, *αῦρηκτος* (Herodian) from \**εῖ-φράγη*, \**αῦ-φρηκτος* (Att. *ἐρράγη*, *ἄρρηκτος*), Hom. *ταλαύρινος* from \**ταλά-φρινος*. But elsewhere the syllabification of the simplex (or form without augment or reduplication) was retained (i.e. *fp* with the following vowel), and later this *fp* became *pp* or sometimes *p*, e.g. Arg. *φεφρεμένα*, *ἄφρέτενε*, later *ἀρήτενε*. In Attic and most dialects augmented and reduplicated forms have *pp*, as Att. *ἐρρήθην* (*εῖρηκα* is formed after the analogy of forms like *εἴληφα*, 76 *b*), *ἐρράγην*, *ἔρρωγα*, Heracl. *ἔρρηγα*, while compounds also usually have *pp* but sometimes *p* under the continued influence of the simplex, as Att. *ἀναρρηθείς* but also *ἀναρηθείς*, Delph. *ἡμυρρήνιον* (from \**ἡμί-φρην*, like *ἡμί-ονος*, cf. Hom. *πολύ-ρρην*), but also *ἡμυρηναῖα*. Cf. *pp* and *p* from *σp*, 76 *b*. The development of medial *fl* was probably parallel (cf. El. *ἄφλανέως* etc., above), though there is no example in Lesbian.

#### Consonantal ι (ɹ)

56. Original *ι* almost wholly disappeared from Greek in prehistoric times, giving *ʳ* or, rarely, *ζ* initially, as in *ὄς* (Skt. *yas*), *ἥπαρ* (Lat. *iecur*), *ζυγόν* (Skt. *yugum*), etc., yielding various results in combination with a preceding consonant (71, 81, 82, 84), and being dropped between vowels, as in *τρεις* from \**τρεῖς* (Skt. *trayas*), etc. But between *ι* and a following vowel, as in *ἵππιος*, it always existed as a natural glide in pronunciation, and in a few dialects this is expressed in the spelling. So, by the repetition of *ι*, in Pamphylian, as *διά*, *ἡυαροῖσι*, etc., and sometimes elsewhere, as early Arg. *ἡάλιος*, *Σικελίας*, Ion. (Priene) *Διοφάνης*. Cf. also Arg. *Καρνείας*, Ion. *Τήμιοι*, *θωιήν* (37.2). In Cyprian a special character, which we transcribe *j*, is generally employed, though not



uniformly, as in the Idalium bronze (no. 19) regularly before *a*, but not before *ε* or *ο*, e.g. ἰγατέραν but ἰερέϊζαν, φέπιζα but θιόν.

### The Spiritus Asper. Psilosis

57. The spiritus asper generally represents an original *σ* (59) or *ι* (56), but in some words is of secondary, and sometimes obscure, origin, e.g. ἴππος (cf. Lat. *equus*; ἴππος regularly as the second part of compounds, Ἀλκιππος, Ἀντιππος, etc., rarely Ἀνθιππος), ἡμεῖς, ἄμές (cf. Skt. *asmān*) with ' after the analogy of ὑμεῖς (with ' from *ι*). The sound was denoted by H (earlier Θ) until the introduction of the Ionic H = η, after which it was generally left undesignated.<sup>1</sup> But see 4.7.

Psilosis, or the loss of the spiritus asper, is characteristic of East Ionic (whence the sign was left free for use as η; see 4.6), Lesbian, Elean, Cyprian, and Cretan (i.e. Central Cretan).

a. Psilosis is shown, not only by the absence of H = h, but by the presence of phrases and compounds in which a preceding mute is not changed to the aspirate, e.g. East Ion. ἀπ' ἐκάστου, ἀπ' οὐ, κατάπερ, El. κατιστάει, Cret. καιστάμεν. But psilosis is no bar to the retention of aspirated mutes in phrases and compounds which were formed prior to the loss of the asper. For they would be affected, if at all, only by the analogical influence of the simplex, as Cret. καιστάμεν by ιστάμεν. Hence East Ion. κάθοδος, El. ποθελόμενος, etc. Cf. Mod.Grk. καθίστημι, ἀφοῦ, etc., in spite of the loss of the spiritus asper.

58. Even in those dialects which generally preserve the spiritus asper, and which, in distinction from those with psilosis, we may call the *h*-dialects, there are many irregularities, partly in special words,

<sup>1</sup> In quoting forms from inscriptions, wherever the sign for the spiritus asper appears in the original it is transcribed *h*, to be distinguished from ' , which is supplied as a purely diacritical sign, like accent marks, and the employment of which is, in many special cases, of doubtful propriety. That is, the evidence is often insufficient to determine whether the omission of the sign of the asper is merely graphic, in which case we should transcribe the form with ' , or due to an actual loss of the sound, in which case we should transcribe with '. As a working rule we employ the lenis in quoting forms without *h* from inscriptions which have the character or are of a period when it was certainly in common use.



where by-forms evidently existed, partly due to the weak pronunciation of the sound in general (cf. the variations in Latin spelling).

a. In several dialects the forms of the article,  $\delta$ ,  $\acute{\alpha}$ , etc., appear regularly or frequently without *h*, showing that in these proclitic forms it was either wholly lost or more weakly sounded than elsewhere. So in Locrian (nos. 55, 56) always  $\delta$ , never *ho* (cf. also  $\kappa' \delta$ ), fem.  $\acute{\alpha}$  and *ha* once each; in Delphian (no. 51)  $\delta$  as article (A 30, 38, C 19), but demonstrative *ho* (B 53); Thess.  $\kappa\omicron\iota$  =  $\kappa\alpha\iota \omicron\iota$  (no. 26);  $\delta$  likewise in some early inscriptions of Boeotia, Pamphylia, Syracuse, Metapontum, and Sybaris. The same is probably to be inferred for Arcadian from the omission of *h* in the relative, as  $\acute{\alpha}\nu$  =  $\acute{\alpha} \acute{\alpha}\nu$  (nos. 16.14, 17.7), with which compare Boeot.  $\acute{\alpha}\varsigma$  =  $\acute{\alpha}\varsigma$  (no. 40) and Delph.  $\acute{\alpha}\varsigma$  (no. 51 A 28) beside usual  $h\acute{\alpha}$ ,  $h\acute{o}\sigma\tau\iota\varsigma$ , etc., though in most dialects the *h* of the relative is uniformly retained.

b. Other forms which regularly have the spiritus asper, but for which by-forms with the lenis are to be recognized, are:  $\eta\mu\acute{\epsilon}\rho\alpha$ , but even in Attic inscriptions frequently  $\acute{\epsilon}\mu\acute{\epsilon}\rho\alpha$ , Mess.  $\kappa\alpha\tau' \acute{\alpha}\mu\acute{\epsilon}\rho\alpha\nu$ , Ther.  $\acute{\epsilon}\pi' \acute{\alpha}\mu\acute{\epsilon}\rho\alpha\varsigma$ , Troez.  $\kappa\acute{\epsilon}\pi\acute{\alpha}\mu\acute{\epsilon}\rho\omicron\nu$ , Locr.  $\acute{\alpha}\mu\acute{\alpha}\rho\alpha$ .  $\iota\epsilon\rho\acute{o}\varsigma$  ( $h\iota\epsilon\rho\acute{o}\varsigma$ ,  $h\iota\omega\rho\acute{o}\varsigma$ , in numerous dialects), but with lenis in Rhodian and Argolic, as Rhod.  $\acute{\epsilon}\pi' \iota\epsilon\rho\acute{\epsilon}\omega\varsigma$ , Arg.  $\iota\omega\rho\mu\acute{\nu}\alpha\mu\acute{o}\nu\epsilon\varsigma$  (nos. 76, 77, with *ho* etc.), Epid.  $\iota\omega\rho\mu\acute{\nu}\alpha\mu\acute{o}\nu\epsilon\varsigma$  (no. 83, with  $h\omicron\mu\omicron\rho\acute{\alpha}\omicron\iota\varsigma$  etc.), Aegin.  $\iota\omega\rho\acute{o}\varsigma$  (beside  $h\omicron\iota\kappa\omicron\varsigma$  =  $\acute{o} \omicron\iota\kappa\omicron\varsigma$ ,  $\chi\acute{o}$  =  $\kappa\alpha\iota \acute{o}$ ). So  $\acute{\epsilon}\pi' \iota\alpha\rho\acute{\epsilon}\iota\varsigma$  in the Megarian inscription no. 92, in contrast to  $h\iota\omega\rho\acute{o}\nu$  at Selinus, is probably due to the Epidaurian graver. For Mant.  $\iota\epsilon\rho\acute{o}\varsigma$ , see *d.*  $\eta\mu\acute{\epsilon}\iota\varsigma$  (see 57), in Doric dialects  $\acute{\alpha}\mu\acute{\epsilon}\varsigma$  (Iac.  $\pi\omicron\theta' \acute{\alpha}\mu\acute{\epsilon}$ , Heracl.  $h\alpha\mu\acute{\epsilon}\varsigma$ ), but also  $\acute{\alpha}\mu\acute{\epsilon}\varsigma$  (C'oan  $\mu\epsilon\tau' \acute{\alpha}\mu\acute{\omega}\nu$  etc.). Thess.  $\acute{\alpha}\mu\acute{\mu}\acute{\epsilon}$  or  $\acute{\alpha}\mu\acute{\mu}\acute{\epsilon}$ ?  $\acute{\epsilon}\sigma\tau\eta\kappa\alpha$ , but also  $\acute{\epsilon}\sigma\tau\alpha\kappa\alpha$  (cf.  $\acute{\epsilon}\sigma\tau\alpha\lambda\kappa\alpha$ , for which, vice versa, sometimes  $\acute{\epsilon}\sigma\tau\alpha\lambda\kappa\alpha$ ), as Thess.  $\acute{\epsilon}\pi\epsilon\sigma\tau\acute{\alpha}\kappa\omicron\nu\tau\alpha$  (no. 33), Mess.  $\kappa\alpha\tau\epsilon\sigma\tau\alpha\mu\acute{\epsilon}\nu\omicron\iota$ , Amorg.  $\kappa\alpha\tau\epsilon\sigma\tau\acute{\omega}\sigma\eta\varsigma$ .

c. Several words which regularly have the lenis show secondary forms with the asper in various dialects. Thus  $\acute{\epsilon}\tau\omicron\varsigma$  (from  $\phi\acute{\epsilon}\tau\omicron\varsigma$ ), but Heracl.  $\pi\epsilon\iota\tau\alpha\text{-}h\epsilon\tau\eta\rho\acute{\iota}\delta\iota$  (beside  $\phi\acute{\epsilon}\tau\omicron\varsigma$ ), Epid.  $\pi\epsilon\iota\theta' \acute{\epsilon}\tau\eta$ , and frequently  $\kappa\alpha\theta' \acute{\epsilon}\tau\omicron\varsigma$  etc. in the  $\kappa\omicron\upsilon\eta$  (cf. Mod.Grk.  $\acute{\epsilon}\phi\acute{\epsilon}\tau\omicron\varsigma$ ), probably after the analogy of  $\eta\mu\acute{\epsilon}\rho\alpha$  in similar phrases.  $\acute{\iota}\delta\iota\omicron\varsigma$  (from  $\phi\acute{\iota}\delta\iota\omicron\varsigma$ ), but Thess.  $\kappa\alpha\theta' \acute{\iota}\delta\delta\acute{\iota}\alpha\nu$ , and so often in late inscriptions of various dialects (really  $\kappa\omicron\upsilon\eta$ ), probably after  $\kappa\alpha\theta' \acute{\epsilon}\kappa\alpha\sigma\tau\omicron\nu$ .  $\acute{\iota}\sigma\omicron\varsigma$  (from  $\phi\acute{\iota}\sigma\phi\omicron\varsigma$ ), but Heracl.  $h\acute{\iota}\sigma\omicron\varsigma$  beside  $\acute{\iota}\sigma\omicron\varsigma$ , and  $\acute{\epsilon}\phi' \acute{\iota}\sigma\eta\varsigma$  in the  $\kappa\omicron\upsilon\eta$ , probably after  $\acute{o}\mu\omicron\iota\omicron\varsigma$ . Locr.  $\acute{\epsilon}\nu\tau\epsilon$  (cf.  $\acute{\epsilon}\sigma\tau\epsilon$ ), but Delph.  $h\acute{\epsilon}\iota\tau\epsilon$ , after  $\acute{\alpha}\varsigma$  =  $\acute{\epsilon}\omega\varsigma$ . Heracl.  $h\omicron\kappa\tau\acute{\omega}$  (also Theran),  $h\omicron\kappa\tau\acute{\alpha}\kappa\acute{\alpha}\tau\iota\omicron\iota$ ,  $h\epsilon\gamma\eta\acute{\epsilon}\alpha$ , Delph., Ther.  $h\epsilon\gamma\alpha\tau\acute{o}\varsigma$ , all after  $\acute{\epsilon}\pi\tau\acute{\alpha}$ . So probably by a still further extension of the asper (e.g. after  $\acute{\epsilon}\nu\eta\epsilon\kappa\alpha\acute{\iota}\delta\epsilon\kappa\alpha$ ) Ther.  $h\acute{\iota}\kappa\acute{\alpha}\delta\iota$  =  $\acute{\epsilon}\acute{\iota}\kappa\acute{\alpha}\delta\iota$  (no. 107).  $\acute{\alpha}\kappa\rho\omicron\varsigma$ , but Heracl.  $h\alpha\kappa\rho\omicron\sigma\kappa\acute{\iota}\rho\acute{\iota}\alpha\varsigma$ , Corcyr.  $h\acute{\alpha}\kappa\rho\omicron\varsigma$ , and perhaps Delph.  $h\alpha\kappa\rho\acute{\theta}\eta\nu\alpha$  (? no. 51 D 47). Delph.  $\acute{\epsilon}\phi\iota\omicron\rho\kappa\acute{\epsilon}\omega$ , also frequent in the  $\kappa\omicron\upsilon\eta$ , is a contamination of  $\acute{\epsilon}\pi\iota\omicron\rho\kappa\acute{\epsilon}\omega$

and ἐφορκέω, while Delph. ἐφακέομαι from ἀκέομαι is obscure. In Thess. ἀνγρέω (ἐφάνγρηνθην) = Lesb. ἀγρέω the asper, as well as the *v*, is probably due to contamination with some other word.

*d.* Besides such special cases as have been noted in *a*, *b*, and *c*, there are in some dialects irregularities which seem to be due to confusion in spelling consequent upon the asper being weakly sounded or on the verge of total disappearance, though even some of these may possibly be due to special causes. Locrian has πειτορκίαν beside ῥόρκον, ὄσσι, ἰστίαι, κατιφόμενον, ἰδρίαν (*h* before *v* in *hυπό*), and, vice versa, once Ἡοποντίων beside Ὀπόντιοι, and χάγην for ἀγῆν (cf. ἐπάγων). In Arcadian, no. 17 has ἔμισυ beside ἡμισυ, ἰστέρας, and once ἡάν for ἄν, and the very early Mantinean inscription, no. 16, shows no example of *h*, though containing not only οἶδε (see *a*) but ὄσσι, ἴλαον, and ἱερος for which *hierós* is fully attested in the other Arcadian inscriptions as no. 16; and among the brief archaic inscriptions there is a notable lack of agreement in this matter. Heraclidean has, besides the cases mentioned under *c*, ὄρος, ὀρίζω, where we expect ῥόρος, and ἡρήνησις, ῥοίσοντι, for ἄρηνησις, οἰσόντι. At Epidaurus, no. 83 has always ἄτερος not ἡτέρος.

#### σ. Loss of Intervocalic σ

59. Original initial *s* became the spiritus asper in proethnic Greek, as in ἔδος (Lat. *sedeō*, Skt. *sad-*), ἔπομαι (Lat. *sequor*, Skt. *sac-*), etc. At the same time intervocalic *s* was changed in the same way and then lost, as in γένεος (Skt. *janasas*, Lat. *generis*), etc. Nevertheless there are many Greek words with intervocalic σ, either retained by analogy as in the aorist, or of secondary origin as σ from τ (61).

This Greek intervocalic σ was subjected to a similar process, namely became *h* and was later lost, in Laconian, Argolic, Elean, and Cyprian.

\*1. Laconian. Early ἐποιέηε, νικάῃας, ἐνῆεβόῃας, Πόχοιδαί, Λύχιππον, Ἐλευθύνια, etc.; later Παχιφάι, προβειπάῃας, νικάας, Ὀναιτέλης (Ὀνασι-), Πευκλείδα (Πεισι-), Βαιλῆος (βασιλέος), etc. Cf. also 97 *a*. Examples of σ omitted are also in Ar. Lys. and in glosses. This was a characteristic of Laconian speech from the earliest known period, and is faithfully represented in the spelling of most of the early inscriptions. But it was felt as a provincialism and ignored in the spelling of some few early inscriptions

which were set up outside of Laconia (no. 64, Φλειάσιοι, though the retention of  $\sigma$  in this non-Laconian name is natural anyway; no. 65, γνέσιοι, ἐβδάσωντι), and in the later inscriptions, which usually show  $\sigma$ . See 275.

2. Argolic. From Mycenae, early Φραηιαρίδας (no. 75, fifth century), late ἐπολυώρηε (197 B.C.); from Argos, early ἐποίφεῖε, Ἄρκε-  
 ήίλας, [δαμο]ήίαι, etc., later δαμόιοι (δαμόσιοι), θαυρόν (θησαυρόν),  
 Τελείππος (Τελεσι-), Θράνλλος (Θρασυ-), etc. But forms with  $\sigma$   
 are also frequent at all periods, e.g. θεσαυρός, καταθέσιος (no. 78,  
 fifth century), Λυσίππου in the same inscription with Τελείππος.  
 This inconsistency in the spelling, which is even greater than in  
 Laconian, has the same explanation. See 1, and 275.

*a.* Nearly all the examples are from Argos and vicinity, from which one might conclude that the change was specifically Argive, not general Argolic. But there are some traces of it at Epidaurus, and the absence of other examples may be due to external influence.

3. Elean. In no. 60 (middle fourth century) ἀδεαλτώηαι, φυγα-  
 δεύαντι (aor. subj.), beside δαμοσιῶμεν, δαμοσισία. In no. 61 (after  
 Alexander) ποιήσσαι (ποιήσασθαι), ποιήσεται (aor. subj.), beside  
 ἀναθέσιον etc. In all the earlier inscriptions intervocalic  $\sigma$  is  
 unchanged.

4. Cyprian. φρονέῳι (φρονέωσι), ποεχόμενον (ποσ-εχόμενον),  
 also in sentence combination (cf. 97 *a*), as καὶ ἀ(ν)τί (καὶς ἀντί), τᾶ  
 ὑχέρων (τᾶς ὑχήρων). But generally  $\sigma$  is written.

### Rhotacism

60. Rhotacism, or change of  $\sigma$  to  $\rho$ , is found in Elean, late Laconian, and Eretrian, rarely elsewhere.

1. Elean. Final *s* appears uniformly as  $\rho$  in the later inscriptions, nos. 60, 61, e.g. *τιρ*, *αῖματορ*, *ὄπωρ*, *πόλιωρ*. Most of the earlier inscriptions show *-s* and *-ρ* side by side without any apparent system. Rhotacism of intervocalic  $\sigma$  is unknown (cf. 59.3).

*a.* In the earlier inscriptions  $\rho$  is relatively most frequent in forms of the article and the indefinite or the relative pronoun, e.g. *τοῖρ*, *τιρ*, *ὄρ*, and

possibly the rhotacism began in such enclitic and proclitic forms. But even here there is great fluctuation in the spelling.

2. Laconian. Rhotacism of final  $\varsigma$  is seen only in very late inscriptions, e.g. *νικάαρ*, *Ξεύξιππορ*, etc., confirmed by numerous glosses.

3. Eretrian. Rhotacism of intervocalic  $\sigma$  is frequent in inscriptions of Eretria and Oropus, e.g. Eretr. *ἔχουριν*, *θύωριν*, *ἐπιδημέωριν*, *συνελευθερώραντι*, *παιρίν*, *σίτηριν*, *Ἀρτεμίρια*, Orop. *δημορίων*. But there are many exceptions, and the use of  $\rho$  is gradually given up under Attic influence. Although Plato, (*Cratylus* 434c), remarks that the Eretrians say *σκληρότηρ* for *σκληρότης*, there is no inscrip-tional example of  $\rho$  for final  $\varsigma$  except once *ῥπωρ ἄν*, for which see 97 a.

4. Rhotacism of  $\sigma$  before a voiced consonant is seen in Eretr. *Μίργος* = *Μίσγος*, late Cretan (Gortyna) *κόρμοι* = *κόσμοι*, Thess. (Matropolis, Pharsalus) *Θεόρδοτος* = *Θεόσδοτος*. In most dialects  $\sigma$  in this position was pronounced as a sonant ( $\zeta$ ), and in late times often indicated by  $\xi$ , as *ψήφιζμα*.

#### Change of $\tau$ to $\sigma$

61.  $\tau$  is changed to  $\sigma$  very frequently before  $\iota$ , and sometimes before  $\upsilon$ . The more precise conditions are uncertain, and the change is in part independent of dialectic variation,  $\tau$  being retained in some words in all dialects, e.g. *ἀντί*, and in some words becoming  $\sigma$  in all dialects, e.g. most words like *βάσις* (Skt. *gu-ti-s*), *στάσις*, etc.

But in a considerable class of words there is a distinct dialectic distribution of the  $\tau$ - and  $\sigma$ -forms, the retention of  $\tau$  being a notable characteristic of the West Greek dialects, in which Boeotian and Thessalian also share.

1. Verb forms with the endings *-τι*, *-ντι*, as *δίδωτι*, *φέρουτι* = *δίδωσι*, *φέρουσι* (Arc. *φέρουσι*, Lesb. *φέρουσι*). Examples are plentiful in all the West Greek dialects and Boeotian (*-τι*, *-ντι*), and for Thessalian are indirectly evidenced by *-νθι*. See 139.2.

2. The numerals for 20 and the hundreds, *εἰκοκάτι* = *εἴκοσι*, *-κάτιοι* = *-κόσιοι* (Arc. *-κάσιοι*).

3. Some nouns and adjectives in *-τις, -τιος, -τια*. Most words of this class have *σ* in all dialects. But *Ἄρταμίτιος* = *Ἄρτεμίστιος* in numerous West Greek dialects, Boeot. *Εὔτρητις* = *Εὔτρησις* (the Aeolic form in Homer), Coan, Delph. *ἐνιαύτιος* = *ἐνιαύσιος*, etc.

4. *πορτί* in Cretan, *ποτί* in all other West Greek dialects, with Boeotian and Thessalian, = Att.-Ion., Lesb. *πρός*, Arc.-Cyp. *πός*. But Homer has *προτί, ποτί*, as well as *πρός*. See 135.6 a.

5. *Ποτειδάων, Ποτειδάν*, etc. = *Ποσειδών*, the forms with *τ* being attested for numerous West Greek dialects, with Boeotian and Thessalian. Lac. *Ποχοιδάν* is a relic of the Pre-Doric (Achaean) form (cf. Arc. *Ποσοιδάν*), with the Laconian change of *σ* to *h*. *Ποσειδάν* in some later Doric inscriptions is probably due to the influence of the usual *Ποσειδών*.

6. *τύ* in literary Doric and an inscription of Epidaurus, Boeot. *τού* = Att.-Ion., Lesb., Arc. *σύ*. Cret. [*ή*] *μῑτυ-έκτῶ*, Epid. *hēmíteia*, but Att.-Ion., Arc. *ἥμισυς*, Lesb. *αἶμισυς*, with suffix *-τυ*, beside which we find Arc., Delph., Epid., Meg., Thess., late Cret. *ἥμισσος* from *\*ἥμιτφος*, with suffix *-τφο-*.

## β, δ, γ

62. In general *β, δ, γ* remained simple mediae, but in some dialects there are indications of their pronunciation as spirants, which eventually prevailed even in Attic (cf. Mod.Grk. *β* = *v*, *δ* = "soft" *th*, *γ* = guttural spirant). Such are:

1. The use of *β* for *φ* in later Laconian etc. See 51.

2. The representation of *δ* by *ζ* in three of the very earliest Elean inscriptions, e.g. *ζέ, ζέκα, ζίκαια, ζίφνιον, ζαμοργία, φειζός*, though the others have *δ*, following what was the usual spelling elsewhere. Cf. also early Rhod. *τόζ'* = *τόδε* (no. 93), and early Arg. *φισζεῖε* (for *σζ* see 89.1) = *εἰδείη*.

3. The occasional omission of *γ* or substitution of *ι*, as in Boeot. *ιώ, ιών*, (Ar., Corinthia) = *ἐγώ*, Arc. *ἐπιθυιάνῃ* (*ἐπιθιγγάνῃ*), Pamph. *μῑειάλ[αν]* (*μεγάλην*), and *ὀλίος* (*ὀλίγος*) in late inscriptions of various places.



4. The occasional representation of  $\gamma$  by  $\zeta$  in Cyprian, as  $\xi\tilde{a}$  ( $\gamma\tilde{a}$ ),  $\acute{\alpha}\xi a\theta\acute{o}\varsigma$  ( $\acute{\alpha}\gamma a\theta\acute{o}\varsigma$ ).

5. Cret.  $\sigma\pi o\phi\delta\delta\acute{\alpha}v$ . See 89.3.

### $\phi, \theta, \chi$

63. In general  $\phi, \theta, \chi$  remained true aspirated mutes, and in the earliest type of the alphabet, which had a sign for  $\theta$  but none for  $\phi$  or  $\chi$ , these two were represented by  $\pi h$  and  $\kappa h$ , as at Thera, or, where a sign for  $h$  was not in use, simply by  $\pi$  and  $\kappa$ , as in the Gortynian Law-Code (e.g.  $\kappa\rho\acute{o}\nu o\varsigma = \chi\rho\acute{o}\nu o\varsigma$ ,  $\pi\nu\lambda\acute{\alpha} = \phi\nu\lambda\acute{\eta}$ ). Spellings like  $\gamma\acute{\epsilon}\gamma\rho a\pi\phi\acute{\alpha}$ ,  $\delta\epsilon\delta\acute{o}\kappa\chi\theta a i$  are mostly late, an exceptionally early example being Delph.  $\lambda\epsilon\kappa\chi o\tilde{i}$  (no. 51 D 13; dat. sg. of  $\lambda\epsilon\chi\acute{o}$ ).

But the pronunciation as spirants (Engl. *f*, "hard" *th*, Germ. *ch*), which eventually prevailed even in Attic, may have existed at a much earlier period in some dialects. Such a pronunciation of  $\theta$  is certainly presupposed by Lac.  $\sigma = \theta$  (64), and probably by Cret.  $\theta\theta = \sigma\theta$  etc. (81 a, 85.3). So too  $\sigma\tau = \sigma\theta$  in Locrian, Elean, etc. (85.1) is most plausibly explained as due to the fact that  $\theta$  had become a spirant in other positions, but remained an aspirated mute after  $\sigma$  and so, in contrast, was denoted by  $\tau$ . A similar explanation probably holds for some other cases where  $\tau$  is used for  $\theta$ , as Cret.  $\tau\nu a\tau\acute{o}\varsigma$  etc. (66), and Cret.  $\Pi\acute{\upsilon}\tau i o\varsigma$ , i.e.  $\Pi\acute{\upsilon}\theta i o\varsigma$ , the originally Delphian epithet of Apollo, with its hallowed pronunciation retained (also sometimes spelled  $\Pi o\acute{i}\tau i o\varsigma$  with  $o i$  to denote the pronunciation of  $\upsilon$  as  $\ddot{u}$ , Cretan  $\upsilon$  being  $u$ ; see 24).

64. Laconian  $\sigma = \theta$ . The use of  $\sigma$  by Aristophanes in the *Lysistrata* to indicate the sound of the Laconian  $\theta$  (and there is no good reason to doubt that this belongs to the original text) shows that it had become a spirant which would strike the Athenian ear as  $\sigma$ , even if not yet fully identical with it. The Laconians themselves retained the spelling  $\theta$  in all the earlier inscriptions, but  $\acute{\alpha}\nu\acute{\epsilon}\sigma\eta\kappa\epsilon$  ( $\acute{\alpha}\nu\acute{\epsilon}\theta\eta\kappa\epsilon$ ) and  $\sigma i\tilde{\omega}$  ( $\theta\epsilon o\tilde{\omega}$ ) occur in a fourth century inscription, and in very late inscriptions  $\acute{\alpha}\nu\acute{\epsilon}\sigma\eta\kappa\epsilon$ ,  $\beta o\rho\sigma\acute{\alpha}$  ( $\phi o\rho\theta\acute{\alpha}$ ),  $\kappa a\sigma\sigma\eta\gamma\rho a\tau\acute{o}\rho i v$  beside  $\kappa a\theta\theta\eta\gamma\rho a\tau\acute{o}\rho i o v$ , etc.

## Interchange of Surds, Sonants, and Aspirates

65. Dissimilation and assimilation of aspirates, or transposition of the aspiration. The dissimilation seen in *τίθῃμι* from *\*θίθῃμι*, *τρέχω* from *\*θρέχω* (cf. *θρέξομαι*), etc., belongs to the proethnic period. But there are some examples of later, dialectic, assimilation. So Cret. *θιθέμενος* = *τιθέμενος*, *θύκα* (i.e. *θύχα*) = *τύχη*, West Ion. (Cumae) *θυφλός* = *τυφλός*, Arc. *φαρθένος* = *παρθένος* (also in sixth century Attic inscriptions), *θύσθῃν* = *τυθῆναι* (in part analogical, *θυσ-* as in *θυστάς* etc.), Lac., Epid. *θεθμός*, Loer., El. *θέθμιον* = *τεθμός*, *τέθμιον*, Att. *θεσμός*, *θέσμιον* (164.1), Att. (inser.) *ἐνθαῦθα* = usual Att. *ἐνταῦθα*. Ion. *ἐνθαῦτα* is the more original form (from *ἐνθα*), whence Att. *ἐνταῦθα* through transposition of the aspiration and influence of *ταῦτα*. Cf. also Eub. *ἐντοῦθα* like *τοῦτα* (124). El. *ἐνταῦτα* is from *ἐνθαῦτα*, through influence of *ταῦτα* (but cf. also 66). For transposition cf. also Ion. *ἄχαντος* = *ἄκανθος*, Cret. *καυχός* = *χαλκός*, Thess. *Πετθαλός* from *Φετταλός* (68.2).

66. There are scattered examples of variation between surd and aspirate, surd and sonant, etc., especially before a nasal. Loer. *τέκνα* = *τέχνη*, Cret. *τνατός*, *τετνακός* = *θνητός*, *τεθνηκός*, Heracl. *διακνόντων* beside *διαγνόντων*, Eretr. *ἀποδειγνυσθαι*, Ther. *ἐνδειγνύμενος* to *δείκνυμι*, Aetol. *ἀχνηκότας* beside *ἀγνηκώς* (*ἀγνέω* = *ἄγω*). Ion. (Chios) *πρῆγμα* = *πρήγμα*, Epid. *φάρχμα* = *φράγμα*, *πάρδειγμα* = *παράδειγμα*, probably contain the suffix *-σμα*. Cf. *τέχνη* from *\*τέκνῃ*. (So perhaps Delph., Loer. *ἐχθός* from *\*ἐχτός*, this from *\*ἐκσ-τός*. Cf. early Att. *ἔδοχσε* etc.)

In Pamphylian *ντ* becomes regularly (*ν*)δ (*ν* not written, 69.2), as *πέδε* = *πέντε*, *ἐξάγῳδι* = *ἐξάγωντι*. In Cret. *ἄντροπος* (cf. also Pamph. *ἀντρόποισι*) = *ἄνθρωπος*, *ἀντρήιον* = *ἀνδρείον*, it is uncertain whether the preceding *ν* or the following *ρ* is the more important factor. Loer. *φρίν* = *πρίν* is obscure.

El. *πάσχω* = *πάσχω* is probably due to the influence of other verbs in *-σκω* (but possibly like *στ* = *σθ*, cf. 63). For Att.-Ion. *δέχομαι* with analogical *χ* (to *δέξομαι*, after *βρέχω* to *βρέξω*, etc.)

other dialects (and Ionic in part) have the original *δέκομαι* (cf. Att. *δωροδόκος*). *οὔδεις*, *μηδεῖς*, are replaced by *οὔθεις*, *μηθείς*, with *θ* from *δ* + the spiritus asper of *εἶς*, in later Attic and elsewhere.

a. Very late inscriptions show numerous examples of confusion, not confined to any special conditions, as *ἀδελπός* = *ἀδελφός*, *φρεσβύτερος* = *πρεσβύτερος*, Lesb. *ἐπάρκουσαν* = *ἐπάρχουσαν*, Lac. *παιδιχόν* = *παιδικόν*.

### Interchange of π and πτ

67. Of the Homeric by-forms of *πόλις* and *πόλεμος*, *πτόλις* is found also in Cyprian, rarely in Arcadian and Cretan, and in Thessalian after a vowel, as *οἱ πτολιάρχοι*, *ἀρχιπτολιάρχεντος* (πτ from πτ, 86.2); *πτόλεμος* is found in Cyprian (gloss) and Cretan (rare), and in many dialects as the second member of proper names.

### Interchange of Labials, Dentals, and Gutturals

68. 1. Those sounds of the parent speech which are called labio-velars and are commonly designated as *qʷ*, *gʷ*, *gʷh*, appear in Greek regularly as (1) labials before the back vowels *α*, *ο*, *ω*, and before consonants, (2) dentals before the front vowels *ι*, *ε*, *η*, (3) gutturals before and after *υ*. Thus *ποῦ*, *πόθεν* (Lat. *quod*, cf. Osc. *pod*), *ὅποιος*, but *τίς* (Lat. *quis*), *τε* (Lat. *que*), Cret. *ὀτέϊος*, — *πεμπάς*, *πέμπτος*, but *πέντε* (Lat. *quintus*), — *λύκος* (Eng. *wolf*), *γυνή* (Eng. *queen*) beside Boeot. *βανά*. But before *ι* usually *β*, *φ*, e.g. *βίος* (Lat. *vīrus*), with *δ* only in Heracl. *ἐνδεδωκότα* = *ἐμβεβιωκότα*. Many exceptions are due to leveling between related forms, e.g. *βέλος* after *βάλλω*, Cyp. *πεῖσει* = *τείσει* after *πoinά*, etc. Instead of *πρέσβυς*, with analogical *β*, several dialects have forms with *γ*, which is regular before *υ*, e.g. Cret. *πρεῖγυς* etc., Boeot. *πρισγείες* (see 86.3). Examples of the normal relation are Arc. *δέλλω* = *βάλλω*, West Greek *δήλομαι*, *δείλομαι* (75) — *βούλομαι*, Delph. etc. *ὀδελός* (49.3) = *ὀβελός* (but if from the rare early Att. *ὀβελός*, *β* is analogical, as in *ὀβελίσκος*. Boeot. *ὀβελός*, Thess. *ὀβελλός* may belong under 2, below).

2. But it is a notable characteristic of the Aeolic dialects that they very frequently show a labial even before a front vowel, where the dental is regular elsewhere. Thus Lesb., Thess. πέμπε = πέντε, Lesb. πέσσυρες (Hesych., cf. Hom. πίσυρες), Boeot. πέτταρες = τέτταρες, Thess. πείσαι, ἀππεισάτον, Boeot. ποταποπισάτω = τείσαι etc., Lesb. πήλυι (Sappho), Boeot. Πειλε-στροτίδας to τῆλε, Thess. βέλλομαι, Boeot. βείλομαι = West Greek δήλομαι, δείλομαι, Lesb. Βέλφοι (gloss), Boeot. Βελφοί = Δελφοί, Thess. Βέλφαιον = \*Δέλφαιον, Boeot. Βέφυρα = Cret. δέφυρα, Att. γέφυρα (γ unexplained), Boeot. Θιοφειστος to Ἐρμό-θεστος, Θεστίδας (θέσσασθαι), Lesb. φήρ (gloss), Thess. πεφειράκοντες = θήρ, τεθηρακότες (though this is a case of original ḡhḡ not ḡhḡ), Boeot. Φεπταλός, whence Thess. Πεπθαλός with transposition of the aspiration (65) = Att. Θεπταλός, Ion. etc. Θεσσαλός. Yet some words always have the dental, e.g. τε, τις, τιμά, the reason for this being obscure.

3. In Arcado-Cyprian there is evidence that the sound arising before a front vowel was not, as elsewhere, identical with the ordinary dental, but, at least under certain conditions, was a sibilant. Thus Cypr. σις = τις (no. 19), σί = τί (Hesych.), and Arc. σις = τις, εἶσε = εἶτε (for the character transcribed  $\sigma$ , see 4.1) in an early inscription of Mantinea (no. 16), though all other Arcadian inscriptions have the usual τις etc. Cf. also the glosses ζέρεθρον beside δέρεθρον = βάραθρον, and ζέλλω beside inscriptional δέλλω = βάλλω, and see note to no. 65 B 2.

NOTE. The fact that in Arcadian only the one inscription named shows anything but the dental spelling need not indicate that the peculiar pronunciation was locally restricted. It was probably colloquial throughout the dialect, but not usually followed in the spelling, owing to external influence. Cf. El. ζ = δ only in the earliest inscriptions (62.2), and see 275.

4. There are some pronominal forms with κ in place of the usual π or τ. Thus Ion. κῶς = πῶς, κότερος, etc. (but only in texts of Ionic authors, inscriptions always showing the usual forms), Lesb. ὄκαι = ὄπη, Thess. κίς = τίς, etc. Possibly such forms arose in phrases like οὐ κως etc. with regular κ after υ (above, 1).

a. Puzzling is Thess. *δαύχνα* = *δάφνη* (cf. also Hesych. *δαυχμόν· εἴκαν-στον ξύλον δάφνης*). Unless due to contamination with another root (e.g. that of *δαίω*, *δεδαυμένον*, cf. Hesych. *δανθμόν· ἐμπρησμόν*), there is an anticipation of the *u* element of the consonant, as in *λύκος*.

5. A change of *θ* to *φ*, that is, doubtless, of spirant *th* to *f*, is seen in *φεῶν*, *φύοντες* = *θεῶν*, *θύοντες*, of an inscription found at Dodona.

### Nasals and Liquids

69. Nasal before consonant. The nasal was always assimilated to the character of the following consonant, but was less distinctly sounded than in the intervocalic position. With this are connected the following facts.

1. The letter *ν* is freely used for the guttural and the labial nasal, as well as for the dental, e.g. *῾Ολύνπιος*, *ἀνφί*, *λανχάνω*.

2. The nasal is omitted in the spelling, occasionally in all dialects, and regularly in Cyprian and Pamphylian.

3. Complete assimilation to a following mute, though not regular in any dialect, sometimes occurred in careless pronunciation, as shown by occasional, and mostly late, spellings, e.g. Att. *ξυβζάλ-λεσθαι*, Boeot. *῾Ολυππίχην* (late *κοινή* inscription), Delph. *᾽Αθαζβος* beside usual *᾽Αθαμβος*. From Crete, where in general consonant assimilation is most extensive (86), there are several examples, as *ποππάν* = *πομπάν*, *ἀφφάνω* = *ἀμφάνω*, and the assimilated form was usual in the name of the town Lappa, whose coins show *Λαπ-παίων*. In some cases the dissimilative influence of a preceding nasal was probably a factor, e.g. Delph. *ἀνεκκλήτως* = *ἀνεγκλήτως*, *ἐπάνακκον* (papyr.) = *ἐπάναγκον*. Thess. *ἐξξανακάδεν* = *ἐξαναγκάζειν* perhaps belongs here rather than under 2, i.e. is to be read *ἐξξανα(κ)κά(δ)δεν*.

4. A special case is Boeot. *ἔππασις* (uniformly so spelled) = *ἐμπασις*. This is from *\*ἔμ-ππᾱσις* (cf. *τὰ ππᾶματα*, *ἐμῶ-ππαστος*, *Γυνό-ππαστος*), the root being *ππᾱ-* (with *ππ* from original *ḥm*, as in *ἵππος*), which is simplified initially to *πᾱ-*, as in *πᾶμα* etc. (49.5).



*a.* Assimilation of a nasal to the character of the *preceding* mute is perhaps to be seen in Coan Ἀρίσταιχνος = Ἀρίσταιχμος, and Cret. δαρκνά = δαρχμά, δραχμή. Cf. Mod.Grk. Πάτνος from Πάτμος, λαχνός from λαχμός.

**70.** Transposition of a liquid, or loss by dissimilation.

1. Transposition within the same syllable. Cret. πορτί = προτί, Ἐφορδίτα = Ἐφφοδίτη, also κάρτος, σταρτός, etc. for which see 49.2 *a*.

2. Transposition between different syllables. Heracl. τράφος, Amorg. τράφη = τάφρος, τάφρη, Syrac. δρίφος = δίφρος (Hesych.).

3. Loss by dissimilation. Cyp. φρέτα = ῥήτρα, Epiot. ῥόπτον = ῥόπτρον, θύρωτον from \*θύρωτρον, φατρία = φρατρία in various dialects (Delphi, Cos, Chios, etc.), vice versa φρήταρχος at Naples.

**71.** Cretan *υ* from *λ*. In Cretan the *λ* was a deep guttural *l* closely resembling *u* (cf. French *autre* from *alter*, etc.), and was so written occasionally, e.g. Gortyn. ἀδευπιαί = ἀδελφαί (but usually ἀδελπιός etc.), *φευμένας* = *φελμένας*, *καυχός* = *χαλκός*. There are numerous Cretan glosses in Hesychius with *υ* = *λ*, e.g. *αῦσος* = *ἄλσος*.

*a.* Cretan *ι* from *ρ* in *μαῖτυς* = *μάρτυς* is without parallel, and must be due to some kind of dissimilation between the two *ρ*'s of *μαρτυρ*-.

**72.** *ντ, νθ*, from *λτ, λθ*. Several examples of *ντ* = *λτ* are found in Peloponnesian Doric and the Sicilian and Italiot colonies, e.g. Meg., Mess., Heracl., Syrac. Φίντων (Φίλτων), Φιντίας, etc., Arg. Μίντων (Μίλτων), κέντο (κέλτο) in Aleman, φίντατος (φίλτατος) in Epicharmus, βέντιστος (βέλτιστος) in Theocritus. ἐνθεῖν (ἐλθεῖν) occurs in Aleman, Epicharmus, Theocritus, and at Coreyra; also in an Arcadian (Lycaura), a late Delphian, and a late Cretan, inscription.

**Double Liquids and Nasals in Lesbian and Thessalian**

**73.** The combinations treated in 74-76, also 77.1, 79, have in part a common history, since they all become double liquids and nasals in Lesbian and Thessalian, but in other dialects a single

liquid or nasal accompanied by lengthening of the preceding vowel (if  $\epsilon$  or  $o$ , to  $\epsilon\iota$ ,  $ou$ , or  $\eta$ ,  $\omega$ , according to the dialect; see 25).

74.  $\rho$ ,  $\nu$ , +  $\iota$ , when preceded by any other vowel than  $a$  or  $o$ . From \* $\phi\theta\acute{\epsilon}\rho\iota\omega$ , Lesb.  $\phi\theta\acute{\epsilon}\rho\rho\omega$  (gram.), Att. etc.  $\phi\theta\epsilon\acute{\iota}\rho\omega$ , Arc.  $\phi\theta\acute{\eta}\rho\omega$ . From \* $\kappa\rho\acute{\iota}\nu\iota\omega$ , Lesb.  $\kappa\rho\acute{\iota}\nu\omega$  (gram.), Thess.  $\kappa\rho\acute{\epsilon}\nu\omega$  (18), Att. etc.  $\kappa\rho\acute{\iota}\nu\omega$ . From \* $\kappa\tau\acute{\epsilon}\nu\iota\omega$ , Lesb.  $\kappa\tau\acute{\epsilon}\nu\omega$  (gram.), Att. etc.  $\kappa\tau\acute{\epsilon}\iota\omega$ .

a. But if  $a$  or  $o$  precedes, epenthesis takes place, the result being the same in all dialects, e.g.  $\chi\acute{\alpha}\iota\rho\omega$  from \* $\chi\acute{\alpha}\rho\iota\omega$ ,  $\mu\acute{o}\iota\rho\alpha$  from \* $\mu\acute{o}\rho\iota\alpha$ ,  $\beta\acute{\alpha}\iota\omega$  from \* $\beta\acute{\alpha}\nu\iota\omega$ .

b.  $\lambda\iota$  gives  $\lambda\lambda$  in nearly all dialects, e.g.  $\acute{\alpha}\lambda\lambda\omicron\varsigma$  (Lat. *alius*),  $\sigma\acute{\tau}\acute{\epsilon}\lambda\lambda\omega$  from \* $\sigma\acute{\tau}\acute{\epsilon}\lambda\iota\omega$ . But Cyprian has  $\acute{\alpha}\lambda\omicron\varsigma$  (beside  $\acute{\alpha}\lambda(\lambda)\acute{\alpha}$ ), and Elean once  $\acute{\alpha}\lambda\acute{o}\tau\rho\mu\iota$  (beside  $\acute{\alpha}\lambda\lambda\alpha$ ,  $\sigma\acute{\tau}\acute{\epsilon}\lambda\lambda\omega$ ).

75.  $\lambda\nu$ . From \* $\sigma\tau\acute{\alpha}\lambda\nu\bar{\alpha}$ , Lesb., Thess.  $\sigma\tau\acute{\alpha}\lambda\lambda\bar{\alpha}$ , Dor. etc.  $\sigma\tau\acute{\alpha}\lambda\bar{\alpha}$ , Att.-Ion.  $\sigma\tau\acute{\eta}\lambda\eta$ . From \* $\beta\acute{o}\lambda\nu\bar{\alpha}$ , \* $\beta\acute{o}\lambda\nu\omicron\mu\alpha\iota$  (\* $\delta\acute{\epsilon}\lambda\nu\omicron\mu\alpha\iota$ , \* $\beta\acute{\epsilon}\lambda\nu\omicron\mu\alpha\iota$ , 49.3, 68.2), Lesb.  $\beta\acute{o}\lambda\lambda\bar{\alpha}$ , Thess.  $\beta\acute{\epsilon}\lambda\lambda\omicron\mu\alpha\iota$ , Att.-Ion.  $\beta\omicron\upsilon\lambda\acute{\eta}$ ,  $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ , Boeot.  $\beta\omega\lambda\acute{\alpha}$ ,  $\beta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$ , Locr., Delph.  $\delta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$ , El., Coan, Heracl., Ther.  $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota$ . From \* $\phi\acute{\epsilon}\lambda\nu\omega$ , \* $\phi\epsilon\lambda\nu\acute{\epsilon}\omega$ , Lesb.  $\acute{\alpha}\pi\acute{\epsilon}\lambda\lambda\omega$  (gloss), Ion.  $\epsilon\acute{\iota}\lambda\omega$ ,  $\epsilon\acute{\iota}\lambda\acute{\epsilon}\omega$ , Delph.  $\epsilon\acute{\iota}\lambda\acute{\epsilon}\sigma\theta\omega$ , El.  $\acute{\alpha}\pi\omicron\phi\epsilon\lambda\acute{\epsilon}\omicron\iota$ ,  $\acute{\epsilon}\omicron\iota\alpha\nu$ , Heracl.  $\acute{\epsilon}\gamma\phi\eta\lambda\eta\theta\acute{\iota}\omega\nu\tau\iota$ . (In these forms the meaning is *debat*, *prevent*. Cret.  $\phi\epsilon\nu\acute{\mu}\epsilon\nu\alpha\varsigma$  =  $\phi\epsilon\lambda\acute{\mu}\epsilon\nu\alpha\varsigma$  and  $\kappa\alpha\tau\alpha\phi\epsilon\lambda\acute{\mu}\epsilon\nu\omicron\nu$  are perf. pass. participles, like Hom.  $\acute{\epsilon}\epsilon\lambda\acute{\mu}\epsilon\nu\omicron\varsigma$  from the same root, but meaning *assembled*.)

a. Forms like  $\delta\lambda\lambda\nu\mu\iota$  with  $\lambda\lambda$  in all dialects represent a later treatment of  $\lambda\nu$  (with  $\nu$  restored by analogy of  $\delta\acute{\epsilon}\iota\kappa\nu\mu\iota$  etc.).

b.  $\beta\acute{o}\lambda\omicron\mu\alpha\iota$ , from a form without  $\nu$ , is Arcado-Cyprian, and occurs also, beside  $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ , in Ionic (Homer and Eretrian).

76. Intervocalic  $\sigma$  + liquid or nasal. From \* $\chi\acute{\epsilon}\sigma\lambda\iota\omicron\iota$  (cf. Skt. *sa-hasra-*), Lesb., Thess.  $\chi\acute{\epsilon}\lambda\lambda\iota\omicron\iota$ , Ion. etc.  $\chi\epsilon\acute{\iota}\lambda\iota\omicron\iota$ , Lac.  $\chi\acute{\eta}\lambda\iota\omicron\iota$  (Att.  $\chi\acute{\iota}\lambda\iota\omicron\iota$  from \* $\chi\acute{\iota}\sigma\lambda\iota\omicron\iota$ ). From \* $\acute{\epsilon}\sigma\mu\acute{\iota}$  (Skt. *asmí*), Lesb.  $\acute{\epsilon}\mu\mu\iota$ , Thess.  $\acute{\epsilon}\mu\mu\acute{\iota}$ , elsewhere  $\epsilon\acute{\iota}\mu\acute{\iota}$  or  $\acute{\eta}\mu\acute{\iota}$  (25). From \* $\acute{\alpha}\sigma\mu\acute{\epsilon}$  (cf. Skt. *asmān*), Lesb.  $\acute{\alpha}\mu\mu\epsilon$ , Thess.  $\acute{\alpha}\mu\mu\acute{\epsilon}$ , elsewhere  $\acute{\alpha}\mu\acute{\epsilon}$ , Att.-Ion.  $\acute{\eta}\mu\acute{\epsilon}\alpha\varsigma$ . From \* $\sigma\epsilon\lambda\acute{\alpha}\sigma\nu\bar{\alpha}$  ( $\sigma\acute{\epsilon}\lambda\alpha\varsigma$ ), Lesb.  $\sigma\epsilon\lambda\acute{\alpha}\nu\bar{\alpha}$ , elsewhere  $\sigma\epsilon\lambda\acute{\alpha}\nu\bar{\alpha}$ , Att.-Ion.  $\sigma\epsilon\lambda\acute{\eta}\nu\eta$ .

a. For  $\sigma\rho$  cf. Hom.  $\tau\rho\acute{\eta}\rho\omega\nu$  from \* $\tau\rho\acute{\alpha}\sigma\rho\omega\nu$  ( $\tau\rho\acute{\epsilon}\omega$  from \* $\tau\rho\acute{\epsilon}\sigma\omega$ ). But there is no example of Lesb., Thess.  $\rho\rho$ ; and the development was not parallel to that of  $\sigma\lambda$  etc., assuming that Lesb.  $\acute{\iota}\rho\omicron\varsigma$  is from \* $\acute{\iota}\sigma\rho\omicron$ - (13.1).

b. Initial *σλ* etc. became *ηλ* etc., later simple *λ* etc. The earlier stage is represented by occasional early spellings with *λη* etc., e.g. Aegin. *λθαβών*, Coreyr. *ρφοαῖσι*, *Μηεῖσις*.

Compounds and augmented or reduplicated forms of such words only rarely show the development proper to intervocalic *σλ* etc., as Att. *ἐλγηφα* from *\*σέσλαφα*. Usually this was checked by the analogical influence of the simplex, and the subsequent development was to *λλ* etc., later (under the continued influence of the simplex and of words with original initial *λ* etc.) simply *λ* etc., e.g. Hom. *ἔλλαβε*, *ἄλληκτος*, *ἔρρεον*, *ἔννεον*, *φιλο-μμειδής*, later *ἔλαβε* etc. But *ρρ* usually remained, e.g. Att. *ἐρρῆν* beside *ἔλαβε*, Dor. *-ερρῆν*, though here there is considerable variation, especially in compounds (Att. *παραρύματα* and *παρρῆματα*, etc.). Cf *ρρ* from *φρ*, 55 a.

### VS

77. 1. Original intervocalic *νσ*. From *\*μηνσός* (cf. Lat. *mēnsis*), Lesb. *μῆννος* (also *μῆννος*), Thess. *μεινός* (also *μεινός*), Att. etc. *μηνός* (in this word the vowel was already long). From *\*ἔκρινσα*, Lesb. *ἔκριννα*, Att. etc. *ἔκριννα*. From *\*ἔμενσα*, Thess. *ἔμειννα*, Att. etc. *ἔμεινα*. From *\*ἔφανσα*, Dor. etc. *ἔφᾶνα*, Att.-Ion. *ἔφηννα*. Similarly *μσ*, as, from *\*ἔνεμσα*, Lesb. *ἔνεμμα* (gram.), Att. etc. *ἔνειμα*.

a. The dat. pl. of *ν*-stems, as *ποιμέσι*, *δαίμοσι*, is not formed from *-ενσι*, *-ονσι*, but from *-ασι* (cf. *φρασί* Pindar) with substitution of the vowel of the other cases. But in Arc. *ἡερομνάμονσι* the *ν* also is introduced from the other cases, and this secondary *νσ* is retained (cf. 3).

2. *νσ* + consonant lost its *ν* in protohelic Greek without effect on the preceding vowel, e.g. *κεστός* from *\*κενστός* (cf. *κεντέω*), *συσκευάζω* from *\*συνν-σκευάζω*, etc. So also Epid. *ἄστας* from *\*ἄνστας* = *ἄναστας*, Delph. *ἄζετώω* perhaps from *\*ἄνζετώω* = *\*ἄναζετώω* (but see no. 53.17, note).

3. Secondary intervocalic *νσ*, in which *σ* comes from *τι*, dental + *σ*, or *τ* before *ι*, had an entirely different history from that of original *νσ*, which was changed before the new *νσ* came into existence. This *νσ* is retained in Cretan (i.e. Central Cretan, cf. 273), Argolic (mainly Argive, cf. 251), Thessalian, and Arcadian, while in other dialects it loses the *ν* with lengthening, in Lesbian with diphthongization, of the preceding vowel. Thus from *\*πάντις*,

Cret., Arg., Thess., Arc. *πάνσα*, Att. etc. *πάσα*, Lesb. *παῖσα*. From \**μόντια*, Cret. etc. \**μόνσα* (not yet quotable), Lesb. *μοῖσα*, elsewhere *μουσα* or *μῶσα*. From nom. sg. fem. pres. part. *-ντ-ια*, Cret. *ἔχονσα*, *ἄγονσα*, *ἐβίονσα*, etc., Thess. *λειτορεύσανσα*, *ἀπελευθερεσθένσα* (Arc., Arg. examples lacking), Lesb. *ἔχοισα*, *ἀρμόζοισα*, *δάμεισα*, etc., elsewhere *-ουσα* or *-ωσα*, *-ᾶσα*, *-εισα*. From dat. pl. pres. part. *-ντ-σι*, Cret. *ἐπιβάλλονσι*, *ἐλόνσι*, *νικάσανσι*, etc., Arg. *ἐπαγγέλλονσι* (Arc. examples lacking; Thess., Lesb. *-ντεσσι*), elsewhere *-ουσα* or *-ωσα* etc. From aor. \**ἔσπενδσα*, Cret. *ἔσπενσα*, Att. etc. *ἔσπεια*. From 3 pl. *-ντι* (West Greek *φέροντι* etc.), Arc. *κρίνωνσι*, *ποιένσι*, etc., Lesb. *ἔχοισι*, *γράφωσι*, *τίθεισι*, etc. (so also Chian *λάβωσιν*, *πρήξουσιν*, cf. 184), Att. etc. *φέρουσι*. Observe that 3 pl. *-νσι* is exclusively Arcadian, since this is the only dialect which belongs both to the *νσ* and the *σι* from *τι* (61) groups.

a. In derivatives in *-σις* from verbs in *-νω*, *νσ* is kept in all dialects, e.g. not only Cret. *ἀνπανσις* = *ἀνάφανσις*, Epid. *ἄλινσις*, but Att. *πρόφανσις*, *ῥφανσις*, etc., owing to the influence of the verbs.

78. Final *νσ*. Since *νσ* + consonant lost its *ν* in protohmic Greek (77.2), the same would be true of final *νσ* in close combination with a following word beginning with a consonant. Hence there arose doublets such as 1) before vowel *τόνσ*, *τάνσ*, 2) before consonants *τός*, *τάς*. Such doublets are found in Cretan, the Gortynian Law-Code still adhering very closely to the original distribution in the case of the article, e.g. *τόνσ ἐλευθέρους*, but *τὸς καδεστάνσ*. But elsewhere the use of one or the other set of forms has ceased to depend at all upon the initial of the following word.

Accusatives in *-ος*, *-ας* are the regular forms in Thessalian, Arcadian (so probably Cyprian *-ος* not *-ῶς*), Theran, are frequent in Coan (*-ος* beside *-ους*), and are occasionally found in other Doric dialects and in literary Doric (e.g. frequent in Theocritus). Other dialects have *-ους*, *-ας*, or forms coming therefrom by the same development as that seen in the case of secondary intervocalic *νσ* (*πάνσα* etc. 77.3), e.g. Arg. *τόνσ*, *τάνσ* (for Argolic in general, see 251), Lesbian *τοῖς*, *ταῖς*, in most dialects *τούς* or *τώς* (25), *τάς*.

Only Elean, in spite of *πᾶσα*, has here a development similar to the Lesbian, yielding *-αις* and later, with the rhotacism (60.1), *-αιρ*, *-οιρ*. At the time of the early Elean inscriptions the diphthong was not yet fully developed (pronounced *-α'ς*, *-ο'ς* with incipient diphthongs) and we find the spelling *-ας*, *-ος* beside *-αις*, *\*οις* (there happen to be no *ο*-stem accusatives in those inscriptions which show *-αις*).

Similarly the preposition *ἐνς* in Cretan (beside more usual *ἐς*) and Argive (cf. 251), whence *εἰς* or *ἐς* (note that Lesb. *εἰς* has a genuine diphthong, like *τοίς*, and so differs from the *εἰς* of other dialects).

Cf. also the treatment of final *νς* from *-ντ-ς*, e.g. nom. sg. part. Cret. *νικάσανς*, *καταθένς* (also *νικαθές* Latos), Heracl. *καταλυμακωθής*, Att. etc. *τιθείς*, Lesb. *στοίχεις*, Thess. *εὐεργετές*, Arc. *hierothutés*, Ther. *αἰρεθές*.

### λσ, ρσ

79. From *\*ἔστελσα*, Lesb., Thess. *ἔστέλλα*, Att. etc. *ἔστειλα*, Cret. *ἔστηλα*. From *\*ἔφθερσα*, Lesb. *\*ἔφθερρα* (cf. *τέρραι* = *τείραι*), Att. etc. *ἔφθειρα*. From *\*χερσ-* (cf. Skt. *haras*, *grīp*) Lesb. *χερρ-* (*χέρρας* Theocr.), Att. etc. *χειρ-*, Epid. *χήρ-* (but see 25 b).

80. But in another set of words *λσ* and *ρσ* did not have this development, but remained unchanged in most dialects, while in several this *ρσ* was assimilated to *ρρ*. Cf. Hom. *ἄλσος*, *κέλσαι*, *ἔκερσεν*, *ᾠρσε*, *ἄρσην*, *θάρσος*, Ion., Lesb., Cret., Epid., Coan *ἔρσην*, Iac. *ἄρσος*, Cyp. [ἔ]κερσεν, and *θάρσος* or *θέρσος* in most dialects (partly in proper names only).

The assimilation to *ρρ* is Attic as *ἄρρην*, *θάρρος*, etc. (so in the earliest inscriptions; *ρσ* in early Attic writers is Ionic), West Ionic as *ἄρρενικῶν* (Cumae), *ἄγαρρις* (Naples), *Θαρριπίδης*, etc., Arcadian as *φθέραι* (for *φθέρραι* corresponding to *φθέρσαι*, like *φθέρσαντες* in Lycophron, not to *φθειραι*, which would be *φθῆραι* in Arcadian), *ἄρρέντερον* (but also *Θερσίας*, and *πανάγορσις* for which see below, α), Elean, as *φάρρενον*, *θάρρος*, *θαρρῆν* (in later *ἑρσεναίτερος*, *ρσ* is due to *κοινή* influence), Theran as [ᾗ](ρ)ρενα,



Θα(ρ)ρῆς, Θα(ρ)ρύμαρχος, etc. (all archaic; in later ἄρσῃν, Θάρσων, ρσ is due to κοινή influence). Proper names with ρρ = ρσ occur also in Phocian (Delph. Θαρρίκων, Θάρρανδρος, Amphiss. Θάρρως), and, beside more usual ρσ, in Boeotian (e.g. Θάροψ, but Θέρσανδρος etc. usual) and Megarian (e.g. Ξερρίας, but θάρσος etc. usual). Cf. also κάρρων from \*κάρσων (Cret. κάρτων, 81), in Aleman, Epicharmus, and Sophron.

a. Even in dialects which regularly have ρρ, ρσ may be retained by analogy, e.g. Att. θηρσί etc. after other datives in -σι, κάθαρσις etc. after other nouns in -σις. So Arc. πανάγορσις. But even in these words there is sometimes assimilation, as Att. δέρρις, West Ion. ἄγαρρις.

b. The divergent development of λσ, ρσ, as given in 79 and 80, probably depended originally on the accent, the retention of λσ, ρσ (later ρρ), being normal when they immediately followed the accent. In aorists there would be leveling in both directions, and the development is usually that given in 79, but sometimes that of 80 (Hom. κέλσαι, ὄρσε, Arc. φθέραι).

### σσ, ττ

81. Att. ττ = Ion. σσ comes from κ<sub>2</sub>, χ<sub>2</sub>, and (apparently, see 82) from τ<sub>2</sub>, or θ<sub>2</sub>, and is chiefly seen in presents like φυλάττω, φυλάσσω (κ<sub>2</sub>), κορύττω, κορύσσω (θ<sub>2</sub>), in feminines like γλῶττα, γλῶσσα (χ<sub>2</sub>), μέλιττα, μέλισσα (τ<sub>2</sub>), and in comparatives like ἥττων, ἥσσων (κ<sub>2</sub>), κρείττων, κρέσσων (τ<sub>2</sub>). ττ gives the same result, e.g. τέτταρες, τέσσερες (54 c, 114.1). Inscriptions show that Attic had ττ from the earliest times, the σσ of the early writers being due to Ionic influence. Most of the dialects agree with Ionic, but the Attic ττ is found also in Boeotian (φυλάττω, θάλαττα, πέτταρες), Cretan (ἴαττα = Arg. ἔασσα, κάρτων from \*κάρττων), and Euboean, at least in Styra, Eretria, Oropus (ἐλάττων, πρήττω, Κιττίης).

a. σσ in late Cretan, as πράσσω, θάλασσα, ἥμισσος (from \*ἥμπος, 61.6), is due to κοινή influence (in κοινή inscriptions σσ is more common than the strictly Attic ττ); after these also ὄσσος for earlier ὄττος (82). Some of the late inscriptions have θθ in words of this class, as θάλαθθα, ἴαθθα, also for those belonging under 82, as ὀθθάκεν, for original σσ, as ἐτέθθα, and for στ, as ἰθθάντες. For σθ it is earlier (85.3).

b. Although the Thessalian inscriptions usually have  $\sigma\sigma$ , there is some evidence that the dialect had  $\tau\tau$  originally, or at least in certain localities. Aside from  $\theta\acute{\alpha}\lambda\alpha\tau\tau\alpha$ ,  $\pi\acute{\iota}\tau\tau\alpha$ , which are quoted as Thessalian, cf. the proper names  $\text{Κόττυφος}$ ,  $\text{Φανύτιος}$ , etc., and especially  $\text{Πετθαλός}$  from  $\text{Φετταλός}$  (65).

### σ, σσ, ττ

82.  $\tau\acute{\iota}$  and  $\theta\acute{\iota}$  give Att.  $\sigma$  not  $\tau\tau$ , and Ion.  $\sigma$  (early  $\sigma\sigma$  often in poetry, but never in inscriptions) in  $\acute{\omicron}\sigma\sigma\omicron$ ,  $\acute{\omicron}\pi\acute{\omicron}\sigma\sigma\omicron$  ( $\tau\acute{\iota}$ ),  $\mu\acute{\epsilon}\sigma\sigma\omicron$  (\* $\mu\acute{\epsilon}\theta\acute{\iota}\omicron\sigma$ , cf. Skt. *madhyas*). A dental +  $\sigma$  gives precisely the same result, e.g.  $\acute{\epsilon}\kappa\acute{\omicron}\mu\acute{\iota}\sigma\alpha$ ,  $\acute{\epsilon}\delta\acute{\iota}\kappa\alpha\sigma\alpha$ , etc. In all such cases most dialects have  $\sigma\sigma$  or  $\sigma$  (for  $\sigma\sigma$  cf. Lesb., Thess., Delph., El., Heracl., Argol., East Cret.  $\acute{\omicron}\sigma\sigma\omicron\sigma$ , Heracl.  $\mu\acute{\epsilon}\sigma\sigma\omicron\sigma$ ,  $\acute{\epsilon}\delta\alpha\sigma\sigma\acute{\alpha}\mu\epsilon\theta\alpha$ , Argol.  $\delta\acute{\iota}\kappa\alpha\sigma\sigma\acute{\epsilon}\omega$ ,  $\acute{\epsilon}\delta\acute{\iota}\kappa\alpha\sigma\sigma\alpha\nu$ ), but Boeotian and Cretan have  $\tau\tau$ , e.g. Boeot.  $\mu\acute{\epsilon}\tau\tau\omicron\sigma$ ,  $\acute{\omicron}\pi\acute{\omicron}\tau\tau\omicron\sigma$ ,  $\acute{\epsilon}\psi\alpha\phi\acute{\iota}\tau\tau\alpha\tau\omicron$ ,  $\acute{\alpha}\pi\omicron\lambda\omicron\gamma\acute{\iota}\tau\tau\alpha\sigma\tau\eta$ , Cret.  $\mu\acute{\epsilon}\tau\tau\omicron\sigma$ ,  $\acute{\omicron}\tau\tau\omicron\sigma$ ,  $\acute{\omicron}\pi\acute{\omicron}\tau\tau\omicron\sigma$ ,  $\delta\acute{\alpha}\tau\tau\alpha\theta\theta\alpha\iota$ . In some very early Cretan inscriptions we find  $\zeta$ , as  $\acute{\omicron}\zeta\omicron\sigma$ ,  $\acute{\alpha}\nu\delta\acute{\alpha}\zeta\alpha\theta\alpha\iota$ .

NOTE. This is to be recognized as the normal development of  $\tau\acute{\iota}$  and  $\theta\acute{\iota}$ . The different result seen in the classes of words mentioned in 81 is due to the influence of the forms containing gutturals. After a consonant  $\tau\acute{\iota}$  gives  $\sigma$  in all dialects; e.g.  $\pi\acute{\alpha}\nu\sigma\alpha$ ,  $\pi\acute{\alpha}\sigma\alpha$ , from \* $\pi\acute{\alpha}\nu\tau\alpha$ .

### Original σσ

83. Original  $\sigma\sigma$ , which becomes  $\sigma$  in Attic ( $\acute{\epsilon}\tau\acute{\epsilon}\lambda\epsilon\sigma\alpha$ ,  $\gamma\acute{\epsilon}\nu\epsilon\sigma\iota$ ), is retained, as in Homer etc., in several dialects (cf.  $\acute{\omicron}\sigma\sigma\omicron\sigma$  etc., 82), e.g. Lesb.  $\acute{\epsilon}\sigma\sigma\omicron\nu\tau\alpha\iota$ , Thess.  $\acute{\epsilon}\sigma\sigma\epsilon\sigma\theta\epsilon\iota\nu$ , Heracl.  $\acute{\epsilon}\sigma\sigma\eta\tau\alpha\iota$ , Ther.  $\acute{\epsilon}\sigma\sigma\epsilon\acute{\iota}\tau\alpha\iota$ , Lesb.  $\sigma\upsilon\nu\tau\epsilon\lambda\acute{\epsilon}\sigma\sigma\alpha\nu\tau\alpha$ ,  $\acute{\omicron}\mu\acute{\omicron}\sigma\sigma\alpha\nu\tau\epsilon\varsigma$ , Boeot.  $\sigma\omicron\nu\nu\kappa\alpha\lambda\acute{\epsilon}\sigma\sigma\alpha\nu\tau\epsilon\varsigma$  (143), dat. pl. Lesb., Thess., Boeot., Delph., El.  $-\epsilon\sigma\sigma\iota$ , Heracl.  $-\alpha\sigma\sigma\iota$  (107.3). For late Cret.  $\phi\acute{\epsilon}\tau\epsilon\theta\theta\iota$  etc., see 81 a.

### ζ, δδ

84. Attic-Ionic  $\zeta$ , which was pronounced  $z\delta$  and comes from  $z\delta$  ( $\acute{\omicron}\zeta\omicron\sigma$ , Germ. *Ast*,  $\acute{\alpha}\theta\eta\nu\alpha\zeta\epsilon$  from  $-\alpha(\nu)\varsigma-\delta\epsilon$ ) or, more often, from  $\gamma\acute{\iota}$  ( $\mu\epsilon\acute{\iota}\zeta\omega\nu$ ,  $\mu\acute{\epsilon}\zeta\omega\nu$ ) or  $\delta\acute{\iota}$  ( $\pi\epsilon\acute{\iota}\zeta\omicron\varsigma$ ), is also  $\zeta$  in the majority of other dialects. Lesb.  $\sigma\delta$ , found in our literary texts and in a few late inscriptions, is only another spelling of the same sound, adopted perhaps because  $\zeta$  was used with the value of  $z$  in  $\zeta\acute{\alpha} = \delta\acute{\iota}\alpha$ , etc. (19.1).

But assimilation to  $\delta\delta$ , initial  $\delta$ , is Boeotian, Thessalian, Elean, Cretan, Laconian, and Megarian (?). Boeot. *γραμματιῖδδω, ψαφίδδω, δοκιμάδδω, ἰαρειάδδω, τρέπεδδα, δώω* (ζώω), *Δεύς*, Thess. *ἐξἑανακά(δ)δῆν* (no. 33; the only example, so possibly  $\delta\delta$  only in Thessalitis, but there is no evidence against its being general Thessalian). El. *δικά(δ)δω, χραί(δ)δω*, Cret. *δικάδδω, ψαφίδδω, ἐργάδδομαι, φροντίδδω, δώω, δωός, δυγόν, Δῆνα* (Ζῆνα), Lac. *γυμνάδδομαι* etc. in Ar. Lys., *μικκιχιδδόμενος, ὀπι(δ)δό[μενος]*, *Δεύς* in inscriptions. *Δεύς* occurs also on a vase from Rhodes, and is perhaps genuine Rhodian. Cf. the occasional assimilation of  $\sigma\delta$  in external combination in Rhodian, 97.4. Meg.  $\delta\delta$  is doubtful (Ar. Ach. *μάδδα, χρήδδω*, but only  $\xi$  in inscriptions).

In Cretan and Elean the spelling  $\tau\tau$  is also found, as Cret. *φροντίττω, ἐσπρεμμίττω* (ἐκπρεμνίζω), *Ττῆνα, Τῆνα* (Ζῆνα), El. *νοστίττω* (νοστίζω), *ἀττάμιος* (ἄξῆμιος).

a. There is some interchange between presents in  $-\sigma\sigma\omega$  or  $-\tau\tau\omega$  and those in  $-\zeta\omega$  or  $-\delta\delta\omega$ , owing to the identity of their future and aorist forms. Thus Att. *σφάττω* = Ion. *σφάζω*, Boeot. *σφάδδω*, Thess. *ἐμφανίσσω* = Att. *ἐμφανίζω*, and, vice versa, Cret. *πράδδω* = Att. *πράττω*, *συνεισάδδω* = Att. *-σάττω*.

## σθ

85. 1.  $\sigma\tau = \sigma\theta$ . The use of  $\sigma\tau$  for  $\sigma\theta$  (see 63) is mainly characteristic of Northwest Greek. It is the regular spelling in Locrian, as *ηλέσται, ηαρέσται*, and early Elean, as *χρεῖσται, λυσάστω*, and occurs with some frequency in Phocian, as Delph. *πρόστα, ηιλαξάστω*, later *γινέστω* etc., Str. *θέστων, ἀποπολιτεύσασται*. It occurs also in Boeotian, in late inscriptions of Orchomenus (*ἀπολογίτταστω* etc.), where it is perhaps due to Aetolian influence, and twice in Thessalian (*πεπεῖσταιν, ἐλέσταιν*, Larissa). But there are some early examples in other dialects, as Cret. *μίστός* (Vaxos), Lac. *ἀποστρυθῆσται, χρήσται*, and in late times it is found in many parts of Greece, even at Athens.

2.  $\sigma\sigma = \sigma\theta$ . This is found in late Elean, as *ἀποδῶσσαι* (no. 60), *ποιήσσαι* (no. 61).

3.  $\theta\theta = \sigma\theta$ . This is usual at Gortyna and some of the other cities of central Crete, as  $\lambdaύσα\theta\theta\alpha\iota$ ,  $\deltaατῆ\theta\theta\alpha\iota$ ,  $τράφε(\theta)\theta\alpha\iota$ , etc. (also, rarely,  $\tau\theta$ , e.g.  $δέκετ\theta\alpha\iota$ ). But  $\sigma\theta$  is found in most of the very earliest inscriptions, and in the latest (here *κοινή* influence).

#### Assimilation, Dissimilation, and Transposition of Consonants

86. Assimilation in consonant groups. Many of the changes belonging under this head have been given already, e.g. under 55, 69, 74–77, 79, 80, 84, 85. See also under external combination, 96–100. No notice is taken of assimilation which is common to all dialects and presumably proethnic, as  $\delta\lambda$  to  $\lambda\lambda$ , etc.

This class of phenomena is one in which the difference between colloquial and careful speech is most noticeable, as may readily be observed in English. While some assimilations are so uniformly effected that the unassimilated form is completely displaced and forgotten, others remain colloquial only, the unassimilated form being still preferred in careful speech and writing. This accounts for much of the lack of uniformity in the evidence as regards some of the changes mentioned in this and the other sections. In some cases the spelling varies greatly even in the dialects where the change is best attested. Sometimes the assimilation is uniform in certain dialects, but evidently existed colloquially in others also and only sporadically made its appearance in the spelling.

1.  $\kappa\theta$  to  $\tau\tau$  in Cretan.  $\nu\tau\tau\acute{\iota} = \nu\kappa\tau\acute{\iota}$ ,  $\Lambda\acute{\upsilon}\tau\tau\omicron\varsigma = \Lambda\acute{\upsilon}\kappa\tau\omicron\varsigma$ . For Locr.  $\acute{\epsilon}(\tau) \tau\acute{\alpha}\varsigma$ , see 100. Cf. also  $\delta\iota\alpha\lambda\acute{\epsilon}\lambda\epsilon\tau\tau\alpha\iota$  in an inscription of Cumae.

2.  $\pi\tau$  to  $\tau\tau$  in Cretan and Thessalian. Cret.  $\acute{\epsilon}\gamma\rho\alpha\tau\tau\alpha\iota = \gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$ ,  $\pi\acute{\epsilon}\nu\tau\omicron\varsigma = \pi\acute{\epsilon}\mu\pi\tau\omicron\varsigma$ , Thess.  $\Lambda\epsilon\pi\tau\acute{\iota}\nu\alpha\iota\omicron\varsigma$  ( $\Lambda\epsilon\pi\tau\acute{\iota}\nu\alpha\iota\omicron\varsigma$ ),  $\omicron\acute{\iota} \tau\tau\omicron\lambda\acute{\iota}\alpha\rho\chi\omicron\iota$ ,  $\acute{\alpha}\rho\chi\iota\tau\tau\omicron\lambda\acute{\iota}\alpha\rrho\chi\acute{\epsilon}\nu\tau\omicron\varsigma$  ( $\pi\tau\acute{\omicron}\lambda\iota\varsigma$ , 67), also  $\acute{\alpha}\tau \tau\acute{\alpha}\varsigma$  etc. in external combination (99.2). Cf. also Thess.  $\text{'}\Lambda\tau\theta\acute{\omicron}\nu\epsilon\iota\tau\omicron\varsigma = \text{'}\Lambda\phi\theta\acute{\omicron}\nu\eta\tau\omicron\varsigma$ .

3.  $\sigma\gamma$  to  $\gamma\gamma$  ( $\gamma$ ) in Cretan.  $\pi\rho\acute{\epsilon}\iota\gamma\upsilon\varsigma$  probably from  $\pi\rho\acute{\epsilon}\iota\sigma\gamma\upsilon\varsigma$  (Boeot.  $\pi\rho\iota\sigma\gamma\acute{\epsilon}\iota\epsilon\varsigma$ , 68.1),  $\pi\rho\epsilon\iota\gamma\epsilon\upsilon\tau\acute{\alpha}\varsigma$ ,  $\pi\rho\acute{\epsilon}\iota\gamma\omega\upsilon$ ,  $\pi\rho\acute{\epsilon}\iota\gamma\iota\sigma\tau\omicron\varsigma$ , late  $\pi\rho\acute{\eta}\gamma\iota\sigma\tau\omicron\varsigma$  ( $\pi\rho\eta\gamma\iota\sigma\tau\acute{\epsilon}\upsilon\omega$  also Coan). A parallel change of  $\sigma\kappa$  to  $\kappa\kappa$  is seen in Laconian glosses, as  $\kappa\alpha\delta\acute{\iota}\kappa\kappa\omicron\rho = \kappa\alpha\delta\acute{\iota}\sigma\kappa\omicron\varsigma$ .

*a.* Note that the forms cited, as also Thess. *πρεισβεύα*, are formed from *πρεισ-* (cf. also Cret. *πρέιν* beside *πρίν*), not *πρεσ-* as in Att.-Ion., Lesb. *πρέσβυς*. Late Cret. *πρεγγεντάς* is a hybrid form.

4. *στ* to *ττ* in Cretan, Laconian, and Boeotian. Cret. *μέττ'* ἐς beside *μέστα*, Lac. *βεττόν*, *dress*, = \**φιστόν* (Etym. Magn.), Boeot. *ἴττω* = *ἴστω* (Ar., Plato), *ἔττε* = *ἔστε*. But in the great majority of cases *στ* remains in the spelling of inscriptions.

5. *ρν* to *νν* in Cretan. *ἀννίοιτο* = *ἀρνέοιτο*, *ὄννιθα* = *ὄρνιθα*, *Ἐλευθενναῖος* = *Ἐλευθερναῖος*.

6. *μν* to *μμ* in Cretan. *ἐσπρεμμίττω* = *ἐκπρεμνίζω*.

7. *γν* to *ν*. *γίγνομαι* appears as *γίνομαι* in most dialects except Attic (here also, but late), or as *γίννμαι* (Thess., Boeot.). *γινώσκω* = *γινγνώσκω* occurs in Lesbian and in Ionic prose writers (Att. *γεινώσκω* very late), and in some late Doric inscriptions. This is not really assimilation, but loss of *γ* by dissimilation from the initial *γ*, supported, in the case of *γίνομαι*, by the *γεν* of other tenses.

87. Transposition in consonant groups. As *τίκτω* from \**τίτκω*, so probably *δάκτυλος* from \**δάτκυλος*, to which points Boeot. *δακκύλιος* (*κκ* from *τκ* as in Thess. *πόκ κί* from *πότ κί*, whereas *κκ* from *κτ* would be contrary to all analogy, cf. 86.1). But most examples are of colloquial and transitory character, more or less frequently repeated slips of the tongue, or sometimes, without doubt, only graphic. Thus from Attic inscriptions *σχυναρχόντων* = *χσυν-* (*ξυν-*), *εὐσχάμενος* = *εὐχσάμενος*, *σφυχή* = *ψυχή*. *ἔγρασφεν* = *ἔγραψεν* (often on vases), *μεσόμνη* = *μεσόδμη* (*δμ* first to *νμ* by assimilation).

88. Assimilation, dissimilation, and transposition, between non-contiguous consonants. Except for the regular dissimilation of aspirates in proethnic Greek (65), these phenomena are of the same occasional character as the preceding (87). They are most frequently observable in the case of aspirates, or of liquids, for which see 65, 70. A nasal may interchange with a mute of its own class, by assimilation or dissimilation with another nasal, e.g. Cret. *νύναμαι* = *δύναμαι* (cf. Mod.Grk. *Μεντέλη* beside *Πεντέλη*, name of



the monastery on Mt. Pentelicus), or, vice versa, Att. *τέρβινθος* beside *τέρμινθος*, Att. *κυβερνάω* from *\*κυμερνάω* beside Cyp. *κυμερῆναι*, and *βάρναμαι* = *μάρναμαι*, which occurs in certain inscriptions in epic style from Athens, Coreyra, etc. (nos. 88, 90). See also 69.3, end, and 86.7. Among examples of transposition may be mentioned Ion. *ἀμιθρέω* = *ἀριθμέω*, Delph., Epid. *βόλιμος* = *μόλιβος* (Att. usually *μόλυβδος*), also, with assimilation, Rhod. *βόλιβος* (*περιβολιβῶσαι*).

a. A few dialectic examples of haplology, or syllabic loss by dissimilation, may be added here. Epid. *ἡμίδιμνον* from *ἡμι(μέ)διμνον*, as Att. *ἡμέδιμνον* from *ἡ(μι)μέδιμνον*. Cret. *νεότας*, *body of young men*, gen. *νεότας* from *νεότα(το)s*, acc. *νεότα* from *νεότατα*.

### Doubling of Consonants

89. A single consonant is sometimes written double, this indicating a syllabic division by which it was heard at the end of one syllable and the beginning of the next.

1. *σστ*, *σσκ* etc. Such spellings as *ἄρισστος*, *ὄσστις*, *γράψασσθαι*, *Ἄσσκλήπιος*, *κόσσμος*, are frequent, and not confined to any particular dialect. For examples in external combination, see 101.2. Similarly *σξ* (= *z-nd*) and *ξξ* (= *ks-s*), e.g. Arg. *δικάσζω*, Delph. *δουλίσζω*, Loc. *ψάφιξξις*, Boeot. *Δεξξίππα*, Thess. *ἐξξα-νακά(δ)δεῖν*.

2. Before consonantal *ι* in Thessalian, as *πόλλιος* etc. See 19.3.

3. Between vowels. This is confined to continuous sounds, especially liquids and nasals, mostly after a long vowel or diphthong. Thess. *μναμμεῖον*, *Δαμμάτρειος*, Lesb. *προαγρημμένω*, Rhod. *εῖμμειν*, Dodon. *ἄμμεινον*, Boeot. *θάλλατταν*, Thess. *ὀβελλόν*, Delph. *Θελπούσσιος*, El. *ἀνταποδιδώσσα*, Cret. *σποφδδάν* (spirant *δ*). Cf. also 101.1. Delph., Cret. *ἀμφιλλέγω* is from *ἀμφισ-λέγω*, though Meg. *ἀμφέλλεγον* shows that it was felt as *ἀμφι-λλέγω*.

4. Epid. *μέδιμνον*, *ἡμίδιμνον*, *ἱερομμνάμονες* (no. 83). Cret. *ἀλλόττριος*, Arg. *πέτ|τρινον* (cf. Osc. *alttram* etc., *frattre* etc. in Latin inscriptions).

5. In hypocoristic proper names, where it originates in the vocative and is due to the emphatic utterance in calling. Examples, though found elsewhere, are by far most frequent in Boeotian, e.g. Ἀγαθῶ, Βίοττος, Μένναι, etc.

#### CHANGES IN EXTERNAL COMBINATION<sup>1</sup>

90. The phenomena of external combination, or sentence phonetics, such as elision, crasis, consonant assimilation, etc., are found in all dialects. But in Greek, as in most other languages, there is a tendency to limit more and more the scope of such changes, and to prefer, in formal speech and its written form, the uncombined forms. The inscriptions, Attic as well as those of other dialects, differ greatly in this respect according to their time and character. The following general observations may be made.

1. The changes occur mainly between words standing in close logical relation. Thus oftenest in prepositional phrases, or between the article, adjective, or particle and the noun with which it agrees; frequently between particles like *καί*, *δέ*, *μέν*, etc. and the preceding or following word; less often between the subject or object and the following verb, and very rarely in looser combinations.

2. While the less radical changes, such as the elision of a short vowel or the simpler forms of consonant assimilation, are least restricted in scope and survive the longest, the more violent forms of crasis and of consonant assimilation are the most infrequent and the soonest given up. Thus, in the matter of consonant assimilation, the partial assimilation of a nasal to a following mute, especially a labial, as in *τὰμ πόλιν*, is very common in all dialects down to a late period and sometimes observed even in loose combinations (cf. 96.1), but examples like *τὸλ λόγον*, *τοὺν νόμους*, etc. are comparatively infrequent and practically restricted to early inscriptions.

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<sup>1</sup> Some matters which strictly belong under this head have been discussed elsewhere, as the rhotacism of final *ς*, treatment of final *νς*, etc.

3. Although the dialects differ in the extent to which they exhibit these phenomena and in some details (e.g. Cretan shows the most extensive and radical series of consonant assimilations), the differences depend more upon the time and character of the inscription, the degree to which the language has been formalized.

4. There is no consistency in the spelling, even as regards the milder changes, combined and uncombined forms often standing side by side in the same inscription.

### Elision

91. Elision is common to all dialects, but, as in Attic, subject to great inconsistency as regards the written form, which even in metrical inscriptions is very often not in accord with the demands of the meter. In general elision is most frequent in the conjunctions and particles such as *δέ* (*ὅδε*, *οὐδέ*, etc.), *τε*, *κα*, *ἀλλά*, etc., the prepositions, and, among case-forms, in stereotyped phrases like *πόλλ' ἀγαθά* etc. The elision of a diphthong, e.g. Locr. *δεί-λῃτ' ἀνχῶρεῖν*, is comparatively rare. For elision in place of usual crasis, see 94.

### Aphaeresis

92. Examples of aphaeresis, which is only a form of crasis, are rare. Ion. *ἦ 'ς*, *μὴ 'λάσσονες* (Chios, no. 4), Locr. *ἔ 'δελφίων*, *ἔ 'χεπάμῶν*, *μὲ 'ποστᾶμεν*, El. *μὲ 'νπῶι*, *μὲ 'πιποεόντων*, *μὲ 'πιθείαν*, Lesb. *σ[τάλλ]α 'πι*.

### Shortening of a Final Long Vowel

93. The shortening of a final long vowel before an initial vowel, so well known in poetry, is occasionally seen in inscriptions, e.g. Cret. *μὲ ἔκμη* (*μὴ ἔχμη*), *μὲ ἔνδικον*, etc., Meg. *ἐπειδὲ 'Ικέσιος*. So Cyp. *ἔ ἐξ* (*ἦ ἐξ*) with *ι* from *ε* (9.3).

### Crasis

94. Crasis, mostly of *καί* or forms of the article with the following word, is found in the early inscriptions of all dialects,

though the uncombined forms are more frequent. As between the "phonetic principle," where the result of crasis is in accordance with the regular laws of contraction, and the "etymological principle," with lengthening of the second vowel as in Att. *άνήρ* = *ό άνήρ*, the former is almost, if not wholly, predominant outside of Attic.

1. *ο, ̄ (ου), ω, + α* (cf. 44.1). Ion. *ώνήρ, τώγωνος* (του *αγωνος*), with the regular contraction to *ω*, where Attic has *άνήρ, τάγωνος*. Similarly Lesb. (lit.) *ώνηρ*, Arc. *κατόρρέντερον* (κατά τὸ ἀρρέντερον), Delph. *τῶπελλαίου* (του Ἀπελλαίου), *τῶπόλλωνι* (τῶι Ἀπόλλωνι), Boeot. *τὸπολλῶνι* (τοῖ Ἀπόλλωνι), Corinth. *τὸπε(λ)λῶνι* (τῶι Ἀπέλλωνι), *τῶγαθόν* (τὸ ἀγαθόν), Meg. *ὀρχέδαμε* (ὃ Ἀρχέδαμε), and so regularly in literary Doric. Elision, rather than crasis according to the "etymological principle," is probably to be assumed in the few examples like Corinth. *τάριστερόν*<sup>1</sup> (τὸ ἀριστερόν), Arg. *τάργעי̇οι* (τοῖ Ἀργεῖοι), *Ηαγελαῖδα τάργעי̇ῶ* (ὁ Ἀγελαῖδα τοῦ Ἀργεῖου), Cyp. *τὰ(μ)φιδεξί̇οι* (τῶ Ἀμφιδεξί̇φ).

2. *ο, ̄ (ου), + ε* (cf. 44.3). Att.-Ion. *τοῦνομα* (τὸ ὄνομα), Lesb. *ὠνίαντος* (ὁ ἐνίαντος), Loc. *ὀπάγῶν* (ὁ ἐπάγων).

3. *α + ο* (cf. 41.2). Att., Dor. *χῶ* (καὶ ὅ), Ion., (ret. *κῶ* (καὶ ὅ), Lesb. (lit.) *κῶττι* (καὶ ὄττι), El. *κῶπόταροι* (καὶ ὀπόταροι). (T. Aegin. *χῶλέφας* (καὶ ὁ ἐλέφας) with double crasis, like *χῶκ* (καὶ ὁ ἐκ) in Theocritus.

4. *ā + o'* (cf. 41.4). Meg. *ἄλυνπιάς* (ᾶ Ὀλυνπιάς).

5. *ā + ε* (cf. 41.3). Loc. *ἡ̄πιφοικία* (ᾶ ἐπιφοικία).

6. *α + ε* (cf. 41.1). Att.-Ion. *κᾶγῶ* (καὶ ἐγῶ), *κᾶπί* (καὶ ἐπί), *τᾶν* (τὰ ἐν), etc., West Greek *κῆν, κῆκ, κῆπί* (καὶ ἐν, καὶ ἐκ, καὶ ἐπί), etc. So also in Thessalian (no. 33) *κε̇ν* and *τε̇ς* (τὰ ἐς). Lesbian has *κε̇μέ* (καὶ ἐμέ) in an early inscription, though the texts of the Aeolic poets have mostly *κᾶ-* (*κᾶμος* etc.); and Arcadian has *κε̇πί*.

<sup>1</sup> We continue, as a matter of convention, to transcribe in the form of crasis where the combination belongs to those which commonly suffer crasis, even in cases where we believe the phenomenon is elision. For it is impossible to draw the line between crasis and elision with certainty. See also under 7. 8, 9.

7. With words beginning with a diphthong. Inscriptions sometimes show the regular crasis with *εὐ-*, as Delph. *κηϋκλεια* (*καὶ* *Εϋκλεια*), Rhod. *ᾠδαμῶ* (*ὁ* *Εὐδάμου*), but otherwise the diphthong unchanged, that is, what is probably elision rather than crasis, e.g. Thess. *κοῖ*<sup>1</sup> (*καὶ* *οἶ*), Ion. *τοῖκόπεδον* (*τὸ* *οἰκόπεδον*), *κοῖνοπίδης* (*καὶ* *Οἰνοπίδης*), Delph. *κοῦτε* (*καὶ* *οὔτε*). Similarly *κοῦ*, *κοῦτε*, etc. in Attic and Ionic literature (also *χοί* = *καὶ* *οἶ*, and *κεῦ-* = *καὶ* *εὐ-*), and in Theocritus. Forms like *ωῦτός* (*ὁ* *αὐτός*) in Herodotus and Theocritus, *ὀπόλος* (*ὁ* *αἰπόλος*) in Theocritus, *κωῦδέν* (*καὶ* *οὐδέν*) in Epicharmus, are rarely attested in inscriptions (once Ion. *ὠισυμνήτης* = *ὁ* *αἰσυμνήτης*). But the proper transcription of forms in the pre-Ionic alphabet is sometimes uncertain, e.g. Thess. *κεῦφεργέταν* (*καὶ* *εὐεργέταν*) or *κεύφεργέταν*, Boeot. *τεῦτρετιφάντω* (*ταῖ* *Εὐτρητιφάντω*) or *τεῦτρετιφαντῶ*, Aegin. *hoikos* (*ὁ* *οἶκος*) or *hōikos*.

8. With words beginning with *ι* or *υ*. Cret. *κυῖέες* (*καὶ* *υῖέες*), El. *κῦπαδυκίοι* (*καὶ* *ὑπα-*), Delph. *κῖδιῶται* (*καὶ* *ἰδιῶται*).

In such cases there is of course no evidence as to whether the *υ* or *ι* was lengthened, as usually in Attic-Ionic, but probably we have here simply elision.

9. In Elean in the forms of the article the final vowel or diphthong disappears, sometimes even the vowel with final consonant. Thus *τῖαρὸν* (*τὸ* *ἰαρὸν*), *τῖαρῶ* (*τῷ* *ἰαρῷ*), *τῖαροῖ* (*τοῖ* *ἰαροῖ*), *τέπιάροι* (*τοῖ* *ἐπιάροι*), and even *ταῦτῶ* (*τῷ* *αὐτῷ*), *τῶρ ἰαρομάωρ τὸλυνπῖαι* (*τῶρ ἰαρομάωρ τῶρ* *Ὀλυνπῖαι*). This is clearly not crasis proper, but an extension of the principle of elision.<sup>1</sup> Cf. *θυῖωι* (*τῷ* *υῖωι*) in an Attic inscription. Once El. *τοῖ ὕνατῦ ἔγραμένοι* with aphaeresis.

### Apocope

95. Apocope of prepositions is almost unknown in Attic-Ionic inscriptions, but is usual in other dialects for at least some of the prepositions. All of them have *ἄν* (or *ὄν*, *ὕν*) and *πάρ* (even Ionic has *ἄν* in literature and a few cases of *πάρ* in inscriptions). *κάτ*

<sup>1</sup> See footnote, p. 73.



and *πότη* are found in nearly all the West Greek dialects (but not in Cretan, and rarely in Argolic), and in Boeotian and Thessalian. But these are mostly confined to the position before dentals, especially forms of the article. Before other consonants they occur, with assimilation, in Thessalian and sometimes in Boeotian and Laconian; *κάτ* also in Lesbian and Arcado-Cyprian (in Arcadian *κά* before all consonants in early inscriptions, later only before the article, otherwise *κατύ* formed after *ἀπύ*). *πέρ* occurs in Delphian (cf. also *πέροδος* = *περίοδος*), Elean (*πάρ*), and Thessalian; also in Lesbian (Alcaeus), and in a few proper names in Locrian (*Περρο-θαριᾶν*), Cretan, and Laconian. *ἀπ*, *ἐπ*, *ὕπ* are Thessalian only, except for two examples of *ἐπ* in Boeotian before *π*. An apocopated form of *πεδά* is seen in Arc. *πὲ τοῖς* i.e. *πὲ(δ) τοῖς*.

Apocope is most extensive in Thessalian, which has *ἀν*, *πάρ*, *κάτ*, *πότη*, *πέρ*, *ἀπ*, *ἐπ*, *ὕπ*. The Thessalian genitive singular in *-οι* is also best explained as arising from *-οιο* by apocope, beginning with the article, which was, of course, proclitic like the prepositions (cf. 45.4).

Apocopated forms are more common in early inscriptions than later, when there is a tendency, partly due to *κοινή* influence, to employ the full forms.

a. Forms like *κατόν*, *ποτόν*, instead of *κατ τόν*, *πὸτ τόν*, occur not only in early inscriptions where double consonants are not written, but also in the later inscriptions of some dialects. For the most part the matter is one of spelling only, but in some cases such forms represent the actual pronunciation, due in part to actual simplification of the double consonants, in part to syllabic dissimilation or haplology, as in later Attic *κατάδε* from *κα(τὰ) τάδε*. So in Arcadian the spelling is almost uniformly *κα* (early *κατόννυ*, *κακρῖνῆ*, etc., later *κατάπερ*, *κακειμέναν*). In doubtful cases it is better to expand the forms to *κα(τ) τόν* etc. in our texts, if only for the convenience of the student.

### Consonant Assimilation

#### 96. Assimilation of final *ν*.

1. To the class of a following labial or guttural. Cases like *τήμ πόλιν*, *τόγ κήρυκα*, *νῦμ μέν*, are frequent in Attic inscriptions, and likewise in the other dialects. So also between object and verb as

Delph. τόκιον φερέτω, Arc. πόσοδομ ποέντω, and in looser combinations as Att. ἐστὶμ περί, Arc. ἰν ἐπίκρισιγ κατὰπερ, Arg. ποιοίεγ κατὰ.

2. To σ. Att. ἐς Σάμῳι, Ion. τῶς συμπάντων, Delph. ἄς Σέλευκος (ᾶς = ᾳν), ἔστω(ς) συλέοντες, Epiot. τὸς σακόν. Cf. Ion. πασσυδίηι beside πανσυδίηι, and Lesb. πασσυδιάσαντος.

Before σ + consonant. Att. ἐς στήληι but oftener ἐ στήληι, also τὲ στέλῃν. So Rhod., Cret. ἐ στάλῃ, El. τὰ στάλαν. These do not arise by assimilation but by regular loss of ν. See 77.2, 78.

3. To λ. Att. ἐλ λίμναις, τὸλ λόγον, Ion. ἐλ Λαρυσσῶι, Delph. τῶλ Λαβυαδᾶν, Lac. ἐλ Λακεδαίμονι, Epiot. τὸλ λίθον, τῶλ λίθων. Cf. συλλέγω, ἀλλύω = ἀναλύω, etc.

4. To ρ. Att. ἐρ Ῥόδῳι, τὸρ Ῥόδιον. Cf. συρρίπτω etc.

α. In Cyprian, where ν before a consonant is always omitted in the interior of a word, it is also frequently omitted in sentence combination as τὰ(ν) πτόλιν.

## 97. Assimilation of final σ.

1. To ν. Delph. τὸν νόμους. Cf. Πελοπόννησος (Πέλοπος νῆσος).

2. To μ and ρ. Cypr. φέπο(μ) μέγα = φέπος μέγα, τᾶ(ρ) φανάσ(σ)ας = τᾶς φανάσσας. In the same way arose κά = κάς (καί) in Cypr. κα μέν, Arc. κα φοικίας.

3. To λ. Att. τὸλ λίθῳς, Cret. τοῖλ λείονσι, τὶλ λῆι (τὶς λῆι), Lac. ἐλ Λακεδαίμονα (ἐλ = ἐς), τοῖ(λ) Λακεδαιμονίοις.

4. To δ. So regularly in Cretan, e.g. τᾶδ δαίσιος, τᾶδ δέ, ἐδ δικαστέριον, πατρὸδ δόντος. Rarely elsewhere, but cf. Rhod. Ζεὺ(δ) δέ (no. 93), ματρὸ(δ) δέ, τὰ(δ) δευτέρας. Assimilation in the opposite direction is seen in Arg. βωλᾶς σεντέρας (no. 81).

5. To θ. Cretan only, as τὰθ θυγατέρας. Cf. Cret. θθ = σθ medially (85.3).

α. Before a word beginning with a vowel final σ may be treated as intervocalic, e.g. Lac. Διοηκέτα Διολευθεριῶ = Διὸς ἱκίτου Διὸς ἐλευθερίον (cf. 59.1), Cypr. κα ἀ(ν)τί, τὰ ὑχέρον (59.4), Eretr. ὅπωρ ᾳν (60.3).

**98.** Assimilation of final  $\rho$  to  $\delta$ . So regularly in Cretan, e.g.  $\alpha\nu\epsilon\delta$   $\delta\delta\iota$ ,  $\pi\alpha\tau\epsilon\delta$   $\delta\delta\epsilon\iota$  and  $\pi\alpha\tau\epsilon(\delta)$   $\delta\delta\epsilon\iota$ ,  $\upsilon\pi\epsilon(\delta)$   $\delta\epsilon$ . Cf. Cnid.  $\pi\grave{\alpha}(\delta)$   $\Delta\acute{\alpha}\mu\alpha\tau\alpha$  ( $\pi\grave{\alpha}\rho$   $\Delta\acute{\alpha}\mu\alpha\tau\alpha$ ).

**99.** Assimilation of a final mute.

1. Final  $\tau$ . The apocopated forms of  $\kappa\alpha\tau\acute{\alpha}$  and  $\pi\omicron\tau\acute{\iota}$ , so far as they occur otherwise than before  $\tau$  (cf. **95**), are generally assimilated (sometimes with further simplification; cf. **95** *a*), e.g. Thess.  $\kappa\grave{\alpha}\pi$   $\pi\acute{\alpha}\nu\tau\omicron\varsigma$ ,  $\pi\grave{\omicron}\kappa$   $\kappa\acute{\iota}$  ( $\pi\grave{\omicron}\tau$   $\kappa\acute{\iota}$  =  $\pi\rho\acute{\omicron}\varsigma$   $\tau\acute{\iota}$ ), Boeot.  $\pi\acute{\omicron}\delta$   $\Delta\acute{\alpha}\phi\nu\eta$ ,  $\pi\acute{\omicron}\kappa$   $\kappa\alpha\tau\acute{\omicron}\pi\tau\alpha\varsigma$ , Lesb.  $\kappa\acute{\alpha}\kappa$   $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\varsigma$  (Alcaeus),  $\kappa\acute{\alpha}\mu$   $\mu\acute{\epsilon}\nu$  (Sappho), etc. So in compounds, e.g. El.  $\kappa\alpha(\delta)$   $\delta\alpha\lambda\epsilon\acute{\omicron}\iota\tau\omicron$ ,  $\kappa\alpha(\theta)$   $\theta\upsilon\tau\acute{\alpha}\varsigma$ , Lesb.  $\kappa\acute{\alpha}\beta\beta\alpha\lambda\lambda\epsilon$  (Alcaeus),  $\kappa\alpha\lambda\lambda\acute{\upsilon}\omicron\nu\tau\omicron\varsigma$ , Arc.  $\kappa\alpha\kappa\epsilon\iota\mu\acute{\epsilon}\nu\alpha\nu$ ,  $\kappa\alpha\kappa\rho\acute{\iota}\nu\epsilon$ , Lac.  $\text{Καβ\acute{α}τα}$  ( $\text{Καταβ\acute{α}του}$ ),  $\kappa\alpha\beta\alpha\acute{\iota}\nu\omicron\nu$  (Aeman), etc. But  $\tau\theta$  is often unassimilated.

2. Final  $\pi$ . Thess.  $\acute{\alpha}\pi$ ,  $\acute{\epsilon}\pi$  =  $\acute{\alpha}\pi\acute{\omicron}$ ,  $\acute{\epsilon}\pi\acute{\iota}$  are assimilated in  $\acute{\alpha}\tau$   $\tau\acute{\alpha}\varsigma$ ,  $\acute{\epsilon}\tau$   $\tau\acute{\omicron}\iota$ . Cf. **86.2**.

3. Final  $\kappa$ . See **100**.

**100.**  $\epsilon\acute{\xi}$ . In most dialects, as in Attic,  $\epsilon\acute{\xi}$  becomes  $\acute{\epsilon}\kappa$  before a consonant, this appearing often as  $\acute{\epsilon}\chi$  before an aspirate, and  $\acute{\epsilon}\gamma$  before sonant mutes and  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\varsigma$ , until late times when  $\acute{\epsilon}\kappa$  is usual before all consonants. The general rule is, then,  $\epsilon\acute{\xi}$  before vowels, and  $\acute{\epsilon}\kappa$  ( $\acute{\epsilon}\chi$ ,  $\acute{\epsilon}\gamma$ ) before consonants. But the antevocalic form  $\epsilon\acute{\xi}$  occasionally appears before consonants in various dialects (so regularly in Cyprian, as  $\epsilon\acute{\xi}$   $\tau\acute{\omicron}\iota$  etc.).

In Locrian it is fully assimilated to all consonants, whence, with the simplification of double consonants in the spelling, it appears simply as  $\acute{\epsilon}$ , e.g.  $\acute{\epsilon}$   $\tau\acute{\alpha}\varsigma$ ,  $\acute{\epsilon}$   $\delta\acute{\alpha}\mu\omicron$ , etc., i.e.  $\acute{\epsilon}(\tau)$   $\tau\acute{\alpha}\varsigma$ ,  $\acute{\epsilon}(\delta)$   $\delta\acute{\alpha}\mu\omicron$ ,  $\acute{\epsilon}(\rho)$   $\rho\omicron\iota\upsilon\acute{\alpha}\nu\omicron\nu$ ,  $\acute{\epsilon}(\theta)$   $\theta\acute{\alpha}\lambda\alpha\varsigma\varsigma\alpha\varsigma$ ,  $\acute{\epsilon}(\lambda)$   $\lambda\iota\mu\acute{\epsilon}\nu\omicron\varsigma$ ,  $\acute{\epsilon}(\nu)$   $\text{Ναυπ\acute{α}κτ\omicron}$ .

In Thessalian, Boeotian, Arcadian, and Cretan the regular form before consonants is  $\acute{\epsilon}\varsigma$ , e.g. Thess.  $\acute{\epsilon}\varsigma$   $\tau\acute{\alpha}\nu$ ,  $\acute{\epsilon}\varsigma\delta\acute{\omicron}\mu\epsilon\nu$ , Boeot.  $\acute{\epsilon}\varsigma$   $\tau\acute{\omicron}\nu$ ,  $\acute{\epsilon}\varsigma\lambda\iota\alpha\acute{\iota}\nu\omicron$  (cf. also  $\acute{\epsilon}\varsigma\kappa\eta\delta\epsilon\kappa\acute{\alpha}\tau\eta$  from  $\epsilon\acute{\xi}$ ), Arc.  $\acute{\epsilon}\varsigma$   $\tau\omicron\iota$ ,  $\acute{\epsilon}\varsigma\delta\acute{\epsilon}\lambda\lambda\omicron\nu\tau\epsilon\varsigma$ ,  $\acute{\epsilon}\varsigma\pi\epsilon\rho\acute{\alpha}\sigma\alpha\iota$ , Cret.  $\acute{\epsilon}\varsigma$   $\tau\acute{\omicron}\nu$ ,  $\acute{\epsilon}\varsigma\kappa\lambda\eta\varsigma\acute{\iota}\alpha$ , Thess., Boeot., Cret.  $\acute{\epsilon}\varsigma\gamma\omicron\nu\omicron\varsigma$  =  $\acute{\epsilon}\kappa\gamma\omicron\nu\omicron\varsigma$ . All these dialects have  $\epsilon\acute{\xi}$  before vowels except Boeotian, where  $\acute{\epsilon}\chi\varsigma$  appears in an early inscription, but usually  $\acute{\epsilon}\varsigma\varsigma$ , as  $\acute{\epsilon}\varsigma\varsigma$   $\acute{\epsilon}\phi\epsilon\acute{\iota}\beta\omega\nu$ ,  $\acute{\epsilon}\varsigma\varsigma\epsilon\iota\mu\epsilon\nu$ . This is probably a transfer of the anteconsonantal form in an intermediate stage of its development ( $\epsilon\acute{\xi}$ ,  $\acute{\epsilon}\varsigma\varsigma$ ,  $\acute{\epsilon}\varsigma$ ).

a. There are some traces of *ēs* in other dialects which generally have *ēk* or *ēs*, e.g. Cyp. *ēs* ποθ' ἔρπες· πόθεν ἦκεις (Hesych.), Arg. *ēs*(s) Σικελίας, and according to some *ēs* πόλιος = *ēk* πόλιος (but see note to no. 75), Sicil. *ēs* κλη-τος (Syracuse, Rhegium), Delph. *ēs* γονος (? no. 51, C 45).

### Consonant Doubling

101. 1. Before vowels. Cret. τὰνν ἐμίναν, συνν-εῖ, Boeot., Corinth. ἀνν-έθηκε, Att. ξυνν-όντι, also ἦνν ἔχων, ὦνν ἄν, in a κοινή inscription. This is a compromise between phonetic and etymological syllabification, and the examples, though rare, are mostly earlier than those for the similar doubling in internal combination (89.3).

2. With ὄσστις etc. (89.1), compare Att. εἰς τήν, Epid. ἐς τό, etc., or Epid. τὸ σσκέλος, Coan τοῦ σστεφάνου.

### ν movable

102. The ν movable in the dative plural in -σι(ν) and in the verb forms in -σι(ν) and -ε(ν) is a marked characteristic of Attic-Ionic, where it appears from the earliest inscriptions on with increasing frequency and before both vowels and consonants. (In Attic its use becomes gradually more and more uniform before vowels, and it is also somewhat more common before a pause in the sense than elsewhere.) Only in the dative plural does it appear in other dialects, and even here only in Thessalian (χρῆμασιν, no. 33) and Heracleian (ἐντασσιν etc.). In verb forms it is wholly unknown in the older inscriptions of other dialects, and where found is a sure sign of κοινή influence.

NOTE. In the dat. pl. -σιν the ν is due to the analogy of pronominal datives like Att. ἡμῖν, Dor. ἀμῖν, Lesb. ἄμμιν and ἄμμι, in which ν is inherited (beside a form without ν). After the dat. pl. -σι(ν) arose the 3 pl. -σι(ν), e.g. 3 pl. φέρουσι(ν) after dat. pl. part. φέρονσι(ν), then also 3 sg. δίδωσι(ν), τίθησι(ν), etc. Another source is 3 sg. ἦεν (originally 3 pl. with etymological ν, 163.3) to 1 sg. ἦα, after the analogy of which arose -ε(ν) to all forms with 1 sg. -α, as οἶδεν, ἔθηκεν, from which it extended later to forms with 1 sg. in -ον, as ἔλεγεν, ἔλαβεν, etc. which are not found in the earliest inscriptions.

## ACCENT

**103.** Of the dialects outside of Attic-Ionic, Lesbian is the only one of whose accentual peculiarities we have any adequate knowledge. This was characterized by the recessive accent, e.g. *πόταμος*, *σόφος*, *βασίλευς*, *λεῦκος*.

The Doric accent is said by the grammarians to be processive in certain classes of forms, e.g. *ἐλάβον*, *στάσαι*, *αῖγες* = Att. *ἔλαβον*, *στήσαι*, *αἶγες*. But the statements are too meager to admit of generalization as to the system as a whole, nor is it known whether all Doric dialects had these peculiarities. Hence the practice now frequently adopted, and followed in this book, of giving Doric forms with the ordinary Attic accent. In general our accentuation of dialect forms can be little more than a matter of convenience.

*a.* A question of detail, touching which there is considerable difference of practice among editors of dialect texts, is whether, in the case of inflectional forms which differ in their quantitative relations from the corresponding Attic forms, to adopt the actual accent of the Attic forms or to change the accent to accord with the Attic system, e.g. infin. *κρίνεν* like *κρίνειν*, or *κρίνεν*, acc. pl. *φερομένος* like *φερομένους*, or *φερόμενος*. Cret. *κάρτοναις*, *στατήρνας* like *κρείττοναις*, *στατήρας*, or *καρτόναις*, *στατήρνας*. The question of the true accentuation is a complicated one, differing in each class of forms, and impossible of any certain answer. But practical convenience favors the use of the Attic accent in some cases, as in the accusative plural to distinguish it from the nominative, and we adopt this alternative in all the cases mentioned.

The pronominal adverbs in *-ει*, *-αι*, and *-ω* we accent as perispomena, following here what the grammarians laid down as the Doric accent, since this affords a convenient working rule, and, for *-ω*, serves to distinguish e.g. *τουτῶ* from gen. *τούτω*. But it is far from certain that the accent was uniform, and that we should write e.g. *ἀλλεῖ*, *ἀλλᾶι*, *παντᾶι*, as we do, and not, with some, *ἄλλαι* like Att. *οἴκει*, and *ἄλλαι*, *πάνται* like Att. *ἄλλη*, *πάντη*. And as between *ὅπει* and *ὅπαι*, etc., about which the grammarians were in doubt, we definitely prefer *ὅπει*, *ὅπαι*, *ὅπι*, *ὅπη*, *ὅπω* (cf. Att. *ὅπου* beside *ποῦ*, in spite of *αὐτοῦ* etc.). We accent *ἔνδοι*, *ἔξοι*, *ῥῆχοι*, etc., like *οἴκοι*, though *ἐνδοῖ* etc. (cf. *ἐνταυθοῖ*) may also be defended.



# INFLECTION

## NOUNS AND ADJECTIVES

### Feminine $\bar{a}$ -Stems

104. 1. NOM. SG.  $-\bar{a}$ , Att.-Ion.  $-\eta$ .

2. GEN. SG.  $-\bar{a}\varsigma$ , Att.-Ion.  $-\eta\varsigma$ . — Arc.  $-\bar{a}\nu$  after the masculine, as *οἰκίαν*, *ζαμίαν*, but only at Tegea, and here  $-\bar{a}\varsigma$  beside  $-\bar{a}\nu$  in early inscriptions, and always  $\tau\hat{a}\varsigma$ .

3. DAT. SG.  $-\bar{a}\iota$ , Att.-Ion.  $-\eta\iota$ , whence also  $-\bar{a}$ ,  $-\eta$ ,  $-\epsilon\iota$ . See 38, 39. — Boeot.  $-αι$  ( $-αε$ ,  $-\eta$ , 26), and this is to be assumed in the other dialects which have  $-οι$  (106.2).

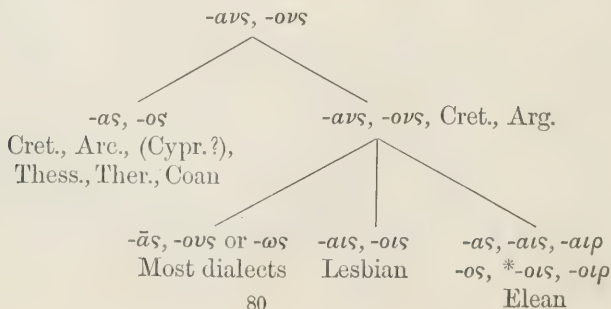
4. ACC. SG.  $-\bar{a}\nu$ , Att.-Ion.  $-\eta\nu$ .

5. NOM. PL.  $-αι$  (Boeot.  $-αε$ ,  $-\eta$ , 26).

6. GEN. PL.  $-\bar{a}\omega\nu$ ,  $-\acute{e}\omega\nu$ ,  $-\hat{\omega}\nu$ ,  $-\hat{a}\nu$ . See 41.4.

7. DAT. PL. In early Attic,  $-\bar{a}\sigma\iota(\nu)$ ,  $-\eta\sigma\iota(\nu)$ , sometimes  $-\bar{a}\iota\sigma\iota(\nu)$ ,  $-\eta\iota\sigma\iota(\nu)$ , after 420 B.C.  $-αις$ . — In Ionic,  $-\eta\iota\sigma\iota(\nu)$  regularly,  $-αις$  being rare and probably Attic. — In Lesbian,  $-αι\sigma\iota$  (but always  $\tau\hat{a}\iota\varsigma$ ), and this occurs, rarely, elsewhere. — Most dialects have  $-αις$  from the earliest times.

8. ACC. PL.  $-α\upsilon\varsigma$ , with the same development as has  $-ο\upsilon\varsigma$  from  $ο$ -stems, namely (see also 78):



Masculine  $\bar{a}$ -Stems

105. 1. NOM. SG.  $-\bar{a}s$  (with secondary  $s$ , after the analogy of  $-\sigma s$ ), Att.-Ion.  $-\eta s$ .

*a.* Forms without  $s$  also occur, several in Boeotian (*πυθιονίκα*, *Καλλία*, etc.), and a few from other parts of Northwest Greece. Cf. also El. *τελεστά*, though this is possibly a form in  $-\tau\bar{a}$  like Hom. *ἰππότα*.

2. GEN. SG.  $-\bar{a}o$  (with  $o$ , in place of  $s$ , after that of  $o$ -stems), whence Arc.-Cypri.  $-\bar{a}v$  (22), elsewhere  $-\bar{a}$ , Ion.  $-\epsilon\omega$ ,  $-\omega$ . See 41.1. Att.  $-\sigma v$  is not from  $-\bar{a}o$ , but the  $o$ -stem form taken over as a whole.

*a.*  $-\bar{a}f\sigma$ , in *Τλασιάφο*, *Πασιάδαφο*, of two metrical inscriptions from Corcyra (no. 87) and Gela, is a reminiscence of the epic  $-\bar{a}o$  (the spoken form was already  $-\bar{a}$ , which appears in other equally early inscriptions, as *Ἀρνιαδα* no. 88, *Δεῖνία* no. 85) with the introduction of a non-etymological  $f$ , either representing a glide sound before the following  $o$  (cf. *ἀφντάν*, no. 88. See 32), or due to a false extension from forms with etymological  $f$ , as *λαῖφος* = Hom. *λαῖός*.

*b.* Forms in  $-\bar{a}s$ , with the old ending unchanged and belonging with the nominatives in  $-\bar{a}$  (above, 1 *a*), occur in scattered examples in Megarian (no. 92) and from various parts of Northwest Greece.

*c.* Att.-Ion. proper names in  $-\eta s$ , from the fourth century on, frequently form the genitive after the analogy of  $\sigma$ -stems, e.g. Att. *Καλλιᾶδους* (after *Δημοσθένους* etc.), Ion. *Λεᾶδεος*, *Ἀριστείδεως*. This type spreads to other dialects, e.g. Rhod. *Μωνίδεως*.

 $o$ -Stems

106. 1. GEN. SG.  $-\sigma io$  (from  $*-\sigma\sigma io$ , cf. Skt. *-asya*) as in Homer, whence, with apocope, Thess. (Pelasgiotis)  $-\sigma i$ , as *τοῖ*, *χρόνοι*, etc. Elsewhere, with loss of  $i$  and contraction,  $-\sigma v$  or  $-\omega$  (25). — In Cyprian  $-\sigma v$  beside  $-\bar{o}$  (at Idalium *μισθῶν*, *ἀργύρῶν*, *φιλοκίπρῶν*, etc., and so usually  $-\sigma v$  in nouns, whether vowel or consonant follows; but also *ἀργύρῶ*, *ἄλφῶ*, before a consonant, and always *τῶ*).

*a.*  $-\sigma io$  is often employed in metrical inscriptions, in imitation of the epic, e.g. nos. 87, 88. But in Thessalian it also occurs in a few prose inscriptions, and the grammarians often refer to the Thessalian genitive in  $-\sigma io$ . This, together with the fact that apocope is more extensive in Thessalian than in any other dialect (see 95), makes the derivation of the usual

Thess. *-oi* from *-oio* far more probable than other explanations which separate it entirely from this and so from the forms of all the other dialects.—For the added *ν* in Cyprian no explanation that has been offered is adequate.

2. DAT. SG. *-oi* in most dialects, whence also *-ω* (38; Thess. *ου*, 23).—*-oi* in Arcadian, Elean, Boeotian (*-οε*, *-υ*, *-ει*, 30), and in later inscriptions from various parts of Northern Greece (Delphi, Aetolia, Acarnania, Epirus, Cierium in Thessaly, Euboea).

*a.* In Euboea *-oi* replaces earlier *-ωι* and may be derived from it, like *-ει* from *-ηι* (see 39). But in general *-oi* is rather the original locative (cf. *οἴκοι*) in use as the dative. In some dialects the history of the dative is obscure, owing to the lack of early material or the ambiguity of *-ΟΙ* in the pre-Ionic alphabets.

3. NOM. PL. *-oi* (Boeot. *-οε*, *-υ*, 30).

4. DAT. PL. *-οισι(ν)*, as in Homer, in early Attic, Ionic, where it lasts somewhat longer than in Attic (but some early examples of *-οις*, especially in West Ionic), and Lesbian (but here always *τοῖς*).—Elsewhere only *-οις* (Boeot. *-υς*, *-εις*, Elean *-οιρ*).

5. ACC. PL. *-ους*, with the same development as *-avs*. See 78, 104.8.

6. GEN. DAT. DUAL. *-οιυ* as in Homer, whence *-οιυ* in most dialects in which the form occurs at all.—Elean *-οιοις*, *-οιοιρ*, after the analogy of the dative plural, as *δυοίοις*, *αὐτοίοιρ*.

### Consonant Stems in General

107. 1. ACC. SG. *-av* in place of the usual *-a*, with *ν* added after the analogy of vowel stems, occurs in Cyp. *ἰγανῆραν*, *ἀ(ν)δριῖά(ν)-ταν*, Thess. *κίοναν*, El. *ἀγαλατοφῶραν* (but possibly *-φῶρᾶν* from nom. *-φῶρᾱς*), and among late inscriptions of various dialects.

2. NOM. PL. *-εν* for usual *-ες* occurs in late Cretan, having originated in pronominal forms. See 119.2 *a*.

3. DAT. PL. *-εσσι*, as in Hom. *πόδεςσι*, probably an extension of the form of *σ*-stems, is characteristic of the Aeolic dialects, Lesbian, Thessalian (Pelasgiotis), and Boeotian, and is also found in early Delphian, East Loerian, Elean (*φυνγάδεσσι* no. 60; elsewhere *-οις*), and in inscriptions of various Corinthian colonies (Coreyra,

Epidamnus, Syracuse). — Heraclidean has *-ασσι* in pres. part. *ἐντασ-σιν* (perhaps originally \**ἄσσι* = Skt. *satsu*, then *ἐντασσι* by fusion with *ἐντ-* of *ἐντες* etc.), *πρασσόντασσι*, etc. — *-οις*, as *πάντοις* etc., after the analogy of *ο*-stems, is characteristic of Locrian, Elean, and the Northwest Greek *κοινή*, whence it finds its way into various dialects in later times.

4. Acc. Pl. *-ες* in place of *-ας*, i.e. the nom. for the acc., perhaps first used in the numeral *τέτορες* owing to the influence of the indeclinable *πέντε* etc., is seen in Delph. *δεκατέτορες* (no. 49, early fifth century), *τέτορες*, *δελφίδες* (in an inscription of early fourth century; but otherwise in Delphian only *τέτορας* etc.), and regularly in Elean ([*τέτορ*]*ες*, sixth century, *πλείονερ*, *χάριτερ*, no. 61, etc.) and Achaean (*ἐλάσσονες*, *δαμοσιοφύλακες*, etc.), also in the very late inscriptions of various dialects, even Attic.

*-ανς*, after the analogy of *ā*-stems, in Cretan, e.g. *θυγατέρανς*, *στατήρανς*, etc.

#### σ-Stems

**108.** 1. All dialects except Attic have the uncontracted forms. Gen. sg. in most dialects *-εος*, whence *-ιος* in Boeotian, Cretan, etc. (9), *-ευσ* in later Ionic, Rhodian, etc. (42.5). — Acc. sg. masc. and acc. pl. neut. *-εα*, whence *-ια* (9), occasionally *η* (42.1).

*a.* Proper names in *-κλέης*, *-κλής*. Cyp. *-κλεφεῖς*, whence *-κλέης* in Attic (beside *-κλής*), Boeotian (*-κλέῃς*, *-κλέῖς*) till about 400 B.C., and regularly in Euboean (gen. *-κλέω*, 2), but in the other dialects regularly *-κλής*. Gen. sg. Cyp. *-κλέφεος*, Boeot. *-κλέῖος* (= Hom. *-κλήος*, cf. 16), Att. *-κλέως*, but in most dialects *-κλέος*.

For names in *-κλέῃς* instead of *-κλέης*, see 166.1.

2. Proper names often have forms which are modeled after the analogy of the masc. *ā*-stems, and this not only in Attic-Ionic (e.g. Att. *Σωκράτην*, *Σωκράτου*, Eretr. gen. *Εὐκράτω*, *Τιμοκλέω*), where the agreement in the nom. *-ης* was especially favorable to this, but also in the other dialects. Thus acc. sg. in *-ην* (*-ην*: *-ης* = *-ᾱν*: *-ᾱς*), e.g. Boeot. *Δαμοτέλειν* etc., Arc. *Φιλοκλήην*, and even in appellatives in Lesb. *δαμοτέλην* etc., Cyp. *ἀτκλέην*. — Dat. sg. in

-*ηι*, Lesb. *Καλλίκελλι*. — Gen. sg. in -*η* (like -*ā*) in Lesb. *Θεογένη* etc.; also, perhaps, -*ης* (like -*ās*, 105.2 *b*) in Thess. *Ἰπποκράτεις* (or nom. for gen. by mistake?), *Φερεκράτῆς* (no. 33; or *Φερεκράτε(ο)ς*?). — Voc. sg. in -*η* (like -*ā*) in Arc. *Ἀτέλη* etc., Delph. *Πολυκράτη*.

The numerous Boeotian hypocoristic names in -*ει* as *Μέννει*, *Φίλλει*, *Θάλλει*, *Ξέννει*, are also best understood as vocatives of this type used as nominatives. They correspond to names in -*ης*, -*ητος*, in other dialects, but in Boeotian follow the analogy of *σ*-stems (gen. sg. -*ιος*, acc. sg. -*ειν*).

#### ι-Stems

109. 1. In all dialects except Attic-Ionic, and, for the most part, in Ionic too, the regular type of declension is that with *ι* throughout, namely -*ις*, -*ιος*, -*ῑ*, -*ιν*, -*ιες*, -*ιων*, -*ισι*, -*ις* (Cret. -*ινς*) or -*ιας* (rare).

2. The type in -*ις*, -*εως* (from -*ηος*, as in Homer), -*ει*, pl. -*εις*, etc. is almost exclusively Attic. In Ionic *πόλεως* occurs in early inscriptions of Chios (no. 4) and Thasos, and *δυνάμει* in Teos (no. 3). But otherwise in Ionic, and always in other dialects, forms of this type are late and to be attributed to Attic influence. In general, the Attic datives, -*ει* and -*εσι*, are the first to be adopted, next the nom.-acc. pl. -*εις*, and lastly the gen. sg. -*εως*. Thus in the later inscriptions of many dialects it is common to find gen. sg. -*ιος*, but dat. sg. -*ει*.

A gen. sg. *πόλεος* is found in the *κοινή*, and in later inscriptions of various dialects.

3. Lesbian has a nom. pl. -*ις* (*πόλις*, no. 21), perhaps the accusative used as nominative.

4. Cyprian has such forms as gen. sg. *Τιμοχάριφος*, dat. sg. *πτόλιφι*. The *φ* is certainly not original here, and is perhaps due to the analogy of *υ*- and *ηυ*-stems (gen. -*υφος*, -*ῆφος*).

5. A transfer to the type -*ις*, -*ιδος*, as frequently in Attic, is characteristic of Euboean proper names in -*ις*, as *Δημοχάριδος*.



## v-Stems

110. Nearly all the inscriptional forms occurring are the usual ones of the type -ῶς, -ύος. Boeot. [Ϝ]άστιος (*ι* from *ε*, 9) agrees with the ἄστεος of non-Attic literature. For νίϜς see 112.2.

## Nouns in -εϜς

111. The stem is *ην*, *ηϜ* throughout, nom. sg. -εϜς (from -ηϜς, cf. 37.1), gen. sg. -ηϜος, etc.

1. The original forms in -ηϜος, -ηϜι, etc. are preserved, with or without the *Ϝ*, in Cyprian (βασιλέϜος, ἘδαλιέϜι, ἘδαλιέϜες), Lesbian (βασίλῃος etc.), Boeotian (ΠτόιέϜι, γραμματείος, etc.), Thesalian (βασιλείος etc.), and Elean (βασιλᾶες), as also in Homer.

2. Attic only are βασιλέως, βασιλέᾱ, with quantitative metathesis. But from the beginning of κοινή influence βασιλέως is one of the Attic forms most widely adopted by other dialects.

3. Most dialects, namely Ionic and the West Greek dialects except Elean, have βασιλέος, βασιλεί, etc., with shortening of the *η*. Generally these are the forms of even the earliest inscriptions (Cret. φοικέος etc.), but we find Coan ἱερῇ, Πολιῇ, etc. (no. 101, which has also Ἀλκηίδες etc.; later always ἱερέι etc.), and once Rhod. Ἰδαμενῆος (cf. Ποντωρηίδος). Beside -εος sometimes -εϜς (cf. 42.5), as Meg. ἱαρεύς, but, owing to the confusion with the nominative, this spelling is far less common than in the genitive of *σ*-stems.

Acc. Sg. -έα in Ionic, Locrian, Cretan. But in Delphian and most of the Doric dialects -ῇ (see 42.1, 43) is the regular form, e.g. Delph. ἱερῇ, βασιλῇ, Lac. βασιλῇ, Mess. ἱερῇ, Meg. ἱερῇ, Mycen. Περσῇ (no. 76, fifth century), Arg. βασιλῇ, Rhod. βασιλῇ, γραμματῇ, Coan βασιλῇ, etc. In these dialects -έα is of later occurrence, and due to κοινή influence.

Nom. Pl. -έες in Cretan (e.g. δρομέες) and elsewhere, but usually contracted to -εῖς. Also -ῆς (in part at least directly from -ῆες) in early Attic, Coan (τεταρτῆς), Laconian (Μεγαρεῖς etc., no. 64), and Arcadian (Μαντινῆς). At Cyrene occurs nom. and acc. pl. ἱαρές.

ACC. PL. *-έας* in Ionic and Doric (Cret. *δρομέανς*, cf. 107.4), when not replaced by *-είς* of the *κοινή*.

4. Arcadian has nom. sg. in *-ής*, as *ιέρής*, *γραφής*, *φονές* (Cyprian also once *ἱερές*, but usually *-εύς*), acc. sg. *ἱερέν* (cf. 108.2), nom. pl. *Μαντινῆς*. Some proper names in *-ής* = *-εύς* are also found elsewhere.

5. In Miletus and colonies occurs nom. sg. *ιέρεως*, gen. sg. *ιέρεω*, likewise at Ephesus gen. sg. *Φλέω* belonging to *Φλείς*.

### Some Irregular Nouns

112. 1. *Ζεύς*. *Ζεύς* or *Δεύς* (84). *Δι(φ)ός*, *Δι(φ)ί* (also *Διεί*, of uncertain origin, in an inscription of Coreyra and one of Dodona; cf. Att. *Διειτρέφης*, Cyp. *Διφείθεμις*), *Δί(φ)α*, in most dialects. But also in various dialects (attested for East Ion., Coan, Ther., Cret., El.), as in Homer, *Ζηνός*, *Ζηνί*, *Ζήνα* (Cret. *Δήνα*, *Τήνα*, etc., 37.1). Late forms with *ā* are hyper-Doric.

2. *υῖός*, *υῖς*. Aside from the *o*-stem forms, the inscriptional occurrences are as follows, mostly from a stem *υῖν*-:

NOM. SG. *υῖς* Cret., Lac., Att. (Att. also *ύς*, *ῥς*).

GEN. SG. *υῖός* Cret., Att.; Thess. *θυῖος* (no. 33).

DAT. SG. *υῖεί* Argol., Phoc., Att.

ACC. SG. *υῖν* Arc., Cret., Locr., etc.

NOM. PL. *υῖές* Cret. (as in Hom.); Att. *υῖείς*.

DAT. PL. *υῖάσι* Cret. (as in Hom.), after analogy of *πατράσι* etc.

ACC. PL. *υῖνς* Arg., Cret.; Att. *υῖείς*.

3. *μήν*. Stem *\*μηνσ-* (cf. Lat. *mēnsis*), whence (77.1) Lesb. *μηννος*, Thess. *μειννός*, Att. etc. *μηνός*. The nom. *\*μήνς* became *\*μένς* (vowel-shortening before *ν* + cons., but later than the assimilation of medial *νσ*), whence regularly (78) Ion., Coreyr., Meg. *μείς*, Heracl. *μής*. In Attic, *μείς* was replaced by *μήν* formed after the analogy of original *ν*-stems in *-ην*, *-ηνος*. Elean *μεύς* is perhaps due to the analogy of *Ζεύς*, *Ζηνός* (above, 1).

4. *λᾶς*, Hom. *λᾶας*. Originally a neuter *σ*-stem *τὸ λᾶας*, becoming *ὁ λᾶας*, *ὁ λᾶς*, after the analogy of *ὁ λίθος* etc. Hence in genitive beside *λᾶος* also Att. *λᾶου* (Soph.), Cret. *λᾶῶ*.

5. Cret. *φήμα* nom.-acc. sg. = *εῖμα*, but gen. sg. *τᾶς φήμας* from a stem in *-μᾱ*. So also Cret. *\*ἀμφίδημα*, *ornament* (cf. *διάδημα*), but gen. sg. *ἀμπιδήμας*.

6. *χοῦς*, which in Attic is declined as a consonant stem (gen. sg. *χοός*), is properly a contracted *o*-stem (from *χόφο-*) like *πλοῦς*, and remains so in Ionic, e.g. acc. sg. *χοῦν*, gen. pl. *χῶν*.

7. *χέρη*, *χήρη*. See 27 b, 79.

### Comparison of Adjectives

113. 1. Beside *μείζων* and *κρείττων*, both with anomalous *ει*, we find the normal *μέζων* (from *\*μέγιων*) in Ionic and Arcadian, and *κρέσσων* (from *\*κρέτιων*) in Ionic. For Dor. *κάρρων*, Cret. *κάρτων* (both from *\*κάρτιων*) see 49.2 with *a*, 80, 81.

2. Beside *πλέον*, pl. *πλέονες*, *σ*-stem forms, like Hom. *πλέες*, *πλέας*, occur in Lesbian (*πλέας* no. 21) and Cretan (e.g. Gortyn. *πλίες*, *πλίανς*, *πλία*, beside *πλίονος*, *πλίονα*, *πλίον*. *πλίασιν*, Dierros, is in origin a *ν*-stem form, cf. 77.1 *a*). Cf. also Arc. *πλός* (from *\*πλέος*, cf. 42.5 *d*) adv. = *πλέον*.

Heracl. *πολιστός* = *πλεῖστος* is formed directly from *πολύς*.

3. El., Lac. *ᾄ(σ)σιστα* (also in Aesch.) = *ᾗγχιστα*, is formed from the compar. *ᾗσσον* (this regularly from *\*ᾗγχιον*).

## NUMERALS

### Cardinals and Ordinals

114. 1-10. 1. Nom. sg. masc. Att. etc. *εἷς*, Heracl. *ῆς* (cf. Lac. *οὐδέες*), Cret. *ἔνς* (*ἐνδ δ-* = *ἔνς δ-*, Law-Code IX. 50; see 97.1), from *\*ἔνς*. Cf. 78. — Fem. *μία*, but, of different origin, Lesb., Thess. *ῖα*, as in Homer. Also masc. *ἰός* (cf. Hom. dat. sg. neut. *ἰῶ*) in Cretan, but with pronominal force = *ἐκεῖνος*. [Boeot. *ῖα* now in Corinthia.]

Att. etc. *πρῶτος*, West Greek and Boeot. *πῤῶτος*. The source of *πῤῶτος* is uncertain (not *\*πρόατος*, cf. 44.1).

2. *δύο* (Boeot. *διοόο*, 24) in all dialects. Lac. once *δύε* with the ending of consonant stems. — *δυνεῖν* = *δυοῖν* in late Att. and *κοινή*.

— Plural forms in various dialects, e.g. Chian, Cret., Heracl. *δυνῶν*, Cret. *δυνῶις*, Thess. *δύας*, and *δυσί(ν)* in late Attic and *κοινή*.

3. Att. etc. *τρεῖς*, Cret. *τρέες*, Ther. *τρής*, from \**τρέες*. See 25, 45.5. — Acc. *τρίς*, Cret. *τρίνς* (for *τρίνς* with *ι* introduced anew from *τριῶν* etc.). Under the influence of the indeclinable numerals, the nominative or the accusative is used for both cases in some dialects, namely nom. *τρεῖς* in Attic and elsewhere, and acc. *τρίς* in Boeotian, Heraclian, Delphian, Troezenian, and perhaps in Lesbian.

*τρίτος*, Lesb. *τέρτος* (18).

4. Att. *τέτταρες*, Ion., Arc. *τέσσερες* (also *τέσσαρες* in Ionic and *κοινή*), Boeot. *πέτταρες*, Lesb. *πέσσυρες* (Hom. *πίσυρες*), West Greek *τέτορες*. From \**q̣teṭher-* (cf. Lat. *quattuor*, Skt. *catvāras*), the differences being due to inherited variations in the second syllable (*ṭher*, *ṭhor*, *tur*, *ṭur̥*), and to the divergent development of *q̣*<sup>h</sup> (68) and *ṭ* (54 c, 81).

*τέταρτος*, Hom. *τέτρατος*, Boeot. *πέτρατος*. See 49.2 a.

5. *πέντε*, Lesb. Thess. *πέμπτε* (68.2).

*πεμπτός*, Cret. *πεντός* (86.2).

6. *ἑξ*, Cret., Delph., Heracl. *φέξ*. See 52 b. For Boeot. *έσ-κη-δεκάτη*, see 100.

7. *έπτά*. — *έβδομος*, but Delph. *હેβδεμος* (cf. Delph., Heracl. *έβδεμήκοντα*, Epid. *έβδεμαῖος*).

8. *όκτώ*, Boeot., Lesb. *όκτό* (like *δύο*), Heracl., Ther. *ηοκτώ* (58 c), Elean *όπτό* (with *π* from *έπτά*).

9. *έννέα*, Delph. *έννῆ* (42.1). But \**ένφα* in Att. *ένατος*, *ένακόσιοι*, Ion. *είνατος*, *είνακόσιοι*, Cret. *ήνατος*, etc. See 54. Heracl. *hevnέα*, Delph., Ther. *hévaτος*, see 58 c. Lesb. *ένωτος*, see 6, 116 a.

10. *δέκα*, Arc. *δέκο* (*δυνώδεκο*). — *δέκατος*, Arc., Lesb. *δέκοτος*. See 6, 116 a.

115. 11–19. *ένδεκα*, rarely *δέκα εἰς* (e.g. Heracl. *δέκα ήέν*). — Att. and Hom. *δώδεκα*, but in most dialects *δυνώδεκα*, rarely *δυνόδεκα* (e.g. Boeot. *δυνόδεκατος*), Delph., Heracl. *δέκα δύο* (also late Attic). — *τρεῖς καί δέκα*, also indecl. *τρεισκαῖδεκα* (Attic after 300 B.C.) and *τρискаῖδεκα* (Boeotian etc.; cf. 114.3); also *δέκα τρεῖς*, especially

when the substantive precedes (so Attic even in fifth century).— Similar variations for 14–19.

ἐνδέκατος, δωδέκατος, δυωδέκατος, δυοδέκατος (see above). — 13th–19th, Att. τρίτος καὶ δέκατος, etc., but τρεῖσκαιδέκατος or τρισκαιδέκατος, etc., in East Ionic, Boeotian, and Lesbian (-δέκοτος).

116. 20–90. εἴκοσι (from \*εἰ-φίκοσι) in Attic, Ionic, Lesbian, Arcadian (no occurrence in Cyprian), but φίκατι, ἴκατι (ī, cf. Ther. *hikádi*, no. 107; for *h* see 58 c) in West Greek with Boeotian and Thessalian, with *ι* not *ει*, and *τ* retained (61). The *ει* of Heracl. *φείκατι* beside *φίκατι* is due to the influence of Att. εἴκοσι. — Att. etc. *τριάκοντα*, Ion. *τρίηκοντα*. — *τετταράκοντα*, *τεσσεράκοντα*, *τεσσαράκοντα*, *πετταράκοντα* (see 114.4), Delph., Corey., Heracl. *τετρώκοντα* (so doubtless in all West Greek dialects previous to Attic influence). — *πεντήκοντα*, *έξήκοντα* (*φεξήκοντα*), etc., with *η* in all dialects (but Ion. *ὀγδώκοντα*, 44.2). — Delph., Heracl. *heβδεμήκοντα*, Heracl. *hoγδοήκοντα*, *hevenήκοντα*. See 114.7 9. — Gen. *τεσσ[ερ]ακόντων*, *πεντηκόντων*, etc. in Chios, where the use of such inflected genitives (also *δέκων*) is one of the Aeolic features of the dialect (cf. *πέμπων*, *δέκων* in Alcaeus, also *τριηκόντων* in Hesiod).

Att., Ion. *εἰκοστός* etc., Boeot. *φικαστός* (-καστός doubtless in all West Greek dialects also; but Thess. *ἰκοστός*), Lesb. *εἴκοιστος*, *τριάκοιστος*, *έξήκοιστος*).

a. The earliest form of the ordinals is that in -καστος (from *-kmt-to-*, cf. Skt. *triṇcat-tama-* etc.). Under the influence of the cardinals in -κοντα this became -κοστος in Attic etc.; in Lesbian, under the same influence, \*-κοιστος, whence -κοιστος (cf. 77.3, 78). To the same analogy is due the *ο* of εἴκοσι, and of the hundreds in -κοισιοι (e.g. *τριακόσιοι* after *τριάκοντα*), instead of the more original *α* in φίκατι (Skt. *triṇcati-*, Lat. *trīginti*), -κατιοι, -κασιοι (cf. *ἐκατόν*, Skt. *ṣatam*, Lat. *centum*). It is possible that a still further extension of this analogical *ο* is to be assumed in explanation of Arc. *heκοτόν*, Arc., Lesb. *δέκοτος*, Arc. *δέκο*, Lesb. *ένοτος*.

117. 1. 100. Att. etc. *ἐκατόν*, Arc. *heκοτόν*. See 6, 116 a.

2. 200–900. Att.-Ion., Lesb. -κόσιοι, West Greek, Boeot. (and doubtless Thess.) -κάτιοι, Arc. -κάσιοι (with East Greek *σ*, but West Greek *α*). See 61.2, 116 a.



The  $\bar{a}$  of *τριᾱκόσιοι* (Ion. *τριηκόσιοι*) is extended to *διᾱκόσιοι* (Ion. *διηκόσιοι*), and the  $a$  of *τετρακόσιοι*, *ἑπτακόσιοι*, *ἑνακόσιοι* to *πεντακόσιοι*, *ἑξακόσιοι*, *ὀκτακόσιοι* (but Lesb. *ὀκτωκόσιοι*).

3. 1000. Att. *χίλιοι* from \**χίσλιοι*, but Ion. *χείλιοι*, Lac. *χῆλιοι*, Lesb., Thess. *χέλλιοι*, from \**χέσλιοι*. See 76.

## PRONOUNS

### Personal Pronouns<sup>1</sup>

118. SINGULAR. 1. The stems, except in the nominative, begin with: 1. *ἐμ-* or *μ-*. — 2. original *τη*, whence East Greek *σ-*, West Greek *τ-* (*τέος*, *τίν*, *τέ*). But enclitic *τοι* is from a form without *η* (cf. Skt. *te*), and occurs also in Ionic (Hom., Hdt., etc.). Hom. *τεοῖο* and *τεῖν* are from the possessive stem *τεμο-* (120.2). — 3. original *sm*, whence *φ-* in some dialects (*φέος*, *φοι*, *φίν*), otherwise  $\epsilon$ .

2. NOM. *ἐγώ*, *ἐγών* (Boeot. *ἰώ*, *ἰών*, 62.3). — Att.-Ion., Lesb., Arc. *σύ*, Dor. *τύ*, Boeot. *τού*. See 61.6.

3. GEN. *a.* *-ειο* (Hom. *ἐμείο* etc. like *τοῖο*), whence *-εο*, later Ion. *-ευ*, Att. *-ου*. — *b.* *-εος* in West Greek, as lit. Dor. *ἐμέος*, *τέος*, Locr. *φέος*. — *c.* *-θεν*, as lit. Dor. *ἐμέθεν*, Epid. *ἔθεν*.

4. DAT. *a.* *-οι*, as *ἐμοί*, *μοι*, *σοί*, *σοι* (lit. Dor. *τοί*, *τοι*, lit. Ion. *τοι*, *οἶ*, *οἶ* (Arg., Cret., Delph., Cyp., Lesb. *φοι*). — *b.* *-ιν* in West Greek (where also *-οι*, but mostly in the enclitic forms, as *μοι*, never *ἐμοί*, *φοι*, *οἶ*, and *τοι*, though also *τοί*), as Cret., Calymn., Rhod., Delph., and lit. Dor. *ἐμίν*, lit. Dor. *τίν*, Cret. *φίν*.

5. ACC. 1. *ἐμέ*, *με*. — 2. Att.-Ion., Lesb. *σέ*, lit. Dor. *τέ* (Cret. *τφέ*, written *τρέ*, in Hesych.); also lit. Dor. and Epid. *τύ* (nom. used as acc.). — 3. *ἐ* (*φέ*); also lit. Dor. and Epid. *νίν*.

119. PLURAL. 1. The forms of the first and second persons contain, apart from the endings, *ἄσμ-* (cf. Skt. *asmān* etc.) and *ὑσμ-* (cf. Skt. *gusmān* etc.), whence Lesb., Thess. *ἄμμ-*, Lesb. *ὑμμ-*, elsewhere

<sup>1</sup> As the personal pronouns, especially in the singular, are of comparatively rare occurrence in inscriptions, some forms are added which are quotable only from literary sources, — but only a few out of the great variety, for which see Kühner-Blass I, pp. 580 ff.

$\acute{\alpha}\mu$ - (Att.-Ion.  $\acute{\eta}\mu$ -) or  $\acute{\alpha}\mu$ -,  $\acute{\upsilon}\mu$ -. See 76, and, for the spiritus asper or lenis in the first person, 57, 58 b.

2. NOM. -ες in all dialects except Attic-Ionic, where it was replaced by -εις. Lesb.  $\acute{\alpha}\mu\mu\epsilon\varsigma$ ,  $\acute{\upsilon}\mu\mu\epsilon\varsigma$ , Dor. etc.  $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ ,  $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$ .

a. In late Cretan  $\acute{\alpha}\mu\acute{\epsilon}\varsigma$  was frequently replaced by  $\acute{\alpha}\mu\acute{\epsilon}\nu$  under the influence of 1 pl. verbal forms in which Dor. -μες was often replaced by the κοινή -μεν. That is,  $\acute{\alpha}\mu\acute{\epsilon}\nu$  for  $\acute{\alpha}\mu\acute{\epsilon}\varsigma$  after  $\phi\acute{\epsilon}\rhoομεν$  for  $\phi\acute{\epsilon}\rhoομε\varsigma$ . From  $\acute{\alpha}\mu\acute{\epsilon}\nu$ , -εν was extended to other pronouns and to participles, as  $\acute{\epsilon}\mu\acute{\epsilon}\nu$ ,  $\tauιν\acute{\epsilon}\nu$ ,  $\acute{\alpha}\kappaούσιν\tauα$ , etc.

3. GEN. -ειων (Hom.  $\acute{\eta}\muείων$ ), whence -εων, -ιων (9), -ὠν. Lesb.  $\acute{\alpha}\muμέων$ , Thess.  $\acute{\alpha}\muμέουν$ , El.  $\acute{\alpha}\acute{\mu}\acute{\epsilon}\omega\nu$ , Dor.  $\acute{\alpha}\mu\acute{\epsilon}\omega\nu$ ,  $\acute{\alpha}\muί\omega\nu$  (Cret.), later  $\acute{\alpha}\mu\acute{\omega}\nu$ .

4. DAT. -ι(ν). Lesb.  $\acute{\alpha}\muμιν$ ,  $\acute{\alpha}\muμι$ , etc., Dor.  $\acute{\alpha}\muίν$ ,  $\acute{\upsilon}\muίν$ , Att.-Ion.  $\acute{\eta}\muίν$ ,  $\acute{\upsilon}\muίν$ . So Dor.  $\sigmaφιν$ ,  $\sigmaφι$ , but Att.-Ion.  $\sigmaφίστι$ , Arc.  $\sigmaφεις$ , the latter not satisfactorily explained.

5. ACC. -ε in all dialects except Attic-Ionic, where it was replaced by -έας, -ᾶς. Lesb.,  $\acute{\alpha}\muμ\epsilon$ ,  $\acute{\upsilon}\muμ\epsilon$ , Thess.  $\acute{\alpha}\muμ\acute{\epsilon}$ , Dor. etc.  $\acute{\alpha}\mu\acute{\epsilon}$ ,  $\acute{\upsilon}\mu\acute{\epsilon}$ .

### Possessives

120. 1.  $\acute{\epsilon}\muός$ . — Pl. Dor. etc.  $\acute{\sigma}\muός$  (Lesb.  $\acute{\alpha}\muμ\omicron\varsigma$ ) and  $\acute{\alpha}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$  (Lesb.  $\acute{\alpha}\muμ\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ , Att.-Ion.  $\acute{\eta}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ ).

2. a.  $\tau\eta\omicron$ -, Att. etc.  $\sigmaός$ . b.  $\tau\epsilon\mu\omicron$ -, Dor., Lesb.  $\tau\acute{\epsilon}\acute{\omicron}\varsigma$ , Boeot.  $\tauιός$  (all in literature only). Both forms in Homer. — Pl.  $\acute{\upsilon}\muός$  and  $\acute{\upsilon}\mu\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ .

3. a.  $\sigma\eta\omicron$ -, Att. etc.  $\acute{\omicron}\varsigma$ , Cret.  $\acute{\rho}\acute{\omicron}\varsigma$ . b.  $\sigma\epsilon\mu\omicron$ -, Dor. (lit.), Thess.  $\acute{\epsilon}\acute{\omicron}\varsigma$ . Both forms in Homer. — Pl.  $\sigmaφός$  and  $\sigmaφ\acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ .

### Reflexive Pronouns

121. Aside from the reflexive use of the forms of the personal pronouns as given in 118, 119, especially that of the third person which is itself a reflexive in origin, various forms of expression are employed, as follows:

1. Combinations of the personal pronouns with  $\alpha\upsilon\tauός$ , each keeping its own inflection, as in Homer ( $\sigmaοὶ \alpha\upsilon\tau\hat{\omega}$  etc.). So Cret.  $\acute{\epsilon}\nu \alpha\upsilon\tau\hat{\omega}ι = \acute{\epsilon}\alpha\upsilon\tau\hat{\omega}$ . Cf. also, with the possessive, Cret.  $\tauὰ \acute{\epsilon}\nu \alpha\upsilon\tau\acute{\alpha}\varsigma = \tauὰ \acute{\epsilon}\alpha\upsilon\tau\eta\varsigma$ .

2. Compounds of the same elements, with contraction, leaving only the second part declined. Att. *ἐμαντοῦ*, *σεαντοῦ* or *σαντοῦ*, *ἐαντοῦ* or *αὔτοῦ* (also late *ἐατοῦ*, *ἀτῶν*, with *ā* from *āu*; Coan *ἡύτῶν* with *η* from *εα*; Thess. *εὔτοῖ*, *εὔτοῦ*). Ion. (lit.) *ἐμεωντοῦ* etc. The forms found in Ionic inscriptions are like the Attic, and probably are Attic.

3. *αὐτός* alone, as sometimes in Homer. Thus Delph. *αὐτοῦ* = *ἐμαντοῦ* (SGDI. 2501.4), El. *αὐτᾶρ* = *ἐαντῆς* (no. 61.17), Lac. *αὐτῶ* = *ἐαντοῦ* (no. 66).

4. *αὐτός αὐτός*, either with each declined separately, or, oftener, merged into compounds of somewhat varying form.

This combination is comparatively late, replacing the earlier types mentioned under 1 and 3. It is most frequent in Delphian and Boeotian, but is found in several of the other West Greek dialects, and probably even in Attic (Kühner-Blass I, p. 600, ann. 5).

*a. αὐτὸς αὐτός.* Delph. *αὐτοὶ ποτὶ αὐτούς*, Boeot. *κατ' αὐτὸν* (= *αὐτοὶ αὐτῶν*).

*b. αὐτοσαντός.* Delph. *αὐτοσαντοῦ* etc., Boeot. *ὑπὲρ αὐτοσαντῶ*, Heracl. *μετ' αὐτοσαντῶν*, Cret. *αὐτοσαντοῖς*, etc.

*c. αῖσαντός.* Delph. *αῖσαντοῦ* etc., Boeot. *αῖσαντῶν*, Cret. *αῖσαντᾶς*, Argol. (Calauria) *αῖσαντᾶς*.

*d. ἄσαντός.* Boeot. *ἄσαντῶ* (late).

*e. αῖσωτός.* Delph. *αῖσωτᾶς* etc. See 33 *a*.

*f. αῖταντός.* Heracl. *αῖταντᾶς* (as in Sophron and Epicharmus), Aegin. *αῖταντόν*.

*g. Sicil. gen. sg. αἰτούτα* (Segesta), gen. pl. *αἰτώντα* (Thermae). Probably from *αἰτατοῦ*, *αἰτατῶν* (cf. late *ἐατοῦ*, above, 2), with transposition of the last two syllables.

### Demonstrative Pronouns

122. The article. Nom. pl. *τοί*, *ταί*, as in Homer, in the West Greek dialects except Cretan, and in Boeotian. Att. etc. *οἱ*, *αἱ*, after the analogy of *ὁ*, *ἡ*. For *ὁ*, *ἡ* in some dialects which in general have *ε*, see 58 *a*.

Forms with added *ι*, used like *ὅδε*, are found in Elean (*το-ί*, *τα-ί*) and Boeotian (*ταν-ί*, *τοι-ί*, *τυ-ί*).

For the relative use, see 126.

123. Thess. ὅ-νε, Arc. ὁ-νί, Arc.-Cyp. ὅ-νυ, = ὅδε. Thess. τόνε, τάνε, and, with both parts inflected (cf. Hom. τοῖσδεσι), gen. sg. τοῖνεος, gen. pl. τοῖννεουν. — Arc. τωνί (gen. sg.), τουνί, etc. Cf. also Boeot. προτηνί (136.1). — Cyp. ὅνυ, Arc. τάνυ, τῶνυ, also (late) τάννυ, τόννυ. Cf. Hom., Boeot., Cyp. νυ.

124. οὔτος. Nom. pl. τοῦτοι, ταῦται, like τοί, ταί, in West Greek (examples from Cos, Delphi, Rhodes, Selinus). Att. etc. οὔτοι, αὐται, after οὔτος etc. Boeotian, with τ replaced by τ' throughout, οὔτον, οὔτων, etc. — Interchange of αν and ου. Att. gen. pl. fem. τούτων after masc., neut.; vice versa El. neut. ταύτων, due to influence of ταῦτα. ου throughout is Boeotian (οὔτο, οὔτα) and Euboean (τούτα, τούτῃ, also ἐντούθα = ἐνταῦθα). So also Delph. τούτα, τούτας (but also ταῦται). For the spelling with Ο instead of ΟΥ, see 34 α.

125. 1. ἐκείνος. Ion. κείνος, Lesb., Cret., Rhod., Coan κήνος, both from \*κε-ενος. Cf. 25 with α. — τῆνος, of different origin (\*τε-εινος), in Delphian, Heracleean, Argolic (Aegina), Megarian, as well as in Sicilian Doric writers (Theocr., Sophron, Epicharmus).

2. αὐτός. Neut. αὐτόν in Cretan, as sometimes in Attic inscriptions.

#### Relative, Interrogative, and Indefinite Pronouns

126. The relative ὅς occurs in all dialects. But the relative use of forms of the article, frequent in Homer and Herodotus, is usual in Lesbian (so always in the earlier inscriptions and nearly always in Alcaeus and Sappho; ὅς in later inscriptions is due to κοινή influence, as shown by the spiritus asper, καθ' ὃγ, etc.), Thessalian (τά, καττάπερ, but also ὅς in an early metrical inscription), and Arcado-Cyprian (Arc. ὅπερ, ταί, τοῖς, etc., Cyp. ὁ, τόν, etc., but also Arc. ἄν, Cyp. ὄι, οἵ). So also in Boeotian in a fourth-century inscription (no. 41), but later only ὅς (cf. Lesbian). It is also Heracleean (τόν, τά, etc.; so often in Epicharmus), but in most West Greek dialects it occurs, if at all, only in later inscriptions (so in late Delphian and Cretan, never in the earlier period).

For the demonstrative use of ὅς, cf. Heracl. αἱ μὲν . . . αἱ δὲ (I.33).

127. Cret. ὅτερος, *which of two*, is the true relative correlative of πότερος (cf. Skt. *yataras* beside *kataras*), and so related to the usual ὁπότερος as οἶος to ὁποῖος, ὅτε to ὁπότε.

128. τίς, τις. Cyr. σις, Arc. σις, see 68.3, Thess. κίς, κίς (κίνες), see 68.4. Cret. dat. sg. τῖμι, in ὅτιμι = ὅτινι, and μῆδιμι = μῆτινι, from \*τι-σμι with the same pronominal *sm* as in Skt. *kasmīn*, *kasmāi*, Umbr. *pusme*, *esmēi*, etc. — Meg. (Ar.) σά = τίνα from \*τῖα, cf. Att.-Ion. ἄττα, ἄσσα from \*ἄττα.

129. The indefinite relative ὅστις, ὅτις.

1. ὅστις, with both parts declined, in various dialects, e.g. Locr. *hoítines*, Cret. *oítines*, Boeot. *ōstinas*.

2. ὅτις, with only the second part declined, in various dialects, e.g. Delph. ὅτινος, ὅτινι, Cret. ὅτιμι (128). Lesb. ὅττι, regularly from \*ὀδ-τι, and by analogy ὅττινες etc. Cf. also Lesb. ὅππως, ὅππα, etc. In all other dialects the double consonants are simplified, presumably under the influence of the simple τίς etc.

a. On account of Locr. *φότι* (no. 56) it is generally assumed that the first part of ὅτις is not from a form of the relative stem seen in ὅς, ὅστις, which was originally *yo-* (Skt. *ya-*), but a generalizing particle *σφοδ*, related in form and use to the *so* in Eng. *whoso*, *whosoever* (Old Eng. *swā hwā swā*). But so long as the one occurrence of Locr. *φότι* is the only example of a form with *f* (even the other early Locrian inscription, no. 55, has *hότι*), there is decidedly a possibility that this is only an error.

3. Neuter forms in -τι, with only the first part declined, in Cretan, e.g. ἄτι = ἄτινα, ὂτι i.e. ὠτι = οὐτινος.

130. Cret. ὁτέιος = ὁποῖος, but used like adjectival ὅστις, as ὁτέιος δέ κα κόσμος μὴ βέρδῃ, γυνὰ ὁτεία κρέματα μὲ ἔκει, ὁτεῖαι δέ (sc. *γυναικί*) πρόθ' ἔδοκε. For the form (also Hesych. *τεῖον· ποῖον*, *Κρήτες*), cf. Hom. *τέο*, *τέω*, etc.

131. Interrogative pronouns used as indefinite relatives. So regularly in Thessalian, e.g. *κίς κε γινύειται = ὅστις ἂν γίγνηται*, *διὲ κί* (in form *διὰ τί*) = *διότι*, *πὸκ κί* (in form *πρὸς τί*) = *ὅτι*, *φυλᾶς ποίας κε βέλλειται = φυλῆς ὁποίας (ἥστινος) ἂν βούληται*. Elsewhere the use of τίς = ὅστις is, with some rare exceptions in literature, found only in late Greek. In Cyr. *ὅπι σίς κε = ὅστις ἄν*, the indefinite relative force is given by the ὅπι, an adverbial form of obscure formation.



## ADVERBS AND CONJUNCTIONS

## Pronominal Adverbs and Conjunctions of Place, Time, and Manner

132. 1. *-ου*. *Place where*. Att.-Ion. *ποῦ, ὅπου, αὐτοῦ, ὁμοῦ*, etc. These are of genitive origin, and are specifically Attic-Ionic.

2. *-ει*. *Place where*. These are the West Greek equivalents of the Attic-Ionic adverbs in *-ου* (above, 1), occurring in various Doric dialects, in Delphian, and in Boeotian, e.g. *εἶ, πεῖ, πει* (Cret. *αἶ πει* = *εἶ που*), *ὅπει, τεῖδε, τουτεῖ, τηνεῖ, αὐτεῖ* (Boeot. *αὐτῇ*), *ἀλλεῖ, ἀμεῖ, μηδαμεῖ, οὐθαμεῖ*. Here also, by analogy, Heracl. *ποτεχεῖ* = *προσεχῶς*, and Delph. *ἐπεχεῖ*. The ending is of locative origin, and occurs even in Attic-Ionic in *ἐκεῖ* (cf. also *ἐπεῖ*).

3. *-οι*. *Place whither* (also *where*). *οἶ, ποῖ, ὅποι*, etc. in numerous dialects, as in Attic. With *-s*, Delph. *οῖς*. Cf. also Orop. *ἦχοι*, *where*, formed from *ἦχι* (5*a*). This ending, like *-ει*, is of locative origin, and means simply *place where* (cf. *οἴκοι, Ἰσθμοῖ*), but in these pronominal adverbs the prevailing force is *whither*.

4. *-υι*. *Place whither* (also *where*). Cret. *υῖ, ὅπυι*, with *-s*, giving *-υις* or *-ῦς*, Rhod. *υῖς*, Arg. *ῦς* (*for whatever purpose*), lit. Dor. *πῦς*, Rhod. *ὅπυς*. Cf. also Cret. *πλίοι* (to *πλίες*, 113.2), lit. Lesb. *τυῖδε, πῆλυι, ἄλλυι*, Delph. *ἔνδυσ*. This type originated in *\*πυῖ, ὅπυι*, from the stem *πυ-* (I.E. *qʷu-*, cf. Skt. *ku-tas*, *whence*, Osc. *pu-f*, *where*).

5. *-αῖ* (Att.-Ion. *-ηι*). *Place where, whither, and especially manner*. Thus *αῖ, παῖ, ὅπαι* *how and where* in various Doric dialects, in Delphian *whither*, Lesb. *ὅππα where, ἄλλα elsewhere* (*αῖ* from *-αῖ*, see 38), Cret., Coreyr. *ἀλλᾶι otherwise*, Heracl. *παντᾶι in all directions*. The indefinite *παῖ* (cf. Coreyr. *ἀλλᾶι παῖ in any other way*) is used in Cyprian as a strengthening particle, *anyhow, indeed* (*κάς παῖ, and indeed, ἰδέ παῖ, then indeed*, no. 19.1, 12). Cret. *αῖ, ὅπαι* are used in the sense of *as, in whatever way*, but also as final conjunctions, and *αῖ* is also used as a temporal conjunction.

*a*. Beside these dative-locative forms in *-αῖ* there existed a type with original *-ᾶ* (Att.-Ion. *-η*), probably of instrumental origin, to which belong Lac. *ταυτᾶ hāt' = ταύτῃ ᾗτε, in such a way as* (no. 66), Dor. *ᾗχι, where* (Etyim.

Magn., Hesych.) = Hom. ἦχι, with particle -χι. But for the most part it is impossible to distinguish this from the commoner type in original -αι, to which many forms in -ᾱ may equally well belong (as such we have reckoned Lesb. ὀππα etc.). In Attic-Ionic there is the same ambiguity (the traditional spelling varying between -η and -η), with the added possibility that a given form (e.g. ὀπη, *where*) may belong under 6, below.

6. -η. *Place where* and *time when*. Cret. ἦ, *where*, but usually *when*, ὀπε, *where* and *when*, Lac. ῥόπε, *as*, πέποκα = πώποτε, El. ταύτε, [τ]ῆδε, *in this place*, Meg. τέδε, ἄλλε, *here, elsewhere*. Of this same formation are ἦ *whether*, (Cypr. ἐ = εἰ (134.1), El. ἐπέ = ἐπεί.

7. -ω. *Place whence* (Att.-Ion. -θεν). Lit. Dor. ὦ, πῶ, etc., Cret. ὦ, ὀπο, τῶδε, Loer. ῥῶ, ῥόπο, Coan, Mess. τουτω. Similarly Delph. φοίκω, *from the house*. These are of ablative origin (I.E. -ōd, cf. early Lat. -ōd, Skt. -ād).

a. These adverbs are not to be confounded with another class, mostly from prepositions, meaning *place where* or *whither* and occurring in Attic-Ionic also, as ἄνω, κάτω, ἔξω, etc. To this belong Delph. ἐνδω, *within*, Coan ἑκατέρω, *on each side of* (cf. ἑκαστέρω).

b. Although probably all the West Greek dialects formed the pronominal adverbs of *place whence* in -ω, forms like ὅθεν being late, the -θεν appears in adverbs derived from place names, as Arg. Φορινθόθεν, Corinth. Περαιόθεν. Cf. also 133.1.

8. -ως. *Manner*. ὡς, πῶς, ὅπως, etc. in all dialects.

a. Final conjunctions. ὡς and ὅπως are the usual final conjunctions, and of these ὅπως is by far the more frequent, though ὡς is not uncommon, especially in the earlier inscriptions. Early Cretan uses neither, but rather ὅπαι or, once, ἄι (above, 5). ἵνα is rare, except in very late times.

9. -τε, -τα, -κα. *Time when*. ὅτε, τότε, πότε in Attic-Ionic and Arcado-Cyprian (Arc. τότε, Cypr. ὅτε, μέποτε), ὅτα, πότα in Lesbian, ὅκα etc. in West Greek (and presumably Boeotian), e.g. Cret. ὅκα, τόκα, ποκα, Lac. πέποκα, El. τόκα, Delph. ὅκα, -ποκα. (ὅκα, occurring in Rhodian, Laconian, and literary Doric, is for ὅκα κα.) Even Attic has -τα and -κα in some words, as εἵτα, ἔπειτα (Ion. also ἔπειτε), ἡνίκα.

a. Temporal conjunctions. Besides ὅτε etc. and ἐπεί (above, 2), note the temporal use of Cret. ἄι, ἦ, ὀπε (above, 5, 6). For *so long as, until*, we find

1) ἔως, ἄς (41.4), 2) ἔστε. ἔντε (cf. 135.1), 3) Cret. μέστα (also prep. μέττ' ἔς), Arc. μεστ', Thess. μέσποδι, Hom. μέσφα, all related, but of obscure formation, 4) μέχρι, ἄχρι, with and without οὐ, 5) εἰς ᾧ, ἐς ᾧ, 6) Boeot. ἐν τάν (cf. 136.1).

### Prepositional and Other Adverbs

133. 1. -θεν, -θε, -θα. In adverbs like πρόσθεν, Lesbian has usually -θε (nearly always in inscriptions; in the lyric also -θεν and -θα), while the West Greek dialects show -θα (which is also Attic in ἐνθα etc.), but also -θε, -θεν. Lesb. πρόσθε, ἐνερθε, Dor. (gram.) πρόσθα etc., Heracl. ἔμπροσθα, ἄνωθα, Cret. πρόθηθα (85.3), Delph. πρόστα (85.1), but also Meg. πρόσθε, Argol. ἔμπροσθε, Cret. ἔνδοθεν. Cf. also Arc. προσθαγενής.

2. -δε (-ξε), -δα. Arc. -δα is seen in θύρδα (Hesych.) = θύραξε, and probably ἀνῶδ' (no. 16.17) is ἄνωδα. Cf. ἄνωθεν, ἄνωθα.

3. For Delph., Locr. ἐχθός = ἐκτός, see 66. Hence, after the analogy of other adverbs in -ω (132.7 a) and -οι (132.3), Delph., Epid. ἔχθω, Epid. ἔχθοι.

4. From ἔνδον are formed — besides Att.-Ion. ἔνδοθεν (also Cretan), ἔνδοθι, Ion. ἐνδόσε (Ceos) — Cret., Delph., Meg., Syrac. ἐνδός (after ἐντός), Delph. ἔνδω, Lesb., Epid., Syrac. ἔνδοι, Delph. ἔνδυσ.

5. Beside ἔξω (132.7 a) are formed, after the analogy of other adverbs, Lac. ἔξει, Cret., Syrac. ἔξοι, Dor., Delph. ἔξος (after ἐκτός etc., cf. ἐνδός).

6. -ις, -ιν, -ι. Forms with adverbial -ς or -ν sometimes interchange with each other and with forms without either -ς or -ν, as the numeral adverbs in -κίς, -κιν, -κι. Thus in most dialects -κίς, sometimes -κι, but -κιν in Lac. τετράκιν, ἐπτάκιν, ὀκτάκιν, Cret. ὀθθάκιν = ὀσάκίς. Likewise -ιν in other adverbs of time (cf. Att. πάλιν), as Cret. αὐτιν, Rheg. αὐθιν (Hdn.) = αὐτίς, αὐθίς, αὐθι, Cret. αὐταμέριν = αὐθημερόν, El. ὕσταριν = ὕστερον. Here also Thess. ἀν beside Lesb. αἰ (also αἶν Hdn.), Ion. αἰί (also αἰῖδασμος, under perpetual lease) = usual αἰές, αἰεί, αἰέν (all from \*αἰφί, \*αἰφίν, \*αἰφές, etc., cf. Cypri. Phoc. αἰφεί), while a corresponding form in -ις is to be seen in Cypri. ὕφαίς, forever, a combination like Att.

εἰς ἀεί, containing  $\upsilon = \acute{\epsilon}\pi\acute{\iota}$  and  $\acute{\alpha}\iota\varsigma$  from \* $\acute{\alpha}\iota\acute{\varsigma}$  (omission of  $\rho$  peculiar, but cf.  $\pi\alpha\acute{\iota}\varsigma$ , 53).

Cf. also Epid.  $\acute{\alpha}\nu\epsilon\nu$ , El.  $\acute{\alpha}\nu\epsilon\upsilon\varsigma = \acute{\alpha}\nu\epsilon\nu$  (Meg. and late lit.  $\acute{\alpha}\nu\iota\varsigma$  is formed after  $\chi\omega\rho\acute{\iota}\varsigma$ ), Dor.  $\acute{\epsilon}\mu\pi\bar{\alpha}\nu$  (Pindar) beside  $\acute{\epsilon}\mu\pi\bar{\alpha}\varsigma = \acute{\epsilon}\mu\pi\eta\varsigma$ , Coan, Rhod., Ther.  $\acute{\epsilon}\xi\acute{\alpha}\nu = \acute{\epsilon}\xi\eta\varsigma$ .

**134.** 1. The conditional conjunction.  $\epsilon\acute{\iota}$  in Attic-Ionic and Arcadian;  $\alpha\acute{\iota}$  in Lesbian, Thessalian, Boeotian ( $\eta$ ), and all the West Greek dialects;  $\acute{\epsilon}$  ( $\eta$ ) in Cyprian.

a.  $\eta$  in other dialects than Cyprian is simply *whether*, e.g. Heracl. Tab. (no. 74) I.125. In Cretan there is no true conditional  $\eta$  beside  $\alpha\acute{\iota}$ , as was once supposed, but rather a temporal  $\eta$ , for which see 132.6.

2.  $\acute{\alpha}\nu$ ,  $\kappa\epsilon$ ,  $\kappa\alpha$ .  $\acute{\alpha}\nu$  is only Attic-Ionic and Arcadian. In all other dialects the unrelated  $\kappa\epsilon$ ,  $\kappa\alpha$  is used, —  $\kappa\epsilon$  in Lesbian (also  $\kappa\epsilon\nu$ ), Thessalian, and Cyprian,  $\kappa\alpha$  in the West Greek dialects and Boeotian.

a. Arcadian once had  $\kappa\epsilon$ , like Cyprian, and a relic of this is to be seen in the  $\kappa$  which appears, where there would otherwise be hiatus, between  $\epsilon\acute{\iota}$  and a following  $\acute{\alpha}\nu$ , which had regularly replaced  $\kappa\epsilon$  as a significant element (probably through prehistoric Ionic influence, cf. p. 7). Thus regularly  $\epsilon\acute{\iota}$   $\kappa'$   $\acute{\alpha}\nu$ , or better  $\epsilon\acute{\iota}\kappa$   $\acute{\alpha}\nu$ , since  $\epsilon\acute{\iota}\kappa$  has become a mere hy-form of  $\epsilon\acute{\iota}$  (like  $\omicron\acute{\iota}\kappa$  beside  $\omicron\acute{\iota}$ ), but  $\epsilon\acute{\iota}$   $\delta'$   $\acute{\alpha}\nu$ . Once, without  $\acute{\alpha}\nu$ ,  $\epsilon\acute{\iota}\kappa$   $\epsilon\pi\acute{\iota}$   $\delta\omicron\mu\alpha$   $\pi\acute{\iota}\rho$   $\acute{\epsilon}\pi\omicron\acute{\iota}\omicron\varsigma\epsilon$ , where some assume a significant  $\kappa'$  in place of usual  $\acute{\alpha}\nu$ , but best classed with the subjunctive clauses without  $\acute{\alpha}\nu$  (174).

b. In Attic-Ionic,  $\epsilon\acute{\iota}$  combines with  $\acute{\alpha}\nu$ , — in Attic to  $\acute{\epsilon}\acute{\alpha}\nu$  or  $\acute{\alpha}\nu$ , in Ionic to  $\eta\nu$ .

c. The substitution of  $\epsilon\acute{\iota}$  for  $\alpha\acute{\iota}$  belongs to the earliest stage of Attic ( $\kappa\omicron\iota\nu\eta$ ) influence in the West Greek dialects, but that of  $\acute{\alpha}\nu$  for  $\kappa\alpha$  only to the latest, being rarely found except where the dialect is almost wholly  $\kappa\omicron\iota\nu\eta$ . Hence the hybrid combination  $\epsilon\acute{\iota}$   $\kappa\alpha$  is the rule in the later inscriptions of most West Greek dialects.

3.  $\kappa\alpha\acute{\iota}$ . Arc.-Cypr.  $\kappa\acute{\alpha}\varsigma$  (also  $\kappa\acute{\alpha}$ , for which see 97.2), the relation of which (as of the rare Cypr.  $\kappa\alpha\tau'$ ) to  $\kappa\alpha\acute{\iota}$  is obscure. In Arcadian this occurs only in the early Mantinean inscription, no. 16, elsewhere  $\kappa\alpha\acute{\iota}$ . See 275.

4.  $\delta\acute{\epsilon}$ . Thessalian uses  $\mu\acute{\alpha}$ , related to  $\mu\acute{\epsilon}\nu$ , for  $\delta\acute{\epsilon}$ , e.g.  $\tau\omicron$   $\mu\acute{\alpha}$   $\psi\acute{\alpha}\phi\iota\sigma\mu\alpha$ ,  $\tau\acute{\alpha}\mu$   $\mu\acute{\epsilon}\mu$   $\acute{\iota}\alpha\nu$  . . .  $\tau\acute{\alpha}\mu$   $\mu\acute{\alpha}$   $\acute{\alpha}\lambda\lambda\alpha\nu$  (no. 28.22;  $\tau\acute{\alpha}\nu$   $\delta\acute{\epsilon}$   $\acute{\alpha}\lambda\lambda\alpha\nu$  l. 45 is due to  $\kappa\omicron\iota\nu\eta$  influence).

5. *vv*, identical with *-vv* in Arc.-Cyp. *ὄvv* = *ὄδε* (123), and with Hom. *vvv*, *vv*, occurs as an independent particle in Cyprian and Boeotian, e.g. Cyp. *δυφάνοι vv*, *δόκoi vv*, Boeot. *ἄκουρὺ vv ἐρθω*.

6. *ιδέ*, in form = Hom. *ιδέ*, occurs in Cyprian introducing the conclusion of a condition (*ιδέ πατ then indeed*, *ιδέ then* no. 19.12, 25), or a new sentence (*ιδέ and* no. 19.26).

## PREPOSITIONS

### Peculiarities in Form

135. 1. For apocope of the final vowel, see 95.

2. For assimilation of final consonants, see 96, 97, 99. — *ἐς* = *ἐκ*, 100.

3. For *ὄv* = *ἀνά*, see 6. — *ἰv* = *ἐv*, 10. — *ἀπύ* = *ἀπό*, 22. — *κατύ* = *κατά*, 22. — *ὑπά* = *ὑπό*, formed after the analogy of *κατά* etc., in Elean (*ὑπαδυσίοις*) and Lesbian (gram.).

4. *ἐv*, *εἰς*. The inherited use of *ἐv* with the accusative (cf. the use of Lat. *in*) is retained in the Northwest Greek dialects (El., Locr., Phoc.; but once *ἐς* in an early Delphian inscription, no. 50) together with Boeotian and Thessalian, and in Arcado-Cyprian (*ἰv*). Elsewhere this was replaced by an extended form *ἐv-ς*, whence *εἰς*, *ἐς*. See 78.

Similarly *ἐvτε* = *ἐστε* in Locrian, Delphian (*ἔvτε*, 58 c), and the Northwest Greek *κοινή*. But Boeotian, in spite of *ἐv*, has *ἐττε* = *ἐστε*.

5. *μετά*, *πεδά*. *πεδά*, unrelated to *μετά* in origin, is used in its place in Lesbian, Boeotian (probably in Thessalian too, though not yet quotable), Arcadian (*πέ*, 95), Argolic, Cretan, and Theran. (Most of these dialects show also *μετά*, but at a time when *κοινή* influence is probable.) So also in compounds, as Cret. *πεδέχεω*, Arg. *πεδάγαγον*, *πεδάφοικοι* = *μέτοικοι*, *πεδιόν* = *μετέων*, and proper names, as Boeot. *Πεδάκων*, Argol. *Πεδάκριτος*. The name of the month *Πεδαγεῖτνος* or (by fusion of *Πεδα-* and *Μετα-*) *Μεταγεῖτνος* (or *-ιος*) = Att. *Μεταγετιμῶν* occurs in Rhodes, Cos,



Calymna, Megara, Sicily, and Magna Graecia, where *πεδά* alone is not attested.

6. *πρός*. There are two independent series of forms, one with and one without the *ρ*, each with variation between final *-ς* and *-τι*. 1) Hom. *προτί* (cf. Skt. *prati*), Cret. *πορτί* (70.1), Att.-Ion., Lesb. *πρός*. Cf. also Pamph. *περτ'*, Lesb. (gram.) *πρές*. 2) *ποτί* (cf. Avest. *pa'ti*) in the West Greek dialects (except Cretan) with Thessalian and Boeotian, Arc.-Cypr. *πός*.

*a.* Although the relation of *πρός*, *πός* to *προτί*, *ποτί* can hardly be the same in origin as that of *δίδωσι* to *δίδωτι* (*προσί*, *ποσί* are unknown, and moreover the assumption of apocope is unlikely for Att.-Ion. *πρός*), and indeed is far from clear, yet, barring the appearance of *προτί*, *ποτί* beside *πρός* in Homer, the distribution of the *τ* and *σ* forms is the same. See 61. But note that *πρός* is universal in *πρόσθα* etc. (133.1).

*b.* Another form, *ποί*, is most frequent in Argolic, where it occurs regularly before dentals, e.g. *ποὶ τὸν θεόν, ποιθέμεν, ποιτάσσειν* (but *ποτιβλέψας, ποτ' αὐτόν*). There are also several examples in Delphian, all before dentals except *ποικεφάλαιον*, and one each in Locrian, Corinthian, Cretan, and Boeotian (*Ποίδικος*, very likely an alien).

Just how this *ποί* arose is uncertain. Of the various suggestions offered, the most plausible is perhaps, since with but few exceptions *ποί* occurs only before dentals, that *ποτί* became *ποί* through loss of *τ* by dissimilation.

7. *σύν*, *ξύν*. *ξύν*, as in Homer, in early Attic, elsewhere *σύν*. But Ion. *ξυνός* from \**ξυν-ζός*. Cypr. *ὑγγεμος · συλλαβή* (Hesych.).

8. Cypr. *ὕ* = *ἐπὶ*, e.g. *ὕ τύχα* = *ἐπὶ τύχη*, *ὕχέρων* = *ἐπιχείρου*. Probably cognate with Skt. *ud*, Engl. *out* (cf. *ὑσ-τερος* = Skt. *ut-taras*). There are traces of the same prefix in a few Rhodian and Boeotian proper names.

### Peculiarities in Meaning and Construction

136. 1. Dative instead of the usual genitive construction in Arcado-Cyprian. 1) *ἀπύ*. Arc. *ἀπὺ ταί* (sc. *ἀμέραι*), Cypr. *ἀπὺ τῆι ζῇ*. — 2) *ἐξ*. Arc. *ἐς τοῖ ἔργοι*, Cypr. *ἐξ τῆι ζῇ*. — 3) *περί*. Arc. *περὶ τοι-νί*, Cypr. *περὶ παιδί*. — 4) *ὑπέρ*. Arc. *ὑπέρ ταί τῆς πόλιος ἐλευθερίαι*. — 5) *ὑπό*. Arc. *πάντων τῶν γεγυρότων ἐγγνωμόνων ὑπὸ*

ταῖ πόλι. — 6) παρά. Arc. παρὰ ταῖ ἰδίαι πόλι, *from their own city*. — 7) πεδά. πὲ τοῖς φοικιάται[s]. — 8) ἐπί. ἐπὶ ἐ[ρομνάμοσι το]ῖς.

ἐξ with dative occurs also in Pamphylian; πρό with dative in Boeot. προτηνί, *formerly*, i.e. πρὸ ται-νί (sc. ἀμέραι. Cf. Thess. ὑππρὸ τὰς, sc. ἀμέρας, *just previously*, no. 28.13. and Boeot. ἐν τάν, sc. ἀμέραν, *until*, no. 43.49).

a. This growth, at the expense of the genitive, of the dative (locative) construction, which in the case of most of the above-mentioned prepositions was also an inherited one (cf. περί, ὑπό, etc. with dative), and its extension even to ἀπύ and ἐξ, was probably furthered by the influence of the most frequent locative construction, that with ἐν (ἰν).

2. παρὰ *at, with*, with accusative instead of dative. This is found in the Northwest Greek dialects, including Thessalian and Boeotian, and in Megarian and Laconian, e.g. Thess. τοῖ παρ' ἀμμὲ πολιτεύματος (no. 28; corresponding to τοῦ παρ' ὑμῖν πολιτεύματος of Philip's letter in the κοινή), Boeot. ἁ σούγγραφος πὰρ Φιφιάδαν. Delph. παρ-αμεινάτω δὲ Νικῶ παρὰ Μνασίξιενον, El. πεπολιτευκὼρ παρ' ἀμέ.

a. Much later, and rarely seen in dialect inscriptions, is the more general confusion between the dative with verbs of rest and the accusative with verbs of motion, and the final supremacy of the accusative construction, as ἔμειναν εἰς τὸν οἶκον.

3. πρὸς, *by, in the sight of*, with accusative instead of genitive, in Elean. ὁμόσαντες πò(τ) τὸν θεὸν τὸν Ὀλύμπιον, — ὅτι δοκέει κα(λ)λιτέρως ἔχῃν πò(τ) τὸν θεόν, — φέρρῃν αὐτὸν πò(τ) τὸν Δία, *he shall be judged guilty in the eyes of Zeus*. In a later Elean inscription the same idea is expressed by φευγέτω πò(τ) τῷ Διὶ τῷ Ὀλύμπῳ αἵματορ, where both the genitive construction and the use of φεύγω instead of the genuine Elean φέρρω are concessions to Attic usage. This Elean use is only a step removed from that of πρὸς, *in relation to*, with accusative.

4. El. ἄνευς = ἄνευ, with acc. instead of gen., as ἄνευς βῶλάν.

5. κατά, *according to*, with genitive instead of accusative, in Locrian. καθ' ὧν = καθ' ἃ, — κα(τ) τῶνδε = κατὰ τὰς, — κα(τ) τὰς συνβολὰς,

6. ἐπί with the dative of the deceased person, in epitaphs. This occurs in a few early epitaphs in Lesbian, Phocian, and Locrian, but is especially common in Boeotian, e.g. ἐπὶ Φηκαδάμοε ἐμί, ἐπὶ Ὀκίβαε. In most dialects the name of the deceased appears in the nominative.

7. ἀμφί. In most dialects ἀμφί is obsolete. In the phrase οἱ ἀμφί τινα, which survives also in Attic prose, it occurs in Argive and Rhodian; in Argive also once in purely local force. In Cretan it is used freely in the meaning *about, concerning* (as in Homer), with dative or accusative, e.g. αἱ δέ κ' ἀνπὶ δόλῳι μῶλιδόντι, *if they contend about a slave*, — ἀνπὶ τὰν δαῖσιν, *about the division*.

8. ἀντί. Besides the usual meanings *instead of, in return for*, which are found everywhere, the following uses are worthy of note. 1) The original local meaning, *before, in front of*, occurs in an Attic and in a Delphian inscription. So frequently Cret. ἀντὶ μαϊτύρων, *in the presence of witnesses*. 2) From the use of ἀντί, *in return for*, with verbs of buying, selling, etc., arose a freer distributive use, e.g. Arc. τρίς ὁδελὸς ὀφλὲν ἀντὶ φεκάστου, *one shall pay a fine of three obols for each (wagon)*. So Delph. ἀντὶ φέτεος (no. 51 A 45) is probably *for each year, yearly* (cf. Hesych. ἀντὶ μῆνα κατὰ μῆνα), though generally taken as *in course of the year, in the same year* (cf. Hesych. ἀντετοῦς · τοῦ αὐτοῦ ἔτους. Λάκωνες) and explained otherwise. Coan ἀντὶ νυκτός (no. 101.43), *during the night*, though without distributive force is perhaps of the same origin. Cf. Hesych. ἀνθ' ἡμέρας · δι' ὅλης τῆς ἡμέρας.

9. ἐξ. An extension of the regular use of ἐξ (or ἀπό) with the genitive to denote material and source, is seen in certain expressions of amount or value, e.g. Att. στεφάνῳ ἀπὸ χιλίων δραχμῶν, *with a crown worth 1000 drachmas*, — Ion. στεφανῶσαι Μάυσσωλον μὲν ἐκ δαρεικῶν πεντήκοντα, Ἀρτεμισίην δὲ ἐκ τριήκοντα δαρεικῶν, *crown Maussolus with a crown worth fifty darics, Artemisia with one worth thirty*, — Att. κριθῶν . . . πραθεισῶν ἐκ τριῶν δραχμῶν τὸν μέδιμνον ἕκαστον, *barley purchased at three drachmas a medimnus*, and even more freely Ther. πυρῶν ἐγ

μεδίμνου καὶ κριθῶν ἐγ δύο μεδίμνων, *a medimnus of wheat and two of barley*.

10. Noteworthy combinations are Thess. ὑππρό, *just before*, and Arc. ἐπές from ἐπί and ἐς = ἐξ (cf. ὑπέκ, διέκ, παρέκ), meaning *for and on occasion of*, hence emphatic *just for, in particular for*.

## VERBS

### Augment and Reduplication

137. Most peculiarities are such as are due to divergence in the form of contraction where a consonant has been lost (εἶχον or ἦχον, cf. 25), or in the treatment of consonant groups, as Att. εἶληφα, Phoc. εἰλάφει, from \*σέσλαφα (76 b), but Ion., Epid. λελάβηκα after λέλοιπα etc. with original initial λ, Arg. φεφρῆμένα, but Att.-Ion. εἶρηκα after forms like εἶληφα (55 a), Cret., El. ἔγραμμαι = γέγραμμαι, like Ion. ἔκτημαι = Att. κέκτημαι, ἔγνωκα in all dialects. Note also Cret. ἦγραμμαι, with which compare ἦθελον, ἦβουλόμην.

### Active Personal Endings

138. 1. Second singular. The original primary ending *-si* (Skt. *-si*) is preserved in Hom., Syrac. ἐσσί, also in Epid. συντίθησι, and so perhaps regularly in West Greek dialects (inscriptional examples of the second singular are, naturally, very rare), the retention of intervocalic σ being due to the analogy of ἐσσί. But in the East Greek dialects, where 3 sg. τίθητι became τίθησι (61.1), τίθης etc., with secondary ending, were employed.

Thematic φέρεις etc. in nearly all dialects, but there is some evidence of φέρες, probably due to the secondary ἔφερες, in Cyprian (glosses of Hesych.) and Doric (Theocr. and gram.).

Also -σθα, starting from οἶσθα, ᾗσθα, with the original perfect ending -θα, is widely used in literary Lesbian and Doric, as in Homer (τίθησθα, βάλοισθα, etc.).

2. Third singular. The original primary ending *-ti* (Skt. *-ti*) is preserved in West Greek τίθητι, δίδωτι, etc., whence East Greek τίθησι, δίδωσι. See 61.1. Thematic φέρει etc. in all dialects.

3. First plural. West Greek *-μες* (cf. Skt. *-mas*, Lat. *-mus* from *-mos*), originally the primary ending, — East Greek *-μεν*, originally the secondary ending. See 223 *a*.

4. Third plural, primary. West Greek *-ντι* (Skt. *-nti*), East Greek *-(ν)σι*. Thus, in thematic verbs, West Greek *φέροντι*, Boeot., Thess. *φέρονθι* (139.2), Arc. *φέρονσι*, Lesb. (and Chian) *φέρουσι*, Att.-Ion. *φέρουσι*. See 61.1, 77.3.

So also in *μι*-verbs, West Greek *ἐντί*, *φαντί*, *τίθεντι*, *δίδοντι*, whence Att.-Ion. *εἰσί*, *φᾶσί*, Ion. (with the accent of contract forms, see 160) *τιθείσι*, *διδούσι*. But Att. *τιθεῖᾱσι*, *διδόᾱσι*, etc. represent a later formation, with *-αντι* (*-ᾱσι*) added to the final vowel of the stem, as also in Boeot. perf. *δεδοάνθι*. Cf. Boeot. *ἔθεαν* etc., below, 5.

In the perfect the earliest type is that in *-ᾱτι* (*-ῃτι*, Skt. *-ati* in redupl. pres. *dadhati*), whence also *-ᾱσι*. Thus Phoc. *ἱερητεύκατι*, Delph. *καθεστάκατι*, Hom. *πεφύκασι*, Arc. [φο] *φλέᾱσι*. But in most dialects this is replaced by *-αντι*, as Cret. *ἐστάλκαντι*, Att.-Ion. *-ᾱσι*. Late inscriptions of various dialects have also the secondary *-αν*, as Cret. *ἔσταλκαν*.

5. Third plural, secondary. *-ν* (from *-nt*) in *ἔφερον* etc. So also in the *μι*-forms, as *ἔθεν*, *ἔδον*, which are retained in most dialects, as in Homer. Likewise pass. *ἐλύθεν*, *ἐλέγεν* (from *-ηντ*, with regular shortening), but also sometimes *-ην* (with *η* from the other persons), as Hom. *μῖάνθην*, Cret., Epir. *διελέγην*, Coreyr. *ἐστεφανώθην*, Delph. *ἀπελύθην*.

But Attic-Ionic has *ἔθεσαν*, *ἔδοσαν*, *ἐλύθησαν*, etc., with *-σαν* taken over from the *σ*-aorist, as also *ῆσαν*, where most dialects have *ῆν* (163.3,1). Similarly *-ν* is replaced by *-αν* (also mainly after aorist forms like *ἔλυσαν* or *ῆνικαν*) in Boeot. *ἀνέθεαν*, *ἀνέθειαν*, *ἀνέθιαν* (9.2), *παρεῖαν* (*παρήσαν*), Cypr. *κατέθιαν* (from *κατέθεαν*, cf. 9.3); and in Thessalian by *-εν* (an inherited ending seen in Hom. *ῆεν*, or perhaps from *-αν*, cf. 7, 27), as *ἐδόυκαεμ* (*ἔδωκαν*), *ὀνεθείκαεν* (beside *ὀνέθεικαν*), and, with diphthongal *αι* from *αε*, *ἀνεθείκαιν*, *ἐτάξαιν* (cf. *ἐδώκαιν*, probably due to Thessalian influence, in a Delphian inscription), also once even in a thematic form, *ἐνεφανίσσοεν* = *ἐνεφάνιζον*.



a. In the *κοινή* the ending *-σαν* spread even to thematic forms and to the optative, and such forms occur in late inscriptions of various dialects, e.g. Boeot. *ἐλάβοσαν*, Delph. *ἔχουσαν*.

6. Third dual, secondary. Att.-Ion. *-την*, elsewhere *-τᾶν*, e.g. Boeot. *ἀνεθέταν*, Epid. *ἀνεθηκάταν*. Similarly 1 sg. mid. Att.-Ion. *-μην*, elsewhere *-μᾶν*.

### Middle Personal Endings

139. 1. Third singular. Primary *-ται*. Boeot. *-τη* (26), Thess. *-τει* (27). Arcadian has *-τοι* (perhaps also Cyprian, but not quotable), due to the influence of the secondary *-το* (before its change to *-τυ*), e.g. *γένητοι*, *δέατοι*, *βόλῃτοι*. (Cf. also 2 sg. *κεῖοι* = *κεῖσαι*, and 3 pl. *-ντοι* is to be assumed, though not quotable.

Secondary *-το*, Cyp. *-τυ* (22).

2. Third plural. Usually *-νται*, *-ντο*. But also *-αται*, *-ατο*, mostly in the perfect and pluperfect after a consonant (e.g. *γεγράφαται*), but also after a vowel in Boeotian (*-αθη*, see below); and so regularly in Ionic in the perfect (e.g. Hom. *βεβλήαται*, later *εἰρέαται*, contracted *εἰρήται*), pluperfect, and optative, and even in unthematic presents and imperfects, e.g. *τιθέαται* and also *δυνέαται*, *κιννέαται*, to *δύνημι*, *κίρνημι* (with suffix *νᾱ*, weak *να*), after the analogy of *τιθέαται* to *τίθημι*.

Boeotian and Thessalian have *θ* in these endings, doubtless owing to the influence of *-μεθα*, *-σθε*, and from these the *θ* was extended to the third plural active endings. Thus:

Middle. Boeot. *ἀδικίωνθη* (*-νται*), *ἐστροτεύαθη*, *μεμισθώαθη* (*-αται*), *ἐποιείσανθο*, *ἀπεγράψανθο*, etc. Thess. *ἐγένονθο*, *εἵλονθο*, and *ἐφάνγρενθιν* = *ἐφαιροῦνται*, *βέλλουνθιν* = *βούλονται*, with *ει* from *αι* (27) and an added *ν* (perhaps the active secondary ending; cf. the double pluralization in the inv. *-ντων*).

Active. Indicative and subjunctive. Boeot. *ῥωνθι*, *δῶωνθι*, *ἀποδεδῶωνθι*, etc. Thess. *κατοικεῖουνθι* (pres. subj., 159). — Imperative. Boeot. *ἔνθω*, *ἀνγραψάνθω*, etc. So also from the Phocian Stiris, near the Boeotian frontier, *θέλωνθι*, *ἰστάνθω*, *ἰστάνθων*.

## Imperative Active and Middle

140. In the third plural the dialects exhibit the following types. Observe the divergence between the active, where 3 *a* and 4 *a* are the usual types, and the middle, where the corresponding 3 *b* and 4 *b* are rare, the usual type being 2 *b*.

1. The same form as the third singular. Rare, and only in the middle. Coreyr. *κρινέσθω*, *ἐπιδανειζέσθω*, Calymm. *ἐπισαμαινέσθω*, Coan *αἰρείσθω*, Thas. *θέσθω*.

2. *a*. -*των*, formed from the third singular by the addition of the secondary ending -*ν*. *ἔστων*, as in Homer, in Ionic only. A corresponding thematic *φερέτων* is unknown.

*b*. -*σθων*. *φερέσθων* etc., the usual form in most dialects. Lesb. *ἐπιμέλεσθον* (cf. -*ντον*, 5).

3. *a*. -*ντω*, formed after the analogy of 3 pl. indic. -*ντι*. *φερόντω*, *τιθέντω*, etc. in Arcadian, Boeotian (-*νθω*, 139.2), and the Doric dialects except Cretan.

NOTE. Later Doric inscriptions often show the Att. -*ντων* beside -*ντω*. Conversely the later Delphian inscriptions often have the general Doric -*ντω* beside -*ντων*, which is the form of the earliest Delphian.

*b*. -(*ν*)*σθω*. Epid. *φερόσθῳ*, Lac. *ἀνελόσθῳ*, and so probably here (rather than under 1) Heracl. *ἐπελάσθω* (cf. Coan *ἐπελάντω*). For -*οσθω* from -*ονσθω*, see 77.2. But Coreyr. *ἐκλογιζούσθω* comes from -*ονσθω* of later origin and with later treatment of *νσ* (77.3, 78), and it is possible to read *φερόσθῳ* etc., likewise early Att. -*όσθων* (4 *b*).

4. *a*. -*ντων*, with double pluralization, a combination of types 2 and 3. *φερόντων*, *τιθέντων*, etc., as in Homer, in Attic-Ionic, Delphian, Elean, Cretan.

*b*. -(*ν*)*σθων*. Early Att. *ἐπιμελόσθων* etc., El. *τιμόστῳν*.

5. -*ντον*, -*σθον*, probably from -*ντων* (4 *a*), -*σθων* (2 *b*) with -*ον* after the analogy of 3 pl. *ἔφερον* etc. This is the regular type in Lesbian, e.g. *φέροντον*, *κάλεντον*, *ἐπιμέλεσθον*, and Pamphylian (e.g. *ὄδν* = *ὄντον*), and also appears, probably through Pamphylian influence, in an inscription of Phaselis which is otherwise in the Rhodian dialect, and in a Rhodian decree at Seleucia in Cilicia.

6. -*τωσαν*, -*σθωσαν*, with -*ν* replaced by -*σαν* (cf. 138.5). Att. *ἔστωσαν*, *φερέτωσαν* (more rarely *φερόντωσαν*), *ἐπιμελέσθωσαν*, etc., after about 300 B.C., hence in later inscriptions of various dialects.

#### Future and Aorist

**141.** "Doric future" in -*σεω*. Except for a few middle forms in Attic-Ionic (Hom. *ἑσσεῖται*, Att. *πλευσοῦμαι*, etc.), this type is confined to the West Greek dialects (examples in most of the Doric dialects and in Delphian; in Locrian and Elean no futures occur). Thus, from the very numerous examples, Delph. *ταγευσέω*, *κλεψέω*, Cret. *σπευσίω* (*ι* from *ε*, 9), *πραξίομεν*, *βοαθυσίοντι*, *τεισῆται*, *πραξῆται*, Epid. *βλαψείσθαι*, Coan, Cnid. *ποιησεῖται*, Rhod. *ἀποδωσεῦντι*, Ther. *θησέοντι*, *πραξοῦντι* (with Att. *ου*, as often in the Doric *κοινή*, see 278).

Heracleian has *ἑσσηται*, *ἐργαξῆται*, etc. (the active forms are ambiguous, but probably to be accented *ποιησεῖ* etc.), but in the third plural *ἀπάξοντι*, *ἔσσονται*, apparently of the ordinary type, since from the -*σεω* type we should expect -*σίοντι* (cf. *ἀνανγελίοντι*). In all other Doric dialects, however, forms of the ordinary type are late, and clearly due to *κοινή* influence.

**142.** *ξ* in the future and aorist of verbs in -*ζω*. The extension of *ξ*, which is regular in the case of guttural stems, to other verbs in -*ζω*, which regularly have *σσ*, *σ* (*δικάσω*, *ἐδίκασα*), is seen in some isolated examples even in Homer (*πολεμίζομεν*, as, conversely, *ἥρπασε* beside *ἥρπαξε*) and Hesiod (*φημίζωσι*). But as a general phenomenon it is characteristic of the West Greek dialects, where it is almost universal except in Argolic, together with Boeotian (in part), Thessalian, and Arcadian. Thus, from the countless examples, Cret. *δικάκσει*, Rhod. *διωρίζαντο*, Coan *ἐργάξασθαι*, Ther. *ἐρείπνιξεν*, Meg. *ἐτερμόνιξαν*, Corey. *ἀπολογίζασθαι*, Heracl. *ἐτέρμαξαν* (*ξ* in forms of 12 verbs, but also *κατεσώσαμεν*, probably influenced by *ἔσωσα* from *σώω*), El. *ποταρμόξατο*, (Locr. *ψάφιξις*, see below, *ι*), Delph. *ἀγωνίξατο*, Thess. *ψαφίξασθαι*, Arc. *παρετάζωνσι*,

But in Argolic the ξ formation is avoided when a guttural preceded, e.g. Arg. ἐδίκασσαν, ἐργάσαντο, Epid. ἐργάσασθαι, ἀνσχίσσαι, beside ἀγωνίξασθαι, προσεφάνιξε.

Boeotian has, from different localities, both ξ and ττ (= Att. σ, 82), e.g. ἐκομιξάμεθα, ἐπεσκεύαξε, ἐμέριξε, ἱαρείάξασα, and κομιττάμενοι, κατασκευάττη, ἐψαφίττατο, ἀπολογίτταστη.

a. A similar extension of guttural stems is sometimes seen in other forms, e.g. Heracl. ποτικλαίγω = προσκλείω, Argol., Mess. κλαίξ (as in Theocr.), κλαικτός, Lac. κέλῃξ = κέλῃς, lit. Dor. ὄρνιξ, gen. ὄρνιχος = ὄρνις, ὄρνιθος, Cret. ψάφιγμα (also ψάφιμμα) = ψήφισμα, Lesb. ψάφιγγι = ψήφιδι, and especially the frequent abstracts in -ξίς = -σίς, as Aetol. ψάφιξις, Locr. ψάφιξις (89.1), Coreyr. χερίξις, Cret. χρημάτιξις.

143. σσ in the future and aorist of verb-stems ending in a short vowel. The Homeric extension of σσ from ἐτέλεσ-σα to ἐκάλε-σσα is an Aeolic characteristic. Lesb. [καλε]σσάτωσαν, ὁμόσσαντες, Boeot. σουνκαλέσσαντες. Other dialects may have σσ from stems ending in σ or a dental, as ἐτέλεσσα or ἐδίκασσα (Boeot. ττ), ἔδασσάμην (Cret. ττ), later with one σ (82, 83), but always ἐκάλεσα, ὤμοσα.

144. Aorist in -α. εἶπα and ἦνεγκα, ἦνεια, or ἦνικα in various dialects. Arc. part. ἀπυδόας = ἀποδούς, Lesb. ἔχενα, elsewhere ἔχεα (e.g. Ion. συγχέαι, no. 2). In late times this type is extended to many other verbs, e.g. ἦλθα, γενάμενος.

a. ἦνεια or ἦνικα, not ἦνεγκα, is the form of most dialects except Attic, e.g. Ion. ἦνεια (Hom., Hdt.), ἐνικάντων (Chios), also ξενιχθῆι (Ceos); Lesb., Delph., Argol., Calymm. ἦνικα, Boeot. ἐνενιχθείει (ι probably original, not = ει) and 3 pl. εἶνξαν, the latter showing a fusion of ἦνικαν with the usual aorist forms in -σαν.

145. Future passive with active endings. Rhod. ἐπιμεληθῆ-σούντι, ἀποσταλησεί, Ther. συναχθῆσούντι, Cret. ἀναγραφῆσ[εῖ], and φανησείν, δειχθῆσούντι in Archimedes. Although the inscriptional examples are, as yet, confined to the Doric islands, it is not improbable that this was a general Doric or West Greek characteristic.

## Perfect

**146.** 1. *κ*-perfect. This is usual for vowel stems in all dialects. But there are some few forms without *κ*, outside the indicative singular, like Hom. *βεβίασι* beside *βέβηκας*, *κεκμηώς* beside *κέκμηκας*, etc., e.g. Boeot. *ἀποδεδόανθι*, *καταβεβιάων*, *δεδώωση* = *δεδωκῶιαι*, *φεφυκονομειόντων* = *ῥεκονομηκότων*, *πεπιτενύοντεςσι*, *πεποιόντεισσι*, Arc. *[φο]φλέασι*, *[φο]φλέοι* (but part. *φοφλέκοσι*).

The gradual extension of the *κ*-type to other than original vowel stems is by no means confined to Attic (cf. e.g. Arc. *ἐφθορκώς*, Att. *ἔφθαρκα* but also *ἔφθορα*), and some verbs which usually have the strong perfect show dialectic forms with a vowel stem and *κ*. So *ἀνδάνω*, *λαμβάνω*, with usual *ἔαδα*, *εἴληφα* (*εἴλαφα*), but Ioc. *φεφαδῆκότα*, Ion., Epid. *λελάβηκα* (also in Archim.), formed from the vowel stem which is present in many verbs in *-ανω* (cf. *τετύχηκα*, *μεμάθηκα*, etc.). Usual *ἐλήλυθα*, but *ἤλθηκα* in Boeot. *διεσσειλθεικε* (part. *ἀπειλθείοντες* without *κ*, see above).

2. Aspirated perfect. Examples occur in various dialects. Even in the case of the *κ*-perfect, where it is unknown in Attic-Ionic, the aspirate is seen in Arg. *δέδωχ[ε]*. Cf. *έκεκρατερίχημες* in Sophron.

3. In Heracleian occur 3 pl. indic. *γεγράψαται*, with *σ* probably due ultimately to the influence of the 3 pl. aor. *-σαν* (cf. 3 pl. perf. *ῖσασι* after the analogy of 3 pl. pluperf. *ῖσαν* from *\*ῖδ-σαν*, whence also Dor. *ῖσαμι*), and 3 pl. subj. *μεμισθώσωνται* (to an indic. *\*μεμισθώσεται*? Or formed to the fut. perf. *μεμισθώσομαι*?).

4. Dialectic variations in the grade of the root (49) are not infrequent, e.g. Cret. *ἀμπεληλεύθεν* = Att. *ἀμφεληλυθέναι* (Hom. *εἰλήλουθα*), Heracl. *ἐρρηγεία* = Att. *ἐρρωγῶιαι*, Dor. etc. *ῥωκα* = Att. *εἵκα* from *ῖημι* (cf. *ἔρρωγα* from *ῥήγνυμι*), also, in the middle, Heracl. *ἀνθεώσθαι*, Arc. *ἀφεώσθω* (so *ἀνέωνται* Hdt., *ἀφέωνται* N.T.).

5. For the reduplication, see 137; for the third plural ending, see 138.4.

**147.** Thematic forms in the perfect. Aside from the subjunctive, optative, and imperative, which regularly have thematic inflection, we find:



1. Indicative. Forms inflected like presents are often employed by the Sicilian Doric writers, e.g. Theocr. δεδοίκω, πεπόνθεις, πεφύκει, Epich. γεγάθει, Archim. τετμάκει, and occur in some inscriptions of Chidus and Carpathus, e.g. τετιμάκει, γεγόνει, ἐστάκει, and occasionally elsewhere, as Phoc. εἰλάφει.

2. Infinitive. Forms in -ειν (-εν, -ην) instead of -εναι (-εμεν etc.) are found in Lesbian and in some West Greek dialects, e.g. Lesb. τεθνάκην, τεθεωρήκην, Delph. ἀποτετείκεν, Cret. ἀμπεληλεύθεν, Calymn., Nisyr. δεδώκεν, Rhod. γεγόνειν, Epid. λελαβήκειν. So Pindar κεχλάδειν, Theocr. δεδύκειν.

Cf. also Heracl. πεφυτευκῆμεν etc. from -ε-εμεν instead of simply -εμεν.

3. Participle. The thematic inflection is regular in the Aeolic dialects, e.g. Lesb. κατελγλήθοντος, κατεστακόντων, Thess. πεφειράκοντες, ἐπεστάκοντα, Boeot. ρεφυκονομειόντων, δεδώωση (146.1). Cf. Hom. κεκλήγοντες.

a. There are some feminine forms in -οντα in later Delphian (e.g. δέδωκούσας), and elsewhere, but these represent a more restricted phenomenon, quite independent of the preceding. Cf. also Hom. ἐσταῶσα, Att. ἐστῶσα.

148. The participle in its regular (unthematic) form usually has the feminine in -υῖα. But forms in -εῖα are found in late Attic and elsewhere, e.g. Heracl. ἐρρηγεῖα, Ther. ἐστακεῖα.

### Subjunctive

149. The subjunctive of thematic forms. The mood-sign is everywhere  $\eta/\omega$ , as in Attic. But the third singular sometimes ends in -η, not -ηι. So uniformly, from the earliest times, in Arcado-Cyprian, e.g. Arc. λέγεῖ, ἔχῃ, Cypri. λύσεῖ, ἐξορύξεῖ (also 2 sg. φείσεῖς). Lesbian has earlier -ηι, but from the last quarter of the fourth century on nearly always -η, e.g. ἐξέλθῃ etc. in no. 21 (first half fourth century), but ἐμμένῃ etc. in no. 22 (324 B.C.). Cf. also El. ἐκπέμπᾱ ( $\bar{a} = \eta$ , 15), Epid. πέτῃ, Coan λάθῃ.

a. It is the prevailing view that these forms are not equivalent to the Attic, but represent the more original formation, in which the endings were added directly to the  $\eta$  (ἐχῃ-s, ἐχῃ-(τ)), without the ι, which is due to

the analogy of the indicative forms in *-eis*, *-ei*. But this is far from certain, as it is quite possible to view the *-η* as coming from *-ηι*. Even in the case of the Arc.-Cypr. forms there is nothing decisive against this, and it is distinctly more probable that the later Lesbian *-η* comes from the earlier *-ηι* (in spite of the fact that in no. 22 the *ι* is still written in the datives). See 38.

**150.** The subjunctive of the *σ*-aorist. As in the case of other unthematic formations (cf. Hom. *ἴομεν* to *ἴμεν*), this was originally a short-vowel subjunctive in  $\epsilon/\omega$ , and only later came to follow the more common long-vowel type in  $\eta/\omega$ . Aside from Hom. *βήσομεν* etc., short-vowel forms are found in East Ionic, Lesbian, Cretan, and occasionally elsewhere. East Ion. *ποιήσῃ, κατάξῃ, ἐκκόψῃ* (no. 3, Teos), *ἀποκρύψῃ, ἐπάρῃ, ἐξομόσῃ* (likewise, from the *a*-aorist, *κατεῖπῃ*) beside *μεθέλῃ* etc., further *κατακτείνῃσιν* (i.e. *-ουσι*, not *-ωσι*), Chian *πρήξοισιν* (with Lesb. *οισ* from *ουσ*, 77.3). Lesb. (with extension to the thematic aorist) *τέκοισι*. Cret. *δείκῃσῃ, ἀδικῃσῃ* beside *ἀπέλθῃ* etc. (hence the forms of the Law-Code are to be transcribed *-ει* not *-ῃ*), *ἐκσαννῃσεται* beside *ἐπιδίῃται, ὁμόσονται* beside *λάχωντι*, etc. Cf. also Coan *ὑποκύψῃ*, Astyp. *δόξῃ*.

**151.** The subjunctive of unthematic vowel stems. There are two distinct types.

1. The endings are added directly to the long vowel of the stem. With very few exceptions, this type is found only in those forms of which the corresponding indicative has the short vowel. So especially in the middle, e.g. Cret. *δύνᾱμαι, ρύνᾱται, ρύνᾱντι*, beside indic. *δύνᾱμαι*, Arc. *ἐπισυνῖστᾱται* beside indic. *ἴστᾱται, δέᾱτοι* (cf. Hom. *δεῖᾱτο*), but also, when the indicative also has *ᾱ*, Cret. *πέπᾱται*, Ther. *πέπρᾱται*. Further, in the active, Mess. *τίθηντι* beside indic. *τίθεντι* (hence also, beside *ἐντί*, Mess. *ῆνται = ᾶσι*, Delph. *ῆται = ῆ*), *γράφηντι* beside indic. *ἔγραφεν*, etc., but also Calymn. *ἐ[γ]ρύαι* to indic. Epid. *ἐξεργρύᾱ*.

After the relation of *ἴστᾱται* to *ἴστᾱται* there arose also an aor. subj. *σᾱ* beside indic. *σᾶ*, e.g. Cret. *παρθύσᾱται*, Arc. *βωλείσᾱνται*, likewise in Elean, with loss of *σ* (59.3), *φυγαγεῖνᾱντι* (no. 60), *ποιήᾱται* (no. 61).

2. The usual type is that in which the long vowel of the stem was followed by the short vowel subjunctive sign  $\epsilon\%$ , this being generally replaced by the more usual  $\eta\%$  (cf. 150). Further change is due to the shortening, in the majority of dialects, of the long stem vowel before the following vowel (43). Hom. *θήομεν* (*θείομεν*), *θήης*, *δώομεν*, *δώη*, Boeot. *καθιστᾷει*, *ἀποδώει*, Delph. *δώη*, *ἀντιπριᾷηται*, Heracl. *φᾶντι* (from *\*φᾷωντι*), Thess. *δυναᾷται*, but with shortening Ion. *θέομεν*, Att. *θῶμεν*, Cret. *ἐνθίωμεν* (*ι* from *ε*), etc. Similarly in the aorist passive, Hom. *δαμήης*, *μυγήης*, Boeot. *κουρωθείει*, *ἐπιμελειθείει*, *κατασκευασθείει*, *ἐνευιχθείει*, Arc. *κακριθέε*, but with shortening Ion. *λυθέομεν*, Att. *λυθῶμεν*, Cret. *πειθθίωντι* (cf. *ἐνθίωμεν*), Heracl. *ἐγφηληθίωντι*, Rhod. *ἐργασθέωντι*, etc.

### Optative

152. 1. Thematic. Late Delph. 3 pl. *θέλουν*, *παρέχουν*, etc., with *-εν* replaced by *-ν* after the analogy of *ἔφερον* etc.

2. Unthematic. The extension of *ιη* to the plural, as often in Ionic and late Attic, is seen in late Delph. *ἀποδιδόησαν*, doubtless due to *κοινή* influence.

3. Unthematic type in contract verbs. See 157 b.

4. *σ*-aorist. The so-called Aeolic type in *-ιας*, *-ιε*, *-ιαν*, common in Attic-Ionic, is seen in El. *κατιαραύσειε*, later *ἀδεαλτώῃαιε* with *α* from the indicative (as in the usual *-αι*). But most dialects have *αι* throughout, as Cret. *νικάσαι*, Locr. *συνλάσαι*, Arc. *φθέραι*, etc.

### Infinitive

153. The infinitive of thematic forms. Att. *φέρειν*.

1. *-ειν* or *-ην*, according as the dialect has *ει* or *η* from *ε* + *ε* (25). So Att.-Ion., Thess. (Thessaliotis), Locr., Corinth., Rhod. *-ειν*, but Lesb., El., Lac. *-ην*.

2. *-εν*. So in Arcadian (but *-ην* at Lycosura, near Elis), Cyprian (or *-εν?*), Delphian, and many of the Doric dialects (Heracl., Argol., Cret., Ther., Coan, etc.).

3. Some of these dialects have *-εν* even from verbs in *-εω*, e.g. Cret. *κοσμέν, ἐνφοικέν* (but also *καλῆν, μολῆν*; both types at Gortyna), Ther. *διοικέν*, Coan *δειπνέν*, Calymn. *μαρτυρén*, Arg. *πωλέν*.

**154.** The infinitive of unthematic forms. Att. *εἶναι*.

1. *-ναι*. So in Attic-Ionic and Arcado-Cyprian, e.g. Att.-Ion. *εἶναι, δοῦναι*, Cyp. *δοφέναι* (probably *-φεναι*, like *-μεναι*), *κυμερέναι*, Arc. *ῆναι*.

2. *-μεναι*. So in Lesbian, as in Homer, e.g. *ἔμμεναι, θέμεναι, δόμεναι*.

3. *-μεν*. *δόμεν* etc. in Thessalian, Boeotian, and nearly all the West Greek dialects.

4. *-μην*. Cret. *ῆμην* etc. (but also *ῆμεν*; both types at Gortyna).

5. *-μειν*. *δόμειν* etc. (probably formed from *-μεν* after the analogy of *-ειν*) in Rhodes and vicinity (Carpathus, Telos) and the Rhodian colonies (Phaselis in Pamphylia; Gela and Agrigentum, in Sicily; also at Rhegium no. 100).

**155.** Interchange of thematic and unthematic types of infinitive.

1. *-μεν* is extended to thematic forms in Boeotian and Thessalian (Pelasgiotis), as sometimes in Homer (cf. *εἰπέμεν*, and *εἰπέμεναι*), e.g. Boeot. *φερέμεν*, Thess. *ὑπαρχέμεν*. Cf. also Cret. *προφειπέμεν* in an early inscription of Lyttus.

2. The aorist passive infinitive, which is regularly unthematic (Att. *γραφῆναι*, Dor. *γραφῆμεν*), follows the thematic type in Lesbian and Arcadian, e.g. Lesb. *ἐπιμελήθην, ὀντέθην*, etc., Arc. *θύσθεν* or *θύσθεν* (i.e. *-η-ν* with *ν* added to the aor. pass. stem, or *-εν* with complete assimilation to *ὑπάρχεν* etc.).

3. In Lesbian the present infinitive of unthematic vowel stems, as well as of the contract verbs, which otherwise follow the unthematic type (157), ends in *-ν*, not *-μεναι*, e.g. *δίδων, κέρνῶν, ὄμνῶν, κάλῃν, στεφάνων, κατείρων* (*καθιεροῶν*). Once also aor. infin. *πρόστῶν* (but usually *-μεναι*, as *θέμεναι, δόμεναι*).

4. For the thematic forms of the perfect infinitive in various dialects see 147.2.

5. For Euboean *τιθεῖν* etc., and even *εἶν* beside *εἶναι*, see 160.

156. The infinitives in *-σαι* and *-σθαι*. Thessalian (Larissa) has *ὀνγράψειν*, *δεδόσθειν*, *ἔσσεσθαι*, *πεπείσθαι*, *έλέσθαι*, etc., with *-ει* from *-αι* (27), and *ν* added after the analogy of other infinitives. Boeot. *-σθη*, *-στη* with *η* from *αι* (26). For *στ = σθ*, see 85.1.

### Unthematic Inflection of Contract Verbs

157. The *μι*-inflection of contract verbs, sometimes known as the Aeolic inflection, is characteristic of Lesbian, Thessalian, and Arcado-Cyprian, e.g. Lesb. *κάλημι* (Sappho), *κάλεντον*, *κατάγρεντον*, *εὐεργέντεσσι*, [ὁ] *μονόεντες*, *στοίχεις* (78), Thess. *ἐφάνγρενθαι* = *ἐφαιρουνται*, *εὐεργετές* (78), *στραταγέντος* (but *ηυλῶρέοντος* in no. 33, and so perhaps always in Thessaliotis), Arc. *ποιένσι*, *ποέντω*, *ἀδικέντα*, *κύνεσαν*, *ιεροθυτές* (78), *ζαμιόντω*, *καταφρονῆναι*, Cyp. *κυμερῆναι*. *τελεσφορέντες* in an inscription of Cyrene is probably a relic of the pre-Doric (Achaean) element in Thera. *μι*-forms are also quoted as Boeotian by the grammarians, but the inscriptions show only the usual type (*στραταγίοντος* etc.).

a. The stem ends in a long vowel, which is regularly shortened before *ντ* (though also, with analogical *η*, Lesb. *κατοικῆντων* in contrast to usual *εὐεργέντεσσι* etc., and *προνόηται*, *διασάφηνται*, like Att. *δίζηνται*, in contrast to Thess. *ἐφάνγρενθαι*), but is otherwise retained throughout, e.g. Lesb. *αἴηται*, *κάλησθαι*, *ἐπιμελῆσθω*, *ζαμιώσθω*, *ποιήμενος*, *προαγρημμένω*, Thess. *ἀπλευθερούσθαι*, *διασαφειμένα*, Arc. *ἀδικήμενος*, *ζαμιώσθω* (no. 18.28, but reading uncertain). This type, then, follows the analogy of that seen in *ἔβλην*, *βλήτω*, *βλήμενος*, *δίζηναι*, etc. rather than that of *τίθημι*, *τίθεμεν*, *τιθέμενος*, with vowel-gradation. But even the latter sometimes shows an extension of the long vowel from the singular active, e.g. Lesb. [*προστί*] *θησ[θον]*, *δίδωσθαι*, like Hom. *τιθήμεναι*, *τιθήμενος*.

b. The more limited extension of the *μι*-inflection to the optative of contract verbs, as in Att. *φιλοῖην*, *μισθοῖην*, etc., is occasionally found elsewhere. Ion. *ἀνωθεοῖη* beside *ποιοῖ*, El. *σολαῖε*, *δαμοσιώμ* (= *-οιη*) beside *δοκέοι*, *ποιέοι*, *ἐνπῶι*. Cf. also the infinitives El. *δαμοσιῶμεν*, Cret. *ζαμιῶμεν*.

### Middle Participle in *-ειμενος*

158. The middle participle in *-ειμενος* (or *-ημενος*) from verbs in *-εω*, as if from *-εειμενος* instead of *-εομενος*, is characteristic of the



Northwest Greek dialects and Boeotian, e.g. Locr. *ἐγκαλείμενος*, Delph. *καλείμενος*, *ποιείμενος*, etc., Boeot. *δείμενος*, El. *κα(δ)δαλέμενος*. This is due to the analogy of forms which regularly had *ει* (or *η*) from *ε-ε*, as the infinitive *καλείσθαι*. Cf. Phoc. *ποιεῖνται* = *ποιοῦνται*, formed after *ποιεῖσθε*.

*α.* Lesb. *καλήμενος*, Arc. *ἀδικήμενος*, etc. do not belong here, but among the other *μι*-forms of these dialects. See 157 *α.*

### Type φιλήω, στεφανώω

159. Forms in *-ηω*, *-ωω*, with the long-vowel stem of the other tenses extended to the present, are found in various dialects, e.g. Lesb. *ἀδικήει*, Thess. *κατοικεῖουνθι* (3 pl. subj.), Delph. *στεφανώέτω*, *δουλώηι*, Phoc. *κλαρώειν*, Boeot. *δαμιώμεν*, *δαμιώοντες* (only in late inscriptions of Orchomenus, and probably due to Aetolian influence). Ther., Rhod., etc. *στεφανῶι*, Calymn. *ἀξιῶι* may be from *-ωει*, and so belong here, but contraction from *-οει* is also possible (cf. 25 *α.*).

### Transfer of μι-Verbs to the Type of Contract Verbs

160. The transfer of certain forms of *μι*-verbs to the inflection of contract verbs is found in various dialects, as Att. *ἐτίθει*, *ἐδίδου*, Delph. *ἀποκαθιστάνοντες*, *διδέουσα*, but is most wide-spread in Ionic. With *τιθεῖ* etc. in Homer and Herodotus, compare *δίδοι* (Miletus) and the Euboean infinitives *τιθεῖν*, *διδοῦν*, *καθιστᾶν*, and even *εἶν* beside *εἶναι*.

### Some Other Interchanges in the Present System

161. 1. Verbs in *-εω* form their present in *-ειω* in Elean, as *φυγαδείην* = *φυγαδεύειν*, beside aor. *φυγαδεύαντι*, also (with *α* after *ρ*, 12 *α*) *κατιαραίω* = *καθιερεύω*, beside aor. *κατιαπαύσεις*, and *λατραι[όμενον]*, *λατρεῖόμενον* = *λατρενόμενον*. So also *μαστέει* = *μαστεύει*, in an inscription of Dodona. This represents the normal phonetic development from *-εφιω*, the usual *-εω* being due to the influence of the other tenses.

2. Verbs in *-αω* show forms in *-εω* in various dialects, but, with few exceptions, only where the *ε* is followed by an *ο*-vowel, e.g.,

aside from literary examples (as Hom. *μενοίνεον*, Alc. *ὀρέων*, Theocr. *ὀρεῦσα*), Delph. *συλέοι*, *συλέοντες* (but *συλήτω*), *ἐπιτιμέοντες*, *θωεόντων* (Att. *θῶαν*, Loc. *θῶιέστω*), Aetol. *νικεόντοις*, Rhod. *τιμοῦντες* and also *τιμέιν* (Agrig.), El. *ἐνῆβέοι*, Cret. (with *ι* from *ε*, 9.4) *ἐβίδων*, *ἐπαριόμενον*, *μοικίδων* (*μοιχάω*). According to some this rests upon an actual phonetic change of *αο* to *εο*, the *αο* (*ω*) in Attic and elsewhere being a restoration due to leveling with the *αε* forms. But we may have to do simply with a transfer to the *-εω* type, which was mainly favored where it offered uncontracted forms (in most dialects *εο* was uncontracted until late, but *εε* contracted; in all forms like Rhod. *τιμοῦντες* the *ου* is an Attic substitution for *εο*).

*α.* Conversely Delph. *χρηάομαι* for usual *χρηόμαι* seen in Meg. *χρηίσθω*, El. *χρεῖσθαι*, Boeot. *χρειῖσθαι*, Att., Ion., Heracl. *χρηῖσθαι* (Att. *χρᾶσθαι* is late), Cret. *χρηῖσθαι*, Lac., Loc. *χρηῖσται*, Ion. *χρεῶμενος*, Rhod. *χρεῖμενος*. Delph. *χρεῖμενος* (158).

162. Among other, more individual, cases of variation in the present stem, may be mentioned:

1. *-ιζω* = *-οω*, especially in West Greek. Boeot., Phoc. *δουλίζω* (Delph. *δουλόω* intrans. = Att. *δουλεύω*), Delph., Thess. *ἀπελευθερίζω*, Delph., Rhod., Mess., Cret. *ὀρκίζω* (but also Ionic and Attic sometimes), Dor. *στεφανίζω* (*ἐστεφάνιξα* Ar. Eq. 1225).

2. *-αω* = *-οω*. Lesb. *ἀξιάω* (*ἀξιάσει*), Thess., Dor. *κοινάω*, Phoc. *σκανῆν* (also Att. *σκηνᾶν*) = *σκηνοῦν*, Heracl. *ἀράω* (*ἀράσονται*) = *ἀρόω*. Cf. Cret. *ἄρατρον* = *ἄροτρον*.

3. *-οω*. Delph., Arg., Meg., Cret., Ther., Sicil. *σκευόω* = *σκευάζω*, Boeot. *πιθόω* = *πείθω*, Heracl. *πρίοω* (subj. *πρίῳ* from \**πριώη*, 159) = *πρίω*.

4. *γέλαμι* = *γελάω*, in Epiot. *διεγέλα*, *καταγελάμενος*. *ἔλαμι* = *ἐλαύνω*, in Coan *ἐλάντω*, Arg. *ποτελάτῳ*, Heracl. *ἐπελάσθω* (140.3 b). Loc. *ἀπελάδονται*, though it could be from *ἐλάω*, probably belongs here.

5. Boeot., Thess. *γίνυμαι* = *γίνομαι*, with transfer to the *νυ*-class.

6. Aetol., Lac., Cret. *ἀγνέω* = *ἄγω*, but mostly in the perfect, as Aetol. *ἀγνηκώς* etc. beside other tenses from *ἄγω*.

7. For Att. ζῶ, ζῆς from \*ζήω etc., most dialects have ζώω (Boeot., Cret. δώω) as in Homer. These are from inherited by-forms of the root.

8. Cret. λαγαίω, *release* (cf. λήγω, λαγα-ρός), aor. λαγάσαι, like Hom. κεραίω (also Delph.), aor. κερά(σ)σαι (cf. 143), but also λαγάζω, aor. λαγάσσαι (cf. ἀπολάγαξις, like χρημάτιξις, 142 a).

9. To πεύθωμαι, ὠνέομαι, ἐλευσομαι Cretan has the active forms πεύθω, *inform*, ὠνέω (ὄνέν, ὠνίοι), *sell*, ἐπελευσεῖ, *will bring* (cf. Hesych. ἐλευσίω· οἴσω), aor. ἐπελεῦσαι, ἐπέλευσαν, etc.

10. Cret. δίομαι = διώκω, as sometimes in Homer.

11. Cypr. δυράνω, δώκω = δίδωμι.

12. Arc. τεῖω = τίνω, formed to τείσω, ἔτεισα (cf. σείω, σείσω, etc.).

#### The Verb to be

163. 1. First singular present indicative. \*ἔσμί, whence Lesb. ἔμμι, Thess. ἐμμί, elsewhere εἰμί or ἡμί. See 76.

2. Third plural present indicative. \*ἐντί (cf. Skt. *santi*, Osc.-Umb. *sent*), whence, with substitution of ε̇ after the analogy of the other forms, West Greek ἐντί, Att.-Ion. εἰσί. See 61.1, 77.3.

3. Third singular imperfect. ἦς (from \*ἦσ-τ, cf. Ved. Skt. *ās*) is attested for various West Greek dialects (Aeacn., Coreyr., Delph., Epid., lit. Doric), Boeotian (παρεῖς), Arcadian, and Cyprian, and is probably the form in all dialects (for Loc. ἔν, see no. 55.9, note) except Attic-Ionic, where it was replaced by ἦν (Hom. ἦεν), the old third plural (from \*ἦσεν, cf. Skt. *āsan*).

4. Third plural imperfect. Most dialects had ἦν (see above, 3), examples of which are found in literary Doric, Delphian, and Locrian. For Boeot. παρείαν, Att.-Ion. ἦσαν, see 138.5.

5. Third singular imperative. ἔστω in most dialects. But late ἦτω, with ἦ of ἦν etc. after the analogy of e.g. στήτω to ἔστην. El. ἦστω, also with analogical η but with retention of σ.

6. Third plural imperative. Arg. ἔντω, Boeot. ἔρθω (139.2), Cret. ἔντων, formed from 3 pl. indic. ἐντί. Also thematic ὀντω, ὀντων, e.g. in Delphian. Ion. ἔστων, Attic ὄντων and late ὀστωσαν.

7. Present infinitive. The difference in the form of the ending (154) and also in the development of  $\sigma$  + nasal (76) explains the great variety of forms, Attic-Ionic *εἶναι* (also Eub. *εἶν*, 160), Arc. *ἦναι*, Lesb. *ἔμμεναι*, Thess. *ἔμμεν*, West Greek and Boeotian *εἶμεν* or *ἦμεν* (25), Rhod. *εἴμειν*, Cret. *ἦμην*.

8. Present participle. *ἑών* in most dialects, Att. *ῶν*. But there are also unthematic forms, as Heracl. *ἔντες* (also quoted from Aleman; from \**έντες* with *έ* as in *έντί*, above, 2), fem. Lesb., Epid. *ἔσσα* (also in some Doric writers; cf. *έσσία* = *οὐσία* Plato Crat. 401c), Arc., Arg., Mess. *ἔασσα*, Cret. *ἰαττα*, *ἰαθθα* (all from \**ἄττα* = Skt. *satī*, with the substitution or prefixing of *έ* after the analogy of the other forms).

a. This unthematic feminine formation in *-αττα* (from *-ητ-ιθ*) is seen also in some forms quoted by Hesychius, namely *ἔκασσα* (*ἀέκασσα*), Cret. *φέκαθθα* (*γέκαθα*) = *έκοῦσα*, *ἰασσα* (*Ἐπίασσα*) = *ιοῦσα*.

9. Middle forms, as imperf. *ἦμην* etc., are late. Cf. 3 sg. subj. *ἦται* at Delphi, 3 pl. subj. *ἦνται* at Andania.

10. In a Cretan inscription of Dreros (no. 113) we find *τέλομαι* = *ἔσομαι*, *συντέλεσθαι* = *συνέσεσθαι*.

## WORD-FORMATION

### On the Form and Use of Certain Suffixes and Certain Peculiarities of Composition

164. 1. *-ηιος*<sup>1</sup> = Att. *-ειος*. Att. *-ειος* is in part derived from *-ηιος* (this again in part from *-ηφιος*, cf. Boeot. *Καρυκεφιδῶ*), which is retained in various dialects, e.g. Ion. *ἱερήιον*, Delph. *ἱερήιον*, Lesb. *ἱρήιον*, Ion., Cret. *οἰκήιος*, Ion., Lesb., Cret. *πρυτανήιον*, Ion., Cret. *ἀνδρήιος*, Ion. *βασιλήιος*, *φοινικήια*, Delph. *παιδήια*. On the accentuation of these forms, see 37.2.

2. Adjectives of the type *χαρίεις* are from *-φεντ-* (Skt. *-vant-*). The feminine was originally *-φατια* (like Skt. *-vatī*, from the weak stem *-μητ-*; cf. *ἑασσα* 163.8), whence, with substitution of *ε* for *α* from the analogy of the forms in *-φεντ-*, arose *φεται*, this yielding *-(φ)εσσα* or *-(φ)εττα* (81). (cf. Boeot. *χαρίφειτταν*, Coreyr. *στονόφε(σ)σαν*, Pamph. *τιμάφε(σ)σα*. The genuine Attic forms have *πτ*, as *μελιτοῦττα* (Ar.), *Μυρρινοῦττα* (inscr.), those with *σσ* being poetical and in origin Ionic. Most adjectives of this type are poetical only, except in substantive use especially the numerous names of places in *-όεις*, for which see also 44.4.

*a.* A relic of the weak stem *-φατ-* is seen in a few derivatives, as *Φλιάσιοι* (cf. *Φλιοῦς*) or *Ἀναγυράσιοι* (cf. *Ἀναγυροῦς*), from *-ο(φ)άτιοι* (with hyphaeresis of *ο*), in contrast to the usual *-όντιοι*, *-ούντιοι*, or *-ούσιοι*, from *-οφέντιοι*.

3. *-τις -σις*. See 61.3. For *-ξίς* see 142 *a.* We find *-σσις* instead of usual *-σις* in Arg. *ἀλιάσσιος*, Epid. *στεγάσσιος*, Trocz. *ἱρμάσσιος*, Boeot. *ἀγόρασσιν*, in which the first *σ* is due to the influence of forms like *στεγαστός*, *στέγασμα*.

<sup>1</sup> For convenience the form of the nominative is cited, rather than that of the stem.



4. *-σμος, -σμα*. In most words *σ* has replaced, by analogy, an earlier dental, which is sometimes preserved, as in Hom. ὀδμή = Att. ὀσμή. So for Att. *θεσμός, θέσμιος*, we find Dor. *τεθμός, τέθμιος* (Pindar; *τεθμός* also Delph., *τέθμιον* Boeot.), and Lac., Epid. *θεθμός*, Locr., El. *θέθμιον* (65). After the analogy of forms in *-σμα*, especially *ψήφισμα, νόμισμα*, arose Arg. *γράφσμα = γράμμα*. For Cret. *ψάφιγμα, ψάφιμμα*, see 142 *a*.

5. *-τηρ = -της (-tās)*. As a productive suffix of nouns of agency the older *-τηρ* has been very largely displaced by *-της (-tās)*, but most fully in Attic prose. As forms with *-τηρ* = usual *-της (-tās)* are not infrequent in poetry, e.g. Hom. *έθειλοντήρ*, Hes. *αὐλητήρ*, so they occur also sometimes in the dialects, e.g. Locr., Pamph. *δικαστήρ* (but in most dialects *δικαστάς*, like Att.-Ion. *δικαστής*), Delph. *βεβαιωτήρ*, Coreyr. *διορθωτήρ*. Cf. also Cypr. *ἰατήρ* like Hom. *ἰατήρ* = usual *ἰατρός*.

6. *-ιος = -εος*. In adjectives of material Lesbian and Thessalian have *-ιος* (which is not from *-εος*; Boeot. *-ιος* may be *-ιος* or *-εος*), as Lesb. *χρύσιος, χάλκιος, ἀργύριος*, Thess. *λίθιος* (cf. Hom. *λίθεος*, but in most dialects *λίθινος*).

7. *-ην = -ων*. Hypocoristic proper names in *-ην* instead of the usual *-ων*, as *Ἀρχήν, Τιμήν*, are very frequent in the Corinthian colonies of Apollonia and Epidamnus, and are occasionally found elsewhere.

8. *-ωνδās, -ονδās*. Patronymics in *-ωνδās*, as *Ἐπαμεινώνδας*, are most common in Boeotian, but are not infrequent in Phocian and Euboean (*-ωνδης*), while elsewhere they are rare and probably imported. The parallel, but less common, *-ονδās* is attested for Boeotian, Thessalian, Locrian, and Euboean. •

9. Individual cases of dialectic variation in suffix are of course frequent. So, for example, Thess. *λίθιος = λίθινος* (cf. above, 6), Ion. *νόμαιος*, Locr. *νόμιος = νόμιμος*, Thess. *ὀνάλα* (but also *ὀνάλονμα*) = *ἀνάλωμα*, Boeot., Epir. *ποθόδωμα* (after *ἀνάλωμα*) = *πρόσδοδος*, Thess. *συνκλείς* (stem *-κλη-τ-*, cf. *προβλής* etc.) = *σύγκλητος ἐκκλησία*, Cret. *ἡμίνα = τὸ ἥμισυ* (also Sicil. *ἡμίνα*, used, like Epid. *ἡμίτεια*, in the sense of *ἡμῖεκτον*), Cret. *θῖνος* (from *\*θι-ινός* formed

from *θείος* after the analogy of *ἀνθρώπ-ινος*), *ἐνθινος* = *θεῖος*, *ἐνθεος*, Att. *ἀδελφός* but *ἀδελφεός* in other dialects, Delph. *γάμελα* (cf. *γαμέτης*) = *γαμήλια*.

165. 1. *-τερος*. Noteworthy examples of the use of this suffix to denote contrasted relations (not merely those of degree as in the comparatives), as in *δεξιτερός*, *ἀριστερός*, are Arc. *ἀρρέντερος*, El. *ἐρσεναίτερος* (for *αι* cf. *γεραίτερος*, *παλαιτερος*), *θηλύτερος*.

2. *-ιδιος* forming adjectives from adverbs or adverbial phrases, as *αἰδίδος*, *ἐπιθαλασσίδιδος*. So El. *προσθίδιδος* (*προστιζῖν*), Cret. *ἐνδοθίδιδος* (*ἐνδοθιδίαν δόλαν household slave*), Epid. *ἐνδοσθίδιδος* (*ἐνδοσθίδια entrails*; so *ἐντοσθίδια* Arist., Hipp.), Cret. *ἐξαρχίδιδος* = *ἐξ ἀρχῆς γινόμενος*.

3. *-τρον*. From words like *λύτρον means of release*, hence *ransom*, the suffix came to be used freely in words denoting reward or amount paid, as *νίκαστρον reward of victory*, Epid. *ἱατρα περQUISITES for healing*, Ion., Coan *τέλεστρα expenses of inauguration* (of the priest. Cf. Coan *τελέω inaugurate*), Cret. *κόμιστρα gifts* (more specific?), and, even from a numeral, Cret. *τρίτρα the three-fold amount*.

4. *-εων*, *-ων* in nouns denoting place, as *ἀνδρών* (Ion. *ἀνδρεών*, Pamph. *ἀ(ν)δριών*), *ἀμπελών*, *νεκρών*, *ὀρνιθών*. To this large class belong Heracl. *τοφιών* (*ι = ε*, 9.6) = *ταφείων burial-place*, *γαιών heap of earth* (cf. *γαιεών* from *Halaesa*), *βοών cow-shed*, Ion. *στεφών ridge*.

This class is not to be confused with nouns of agency in Ion. *-εών* but Dor. etc. *-άων*, *-άν*, as Ion. *ξυνεών*, Dor. *κοινάν*. See 41.1.

166. 1. Proper names in *-κλέας*, instead of *-κλέης*, *-κλῆς*, as *Ἰπποκλέας*, are most common in Thessalian, but also occur in Boeotian, Phocian, and Aetolian. *-κλέας* is a modification of *-κλέης* under the influence of hypocoristics in *-εās*.

2. *Διόζωτος* (i.e. *Διός-δοτος*, cf. *Διός-κουροι*) and *Θειόζωτος*, *Θιόζωτος* (formed after *Διός-δοτος*, cf. *θειός-δοτος* in Hesiod), instead of usual *Διόδοτος*, *Θεόδοτος*, are frequent in Boeotian, and Thessalian also has *Θειόζωτος*, *Θιόζωτος*, and *Θειόρδοτος* (60.4). Elsewhere such forms are rare and doubtless imported.

**167.** The interchange of different vowel stems in the first member of a compound, or before a derivative suffix, is sometimes dialectic. Thus *Τιμοκλῆς*, *Τιμοκράτης*, etc. in most dialects, but Ion. *Τιμηκλῆς*, *Τιμηκράτης*, Cnid. *Τιμᾶκλῆς*, Rhod. *Τιμᾶκράτης*, *Τιμᾶ-πολις*, likewise Rhod. *Τιμᾶναξ* (\**Τιμᾶ-(φ)αναξ*) instead of usual *Τιμῶναξ* (\**Τιμό-(φ)αναξ*). Thess. *ύλωρός* (*ηυλῶρέοντος*) from \**ύλο-φωρός*, and so related to *ύληωρός* from \**ύλᾱ-φωρός* as *ύλοτόμος* to *ύλᾱτόμος*.

Are., Loer., Thess. *οἰκιᾶτας* (or *φοικιᾶτας*) from *οἰκιά*, for usual *οἰκέτης* from *οἶκος* (*φοικεύς* is the form used in Cretan, as sometimes in Homer). Ion. *πολιήτης*, Cret., Epid. *πολιάτας* (also Pindar), Cret. *πολιᾷτεύω*, Are. *πολιᾶτις*, for usual *πολίτης* etc.; cf. Heracl. *πολιᾶνόμος*, Ion. *πολιήνοχος* (Epic), Lac. *πολιᾶχος* (but Att. *πολιούχος* with *-ούχος* from *κληροούχος* etc.).

Late Att. *ιερᾷτεύω*, Loer., Phoc. *ιερητεύω* (also in some κοινή inscriptions), Lesb. *ιρητεύω*, Cret., Cyren. *ιαριτεύω*, Mess. *ιεριτεύω*, Chalced. *ιερωτεύω*, *ιερωτεία* (cf. Att. *ιερωσύνη*).

Carpath. *δαμέτας*, like *οἰκέτης*, for usual *δαμότας*, *δημότης*, as conversely *οἰκότης* in an Attic inscription. So Cret. *βίετος* (cf. Astyp. *Βιέττος*) = *βίοτος*. Rhod. *Ἰππέδαμος* = *Ἰππόδαμος*, but Rhod. *Ἀρχοκράτης* = *Ἀρχεκράτης*, Cret. *Μενοκράτης* = *Μενεκράτης*, Meg. *Ἀγόλαος* = *Ἀγέλαος*.

After the analogy of names containing inherited *ι*-stems arose also forms like *Ἀρχίλοχος*, *Ἀρχίδαμος*, etc. (cf. *ἀρχιτέκτων*) in various dialects, Rhod. *Μενίδαμος*, El. *Σαίκελαρος*, Coan, Nisyr., Mel. *Λαίστρατος*, Nisyr. *Λαισθένης*.

*a.* The well-known lengthening of the initial vowel of the second member of compounds, as in *ἀνώγειος*, *πανήγειος*, is seen in Ion. *ἀνγρίθεντος* = Att. *ἀνερίθεντος*. To the analogy of forms like *ἐπάκοος*, *ἐπήκοος*, which are of the same kind, is due the *ἐπᾱ-* of Cret. *ἐπᾱβολά share* (cf. Hesych. *ἐπηβολή· μέρος*) and Hom. *ἐπήβολος*. Cf. *κατηβολή* in Euripides.

**168.** Use of a patronymic adjective instead of the genitive singular of the father's name. Though occasionally found in literature, as in Hom. *Τελαμώνιος Αἴας*, this is the regular practice in prose

only in the three Aeolic dialects. Thus Lesb. Μέλανυχρος Πιθώγειος, Ἀρχίππα Ἀθανάεια, Thess. Σύχουν Ἀντιγόγειος, Νικόλαος Ἀγείσσιος, Boeot. Θιόπομπος Ὀλυμπίχιος, Ἑρμῆιος Νικιῆος.

a. When the father's name is itself a patronymic form in -δας or -ιος, the genitive is regularly employed in Boeotian; so also in early Thessalian, but later the adjective forms like Ἐπικρατίδαιος, Τιμονίδαιος are usual.

b. Under κοινή influence the use of the adjective was given up in favor of the ordinary genitive construction. Thus in Boeotian the genitive is usual after about 250 B.C. and occasionally found earlier. There is some evidence that the Plataeans adopted the Attic usage at an early date. See no. 42.

c. There are also examples in Thessalian and Boeotian of adjectives in agreement with appellatives, in place of a genitive of possession. Thess. Πολυξεναία ἐμμί (sc. ἃ στάλλα), etc. See the following.

d. A genitive may be used in apposition to that implied by the adjective, as in Hom. Γοργείη κεφαλὴ δειροῖο πελώρον. Boeot. Κα(λ)λαιά ἐμμί (sc. ἃ κέλιξ) τῷ Κέντρωνος, Γοργινίος ἐμμί ὁ κότυλος καλός κ[αλ]ῶ. Lesb. σ[τάλλ]α πῖ Σθενεῖαι ἐμμί τῷ Νικιαῖῳ (lat.) τῷ Γανκίῳ (gen.) *the son of Nicias, the son of Gaucius*, where Γανκίῳ is also a patronymic adjective, but in apposition with the genitive implied in Νικιαῖῳ.

## SYNTAX

**169.** Although the syntax of the dialects deserves fuller investigation than it has received, yet syntactical differences between the dialects are much less striking than those of phonology and inflection. To a considerable extent they consist merely in the conservation in some dialects of early forms of expression which have become rare or obsolete in literary Greek, and in a less strict formalization of usage. Some peculiarities have already been mentioned in connection with the forms, e.g. in the use of certain pronouns (**121-131**), adverbs and conjunctions (**132-134**), and in the meaning and construction of prepositions (**136**). It is necessary to add here only a few comments on certain uses of the cases and the moods. Some other, more isolated, peculiarities are observed in the notes to the inscriptions.

### CASES

#### The Genitive

**170.** Genitive of Time. The genitive of the 'time within which' is especially frequent in the early Cretan inscriptions, although *ἐν* with the dative is already the more usual expression. In both cases the article is used, while in late inscriptions we find only *ἐν* with the dative and without the article. Cf. Law-Code, I.25 *λαγάσαι τῶν πέντ' ἡμερῶν* *release within five days*, but I.6 *ἐν ταῖς τρισὶ ἡμέραις*. So in Iocrian, but without the article, *τριῶν μὲνδ' ἔν τριάρωντ' ἡμέραις*, as also in early Attic inscriptions.

Aside from the adverbial phrases *νυκτός* etc., the use of the genitive of time is most persistent in dating, as *μηνὸς ἐβδόμου* etc., the usual expression in most dialects. More noteworthy is the phrase *καὶ πολέμου* (-ω) *καὶ εἰρήνης* (-ας) which is common in the proxy decrees of various dialects, though eventually replaced in many by *ἐν πολέμῳ κτλ.*



The genitive of time is used distributively in various dialects, as also in Attic, e.g. τὰς ἀμέρας or τὰς ἀμέρας ἡμέρας *daily*, beside κατ' ἀμέραν.

171. Genitive of the Matter involved, in legal phraseology. Although the genitive of the charge or penalty is common to all dialects, the genitive is nowhere else used so freely as in Cretan to denote the matter involved, e.g. καταδικασάτῳ τῷ ἐλεύθερῳ δέκα στατῆρας, τῷ δόλῳ πέντε *shall condemn him to a fine of ten staters in the case of a freeman*, five staters in the case of a slave, τῷ δὲ κρόνῳ κρίνεν *decide as to the time*, αἱ ἡμέρας ἑκάστης *as is prescribed for each case*.

### The Dative

172. The adnominal dative is more common than in literary Greek, and is especially frequent in the introduction to inscriptions or their separate sections, e.g. El. ἀ φράτρα τοῖς φαλείοις, Locr. τὸ τέθμιον τοῖς Ἡυποκναμιδίοις Λορροῖς, Phoc. ὁμολογία τῇ πόλει Στειρίων καὶ τῇ πόλει Μεδεωνίων, Boeot. διαγραφὰ Νικαρέτη, Att. ἀπαρχὴ τὰ θέναι, γραμματεὺς τῇ βουλῇ καὶ τῷ δάμῳ.

For the dative instead of the genitive construction with various prepositions in Arcado-Cyprian, see 136.1.

### The Accusative

173. A noteworthy accusative absolute construction is seen in Arc. εἰ μὲ παρῆταξαμένος τὸς πεντέκοντα ἔ τὸς τριακοσίους *unless the Fifty or the Three Hundred approve*. This is an extension from instances where the participle agrees with the accusative of a preceding clause, as Arc. μὲ νέμεν μέτε ξένον μέτε φαστόν, εἰ μὲ ἐπὶ θοίαν ἡκόντα. Cf. also Arc. κατάπερ τὸς ἐπισυνισταμένους . . . γεγραπτοί *as is prescribed in the case of those who conspire*.

## THE MOODS

### The Subjunctive

174. The subjunctive without ἄν or κα in conditional, relative, and temporal clauses, where the particle is regularly employed in

Attic prose, though frequently omitted in Homer and sometimes elsewhere (Kühner-Gerth II, pp. 426, 449, 474), is attested for several dialects, though always as the less common construction. Locr. αἰ δέιλῃτ' ἀνχῶρεῖν, αἶ τις ἀνχῶρέει (no. 55.7,26; ten examples with *κα* in the same inscription), Arc. εἰ δέ τις ἐπιθυιάνῃ (Cotilium), and so, probably, Arc. εἰκ ἐπὶ δῶμα πῶρ ἐποίησῃ (no. 17.21) in contrast to usual εἰκ ἄν (see 134.2), Cyp. ὁ ἐξορύξῃ, οἱ . . . ἴδῃσι (no. 19.25,31), Cret. θυγατρὶ ἔ̃ διδοῖ when one gives it to the daughter (Law-Code VI.1). Examples are not infrequent in later Locrian, Phocian, and Delphian inscriptions.

### The Optative

175. In Elean the optative with *κα* is the usual form of prescriptions, e.g. *συνμαχία κ' ἑα ἑκατὸν φέττα* let there be alliance for a hundred years, *ζέκα μναῖς κα ἀποτίνοι φέκαστος* let each pay a fine of ten minae. Similarly in Cyprian, but without *κε*, e.g. *δώκοι νυ βασιλεύς* the king shall give.

The subjunctive without *κα* is used in the same sense in a late Elean inscription (no. 61.32,36).

176. 1. The optative in conditional clauses survives in several dialects, although, except in Elean, it is much less frequent than the subjunctive, and indeed is almost wholly eliminated in favor of the subjunctive in Attic-Ionic inscriptions, and in Lesbian, Thessalian, Boeotian, Cyprian, Heracleian, Theran, Coan, Rhodian,—in fact in the majority of dialects. Where the optative survives, it is sometimes used with a still recognizable differentiation from the subjunctive, but oftener without such. In the Gortynian Law-Code, which offers the fullest material, there are in conditional clauses about 50 optatives to about 80 subjunctives. Some of these occur where the contingency is obviously one more remotely anticipated (e.g. VII.9, *but if there should not be any free persons*, as contemplated in the preceding subjunctive clauses; I.11, *but if one should deny*), others as mere variants of the subjunctive for parallel or even identical contingencies (e.g. opt. IX.18 = subj. VI.25). In

Locrian, no. 56A has the optative only (cf. also the relative clause *φότι συλάσαι*), whereas no. 56B and no. 55 have the subjunctive only. In Delphian, no. 51 has the subjunctive usually, but *αἰ δ' ἐφιορκέοι* A17, in an oath, where Attic also would have the optative, also *αἰ δ' ἐφιορκέοι* C6 (here indirect discourse), and *αἰ δέ τι τούτων παρβάλλοιτο* C25, C50, D17; and in the numerous Phocian and Delphian manumission decrees the optative is of very frequent occurrence. The optative, beside the subjunctive, occurs also in Coreyraean, Achaean, and in the Northwest Greek *κοινή* (e.g. no. 62). In Argolic, the archaic nos. 76 and 78 have the optative only, and this occurs in some of the later inscriptions (but in no. 84 the optatives are in indirect discourse). In Arcadian, nos. 16 and 17 have the subjunctive only, but in no. 18 there are some examples of the optative. Even in the same clause the alternation of subjunctive and optative is not infrequent, e.g. Delph. *εἰ δέ κα μὴ ποιῇ ἢ μὴ παραμένει* or *εἰ δὲ μὴ ποιέοι ἢ μὴ παραμένῃ*. See also no. 18.6, note.

2. In relative and temporal clauses of future time, the predominance of the subjunctive is even more marked. Noteworthy is the Teian curse, no. 3; where *ὅστις* with the optative is used in the curse proper, ll. 1-31, while in the postscript warning against harming the stele on which the curse is inscribed, ll. 35-40, we find *ὅς ᾔν* with the subjunctive. There are a few examples of the optative in Cretan (Law-Code IV.11, and a few others), Locrian (see above), Delphian, and elsewhere (see 177).

3. But in Elean the optative is uniformly employed in conditional, relative, and temporal clauses. For examples in conditional and relative clauses, see nos. 57-59. In the later no. 60 the subjunctive also occurs, but with future perfect force.

4. In final clauses the optative occurs, e.g. Heracl. Tab. L53 ff. *ἐστδάμες . . . ἀνχωρίζαντες . . . , ὥς μὴ καταλυμακωθῆς ἀδελφωθείη*, Lesb. no. 22.13 ff. *ἐπιμέλεσθαι . . . , κατάγρειπον . . . , ὥς κε . . . ἐμμένειεν*. But it is very rare, and most dialects have only the subjunctive with or without *ᾔν* (*κα, κε*), or sometimes the future indicative.

177. There are some examples of *κα* with the optative in conditional clauses, etc., as sometimes in Homer (Kühner-Gerth II, pp. 482, 453), e.g. Loer. *αἰ κ' ἀδίκῳς συλῶι* (no. 56.4), Cret. *αἶ κα . . . μὴ νυνατὸς εἴη*, Epid. *αἶ κα ὑγιῇ νιν ποιήσαι* (no. 84.60), Delph. *εἰ δέ [τίς] κα ἐφάπτοιτο, ἐπεὶ κά τι πάθοι*, Coreyr. *ἀφ' οὗ κ' ἀρχὰ γένοιτο*, Ach. *ἔστε κα ἀποδοῖεν*.

### The Imperative and the Infinitive

178. Both the imperative and the infinitive are freely used in prescriptions, often side by side in the same inscription. In general the infinitive is more frequent in early, the imperative in later, inscriptions. For the Elean use of the optative with the same force, see 175.

### WORD ORDER

179. A peculiarity of word order which is worthy of mention is the position of *τίς* before *κα* in the phrase *αἶ τίς κα, αἶ δέ τίς κα*. This is the regular order in the West Greek dialects, as contrasted not only with Att.-Ion. *ἐάν τις, ἥν τις*, but with Arc. *εἰ δ' ἄν τις*, Cyp. *εἶ κέ σις*, Lesb. *αἶ κέ τις*, Thess. *αἶ (μ)ά κέ κισ*, Boeot. *ἡ δέ κα τις*. Boeotian has also, though less frequently, the West Greek order *ἡ τίς κα*.

## SUMMARIES OF THE CHARACTERISTICS OF THE SEVERAL GROUPS AND DIALECTS

**180.** The following summaries, while not exhaustive, are intended to call attention to the most important characteristics of each group and dialect. These are indicated in the briefest manner, sometimes by a mere example, sufficient to identify, but not always to define, the phenomenon in question, and these brief indications are always to be interpreted in the light of the sections to which reference is made in each case. Of peculiarities in vocabulary only some few of the most striking are mentioned.<sup>1</sup>

To avoid needless repetition, many phenomena which are peculiar from the standpoint of Attic or Attic-Ionic, but are common to all or most of the other dialects, are usually omitted, e.g.

- |  |   |
|--|---|
| 1. Original $\bar{a}$ unchanged. <b>8</b>  | 11. $\acute{\epsilon}\acute{\omega}\nu = \acute{\omega}\nu$ . <b>163.9</b>  |
| 2. $\bar{a}$ from $\bar{a}\omega$ , $\bar{a}\omega$ . <b>41.4</b>  | 12. $\alpha\iota' = \epsilon\iota'$ . <b>134.1</b>  |
| 3. $\eta$ from $a\epsilon$ . <b>41.1</b>   | 13. $\acute{\alpha}\tau\epsilon\rho\omicron\varsigma = \acute{\epsilon}\tau\epsilon\rho\omicron\varsigma$ . <b>13 a</b>                               |
| 4. Absence of $\nu$ -movable. <b>102</b>   | 14. $\iota\sigma\tau\acute{\iota}\alpha = \acute{\epsilon}\sigma\tau\acute{\iota}\alpha$ . <b>11</b>  |
| 5. Apocope of prepositions. <b>95</b>  | 15. $\gamma\acute{\iota}\nu\omicron\mu\alpha\iota = \gamma\acute{\iota}\gamma\omicron\mu\alpha\iota$ . <b>86.7</b>                                    |
| 6. $\pi\acute{o}\lambda\iota\varsigma$ , $\pi\acute{o}\lambda\iota\omicron\varsigma$ , etc. <b>109.1</b>   | 16. $\delta\acute{\epsilon}\kappa\omicron\mu\alpha\iota = \delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$ . <b>66</b>                               |
| 7. $\acute{\alpha}\mu\acute{\epsilon}\varsigma$ , $\acute{\upsilon}\mu\acute{\epsilon}\varsigma$ , acc. $\acute{\alpha}\mu\acute{\epsilon}$ , $\acute{\upsilon}\mu\acute{\epsilon}$ =<br>$\acute{\eta}\mu\epsilon\acute{\iota}\varsigma$ etc. <b>119.2,5</b> | 17. $\acute{\omicron}\nu\upsilon\mu\alpha = \acute{\omicron}\nu\omicron\mu\alpha$ . <b>22 b</b>   |
| 8. Infin. $-\mu\epsilon\nu$ . <b>154.3</b>   | 18. $\delta\alpha\mu\omicron\iota\omicron\rho\gamma\acute{o}\varsigma = \delta\eta\mu\omicron\iota\omicron\rho\gamma\acute{o}\varsigma$ . <b>44.1</b> |
| 9. 3 pl. $\acute{\epsilon}\theta\epsilon\nu$ , $\acute{\epsilon}\delta\omicron\nu$ , etc. <b>138.5</b>   | 19. $\acute{\eta}\nu\epsilon\iota\kappa\alpha$ , $\acute{\eta}\nu\iota\kappa\alpha = \acute{\eta}\nu\epsilon\gamma\kappa\alpha$ . <b>144 a</b>        |
| 10. $\acute{\eta}\varsigma = \acute{\eta}\nu$ . <b>163.3</b>   | 20. $\pi\hat{\alpha}\mu\alpha = \kappa\tau\acute{\eta}\mu\alpha$ . <b>49.5 a</b>  |
|  | 21. $\acute{\iota}\kappa\acute{\omega} = \acute{\eta}\kappa\acute{\omega}$ . Glossary   |

### EAST GREEK

#### ATTIC-IONIC

**181.** Important characteristics of Attic-Ionic (1-7 specific Att.-Ion., 8-9 in common with Arc., 10 with Arc.-Cyp.):

---

<sup>1</sup> An exhaustive list of peculiarities would also include proper names which are peculiar to, or especially frequent in, a given dialect.



- |  |                                    |
|--|------------------------------------|
| 1. $\eta$ from $\bar{a}$ . 8                     | 6. ἔθεσαν, ἔδοσαν, etc. 138.5      |
| 2. Quantitative metathesis (λεώς etc.). 41.4, 43 | 7. ἦν 3 sg. imperf. of εἰμί. 163.3 |
| 3. $\nu$ -movable. 102                           | 8. Conjunction ἐλ. 134.1           |
| 4. ἡμεῖς, acc. -έας, -ās. 119.2,5                | 9. Particle ἄν. 134.2              |
| 5. ποῦ, ὅπου, etc. 132.1                         | 10. Infin. -ναι. 154.1             |
|  | 11. Very early loss of ρ. 50       |

### Ionic

**182.** The chief characteristics of Ionic, as compared with Attic, are as follows. Some few of these are Ionic only (notably 1, also 8, 9, 14, 20, 22), but most are common to various other dialects, some indeed to all except Attic, being repeated here from **180** to bring out the contrast with Attic more fully. A few peculiarities which are not general Ionic, but are common to all branches except West Ionic, are included.

- |   |   |
|---|---|
| 1. $\eta$ from $\bar{a}$ even after $\epsilon, \iota, \rho$ . 8                                       | 14. 3 pl. τιθέαται etc. 139.2   |
| 2. εα, εο, εω, εοι usually uncontracted. 42.1,5,6   | 15. ἑών = Att. ὥν. 163.8  |
| 3. ευ = εο, from IV cent. on. 42.5  | 16. Suffix -ηιος = Att. -ειος. 164.1                                      |
| 4. Crasis of $o, \bar{o}$ (ου), $\omega, + \alpha = \omega$ ,<br>as τῶγῶνος = Att. τὰγῶ-<br>νος. 94.1 | 17. βόλομαι = βούλομαι. 75 b  |
| 5. ξεῖνος, κούρη, etc. 54 with α  | 18. ἱρός (ἱρός) beside ἱερός. 13.1  |
| 6. σσ = Att. ττ. 81   | 19. μέζων = Att. μείζων. 113.1  |
| 7. ρσ = Att. ρρ. 80   | 20. δέκνυμι = Att. δείκνυμι. 49.1   |
| 8. ἦν = Att. ἐάν, ἄν. 134.1 b   | 21. κείνος = Att. ἐκείνος. 125.1  |
| 9. $\bar{a}$ -stems, gen. sg. m. -εω, -ω,<br>gen. pl. -εων, -ῶν, (dat. pl.<br>-ησι(ν)). 41.4, 104.7   | 22. ξυνός = Att. κοινός. 135.7  |
| 10. πόλις, πόλιος, etc. 109.1,2   | 23. καρτερός = Att. κρατερός, in<br>meaning = κύριος. 49.2 a,<br>Glossary |
| 11. βασιλεύς, -έος, etc. 111.3  | 24. δημιουργός = Att. -ουργός. 44.4                                       |
| 12. -κλής, -κλέος. 108.1 α  | 25. ἰστία (ἰστία) = Att. ἑστία. 11  |
| 13. μι-verbs inflected like contracts, as τιθεῖ, τιθεῖν. 160  | 26. ἦνικα, ἦνικα = Att. ἦνεγκα.<br>144 α                                  |
|   | 27. ἰθύς = Att. εὐθύς. Glossary   |

**183.** East Ionic is further characterized by:

1. Psilosis. **57.** 2. *ao, eo = av, ev* from fourth century on. **33.**
3. Short-vowel subj. of  $\sigma$ -aorist. **150.**

**184.** Chian. The dialect of Chios contains a few special characteristics, which are of Aeolic origin:

1. 3 pl. *λάβωσιν, πρήξουσιν*, etc., with *ισ* from *νσ*. **77.3.**
2. Inflected cardinals, *δέκων, πεντηκόντων*, etc. **116.**

Note also *γεγωνέω* *call aloud*, as in Homer.

*a.* The Aeolic doubling of nasals (**73 ff.**) is seen in the names of the mountain *Πελαναῖον* in Chios and the promontory *Ἀργεννον* opposite Chios, also in the personal name *Φαννόθεμης* in an inscription of Erythrae. Likewise Aeolic is the Phocaeian *Ζιονύ(στος)*, **19.1.** All these features are relics of a time when the line between the Aeolic and the Ionic colonies was farther south than in the historical period.

**185.** Central Ionic differs from East Ionic in the absence of psilosis, etc. (**183**). Note also the restricted use of *H*, i.e. only = *η* from *ā*, in the early inscriptions of some of the islands. **4.6.**

**186.** West Ionic, or Euboean, differs from the other divisions of Ionic as follows:

- |  |  |
|--|--|
| 1. <i>ττ</i> as in Attic, not <i>σσ</i> . <b>81</b>                              | 5. <i>τοῦτα, τούτῃ, ἐντοῦθα = ταῦτα, ταύτῃ, ἐνταῦθα</i> . <b>124</b>   |
| 2. <i>ρρ</i> as in Attic, not <i>ρσ</i> . <b>80</b>                              | 6. <i>-κλέης</i> , gen. <i>-κλέω</i> . <b>108.1 a</b>  |
| 3. <i>ξένος</i> etc. as in Attic, not <i>ξεῖνος</i> . <b>54</b>                  | 7. Proper names in <i>-ις</i> , gen. <i>-ιδος</i> , as often in Attic (East and Central Ion. <i>-ιος</i> ). <b>109.5</b> |
| 4. <i>-ει, -οι</i> from <i>-ηι, -ωι</i> (in Eretria about 400 B.C.). <b>39 a</b> | 8. <i>εἶν</i> beside <i>εἶναι</i> . <b>160</b>   |

**187.** Eretrian. In addition to the other Euboean peculiarities, the dialect of Eretria, seen in inscriptions of Eretria and Oropus, is specifically characterized by the rhotacism of intervocalic *σ*, as *ἔχουριν* = *ἔχουσιν*, **60.3.** The use of *ᾶν* (Oropus), *ἔάν* (Eretria) is due to Attic influence.

**188.** Attic influence. Ionic was the first of all dialects to yield to Attic influence, and after the fifth century there are few inscriptions that are wholly free from Attic forms. See **277.**

ARCADO-CYPRIAN <sup>1</sup>**189.** Special characteristics of Arcado-Cyprian : <sup>2</sup>

- |   |   |
|---|---|
| 1. <i>ἰν</i> = <i>ἐν</i> . <b>10</b>                                    | 5. <i>σις</i> , <i>σις</i> = <i>τις</i> (but Arc. usually <i>τις</i> ). <b>68.3</b> |
| 2. Gen. sg. - <i>αν</i> . <b>22</b>                                     | 6. <i>ὄνυ</i> = <i>ὄδε</i> . <b>123</b>   |
| 3. <i>πός</i> = <i>πρός</i> . <b>135.6</b>                              | 7. Dat. with <i>ἀπό</i> , <i>ἐξ</i> , etc. <b>136</b>                               |
| 4. <i>κάς</i> = <i>καί</i> (but Arc. usually <i>καί</i> ). <b>134.3</b> | 8. - <i>κρέτης</i> = - <i>κράτης</i> . <b>49.2</b>                                  |

**190.** Characteristics common to Arcado-Cyprian and various other dialects (1 Att.-Ion., 2 Ion., 3-6 Aeol., 7 N.W.Gr.k.): <sup>1</sup>

- |   |  |
|---|--|
| 1. Infin. in - <i>ναι</i> . <b>154.1</b>                            | 9. <i>ἐς</i> = <i>ἐξ</i> before cons. (but Cyp. also <i>ἐξ</i> ). <b>100</b>                   |
| 2. <i>βόλομαι</i> = <i>βούλομαι</i> . <b>75 b</b>                   | 10. Masc. <i>σ</i> -stems, acc. sg. - <i>ην</i> (Arc. also voc. sg. - <i>η</i> ). <b>108.2</b> |
| 3. <i>ἀπύ</i> = <i>ἀπό</i> . <b>22</b>                              | 11. <i>ἱερός</i> = <i>ἱερεύς</i> , etc. (but usual only in Arc.). <b>111.4</b>                 |
| 4. <i>ὄν</i> ( <i>ὶν</i> ) = <i>ἀνά</i> . <b>6, 22</b>              | 12. Subj. - <i>ης</i> , - <i>η</i> . <b>149</b>  |
| 5. <i>ορ</i> = <i>αρ</i> . <b>5</b>                                 | 13. Article as relative. <b>126</b>  |
| 6. <i>μ</i> -inflect. of contract vbs. <b>157</b>                   |  |
| 7. <i>ἐν</i> ( <i>ἰν</i> ) = <i>εἰς</i> . <b>135.4</b>              |  |
| 8. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . <b>25</b> |  |

**191.** Noteworthy is the considerable number of words or meanings which are otherwise known only, or with rare exceptions, as poetical, mainly Homeric. Some of the most striking examples are:

1) In Arcadian and Cyprian. *αἶσα* *share* (also Lac.), *οἶ(φ)ος alone*, *εὐχολά* *prayer* or *imprecation*.

2) In Arcadian. *δέαμαι*, *ἀπύω* *summon*, *κέλευθος* *road*, *δῶμα* *temple*, *ἄμαρ* (but see no. 16.21, note).

3) In Cyprian. *φάναξ*, *ἀνώγω*, *αὐτάρ*, *ἔλος* *meadow*, *ἱατήρ*, *κασίγνητος* (also Lesb.; possibly Thess. *κατίγν[ειτος]*), *χραύομαι* *border on* (Hom. *χραύω* *graze*), *ἰδέ, νυ* (also Boeot. **134.5**).

<sup>1</sup> Several of the characteristics cited below under the head of Arcadian or of Cyprian, for which corresponding forms are lacking or ambiguous in the other dialect, probably are also Arcado-Cyprian. See also **199**.

<sup>2</sup> In this and similar captions "special" is not to be taken too rigorously. Some few peculiarities of which occasional examples are found elsewhere are included, e. g., in this section, *ἰν* = *ἐν*, which is regularly found only in Arcado-Cyprian, but of which there are a few examples elsewhere.

## Arcadian

192. Arcado-Cyprian characteristics. See 189-191.

193. In common with various other dialects (1, 2 Att.-Ion., 3, 4 Lesb., 5 Aeol., 6, 14, 15 West Greek):

- |   |   |
|---|---|
| 1. Conjunction <i>εἰ</i> . 134.1                              | 12. Infin. <i>-εν</i> . 153.2   |
| 2. Particle <i>ἄν</i> . 134.2                                 | 13. 3 pl. imv. <i>-ντω</i> . 140.3 a  |
| 3. <i>δέκοτος</i> = <i>δέκατος</i> . 6                        | 14. <i>ἥμισσος</i> = <i>ἥμισυς</i> (but also the latter). 61.6  |
| 4. Pass. infin. <i>-ην</i> . 155.2                            | 15. <i>ὀδελός</i> = <i>ὀβολός</i> . 49.3  |
| 5. <i>πεδά</i> ( <i>πέ</i> ) = <i>μετά</i> . 135.5            | 16. <i>μέστ'</i> <i>until</i> . 132.9   |
| 6. <i>παρετάξωνσι</i> etc. 142                                | 17. Peculiarities in the use of the spiritus asper. 58 a, d   |
| 7. <i>ρρ</i> = <i>ρσ</i> . 80                                 | 18. <i>ϝ</i> in early inscr. initially and after cons., but lost between vowels; initially till about 300 B.C. 52, 53, 54 |
| 8. <i>πάνσα</i> etc. 77.3                                     |   |
| 9. Acc. pl. <i>-ος</i> , nom. sg. part. <i>ἱεροθυτές</i> . 78 |   |
| 10. Dat. sg. <i>-οι</i> . 106.2                               |   |
| 11. Subj. <i>δέᾱτοι</i> etc. 151.1                            |   |

194. Special Arcadian:

- |  |  |
|--|--|
| 1. Gen. sg. fem. <i>-ᾶν</i> (Tegea). 104.2                       | 7. <i>κατύ</i> = <i>κατά</i> . 22, 95              |
| 2. 3 pl. <i>-νσι</i> . 77.3                                      | 8. <i>πλός</i> = <i>πλέον</i> . 113.2              |
| 3. 3 sg. mid. <i>-τοι</i> = <i>-ται</i> . 139.1                  | 9. <i>εἰκ ἄν</i> . 134.2 a                         |
| 4. <i>δέκο</i> , <i>ἑκοτόν</i> = <i>δέκα</i> , <i>ἐκατόν</i> . 6 | 10. <i>ἀπυδόας</i> = <i>ἀποδούς</i> . 144          |
| 5. Numerals in <i>-κάσιοι</i> = <i>-κόσιοι</i> . 117.2           | 11. <i>δέλλω</i> = <i>βάλλω</i> . 68.1             |
| 6. <i>όνί</i> = <i>ὄδε</i> . 123                                 | 12. <i>Ποσοιδάν</i> = <i>Ποσειδών</i> . 49.1, 61.5 |

195. External influence in the dialect. The fact that *κάς* and *ςις*, agreeing with Cyprian, are found only in one early inscription (no. 16), while all others have *καί* and *τις*, is probably due to external influence, though not specifically Attic. See 275. The Tegean building inscription (no. 18) of the third century shows some few Attic *κοινή* forms, as *πλέον* instead of *πλός*, once gen. sg. *-ου*, etc. From the latter part of the third century on, when the chief Arcadian cities belonged to the Achaean, and for a time to the Aetolian League, the language employed in most of the inscriptions is neither

Arcadian nor Attic κοινή, but the Doric, or in part Northwest Greek, κοινή. See 279. But the decree of Megalopolis (Ditt. Syll. 258) of about 200 B.C., though showing a remarkable mixture of forms, is mainly in the native dialect.

### Cyprian

196. Arcado-Cyprian characteristics. See 189-191.

197. In common with various other dialects :

- |   |   |
|---|---|
| 1. $\iota$ from $\epsilon$ before vowels. 9.3   | 7. Dat. sg. $-\bar{o}$ , $-\bar{a}$ beside $-\bar{o}\iota$ , $-\bar{a}\iota$ . 38   |
| 2. Glide sound after $\iota$ expressed,<br>as $\dot{\iota}\alpha\tau\hat{\epsilon}\rho\alpha\nu$ . 56                   | 8. Acc. sg. $\dot{\iota}\alpha\tau\hat{\epsilon}\rho\alpha\nu$ etc. 107.1   |
| 3. $a\tilde{\iota}\lambda\omicron\varsigma = \acute{a}\lambda\lambda\omicron\varsigma$ . 74 $\bar{b}$                   | 9. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma$ , $-\hat{\epsilon}\acute{\varsigma}\omicron\varsigma$ . 111.1 |
| 4. Psilosis. 57   | 10. 3 pl. $\kappa\alpha\tau\acute{\epsilon}\theta\iota\alpha\nu$ . 138.5  |
| 5. $\pi\epsilon\acute{\iota}\sigma\epsilon\iota$ <sup>1</sup> = $\tau\epsilon\acute{\iota}\sigma\epsilon\iota$ . 68.1,2 | 11. $\kappa\epsilon = \acute{a}\nu$ . 134.2   |
| 6. Occasional omission of intervoc. and final $\sigma$ . 59.4   | 12. $\varphi$ in all positions. 52-55   |

198. Special Cyprian :

- |  |  |
|--|--|
| 1. Gen. sg. $-\bar{o}\nu$ . 106.1                                | 6. $\pi\alpha\iota$ <i>indeed</i> . 132.5  |
| 2. $\pi\tau\acute{o}\lambda\iota\mu\iota$ etc. 109.4             | 7. $\bar{\epsilon} = \epsilon\acute{\iota}$ . 134.1  |
| 3. 3 sg. mid. $-\tau\nu = -\tau\omicron$ . 22                    | 8. $\delta\nu\acute{\varphi}\acute{\alpha}\nu\omega$ , $\delta\acute{\omega}\kappa\omega = \delta\acute{\iota}\delta\omega\mu\iota$ . 162.11 |
| 4. $\zeta\hat{a} = \gamma\hat{a}$ , etc. 62.4                    | 9. $\varphi\acute{\rho}\acute{\epsilon}\tau\alpha$ , $\varphi\acute{\rho}\acute{\epsilon}\tau\acute{\alpha}\omega$ . 55                      |
| 5. $\acute{\upsilon} = \acute{\epsilon}\pi\acute{\iota}$ . 135.8 |  |

199. It is uncertain whether the infinitive should be transcribed with  $-\epsilon\nu$  or  $-\acute{\epsilon}\nu$ , the accusative plural with  $-\omicron\varsigma$ ,  $-\bar{o}\varsigma$ , or  $-\omicron(\nu)\varsigma$ . In the absence of any evidence to the contrary, we assume  $-\epsilon\nu$  and  $-\omicron\varsigma$  in agreement with Arcadian. But the dative singular is to be transcribed  $-\bar{o}\iota$ , in spite of Arc.  $-\omicron\iota$ , on account of the frequent omission of the final  $\iota$  (38); and the third plural ending is transcribed with  $-\sigma\iota$ , not  $-(\nu)\sigma\iota$ , in spite of Arc.  $-\nu\sigma\iota$ , on account of  $\phi\rho\omicron\nu\acute{\epsilon}\omicron\iota$  (59.4).

200. All dialectic inscriptions are in the Cyprian syllabary. The inscriptions in the Greek alphabet, beginning with the Macedonian period, are all in the κοινή.

<sup>1</sup> Given under this head because of the agreement with Thessalian and Boeotian, although this agreement is accidental, Cyprian not sharing in the general phenomenon to which the Thessalian and Boeotian forms belong.



## AEOLIC

**201.** Aeolic characteristics, common to Lesbian, Thessalian,<sup>1</sup> and Boeotian (6 also Delph. etc., 7 also Arc.-Cypr., 8 also Arc.):

- |  |  |
|--|--|
| 1. Labial instead of dental in   | 4. $\dot{\iota}a = \mu\acute{\iota}a$ . 114.1                        |
| $\pi\acute{\epsilon}\mu\pi\epsilon = \pi\acute{\epsilon}\nu\tau\epsilon$ , etc. 68.2 | 5. $\rho\epsilon = \rho\iota$ . 18                                   |
| 2. Perf.act.part. $-\omega\nu, -\omicron\nu\tau\omicron\varsigma$ . 147.3            | 6. Dat. pl. $\pi\acute{o}\delta\epsilon\sigma\sigma\iota$ etc. 107.3 |
| 3. Patron. adj. instead of gen. sg.  | 7. $\rho\omicron = \rho\alpha$ , etc. 5                              |
| of father's name. 168  | 8. $\Theta\epsilon\rho\sigma- = \Theta\alpha\rho\sigma-$ . 49.2      |

**202.** Aeolic characteristics, common to Lesbian and Thessalian<sup>1</sup> (4-7 also Arc.-Cypr.):

- |   |  |
|---|--|
| 1. Double liquids and nasals in   | 4. $\mu\iota$ -inflection of contract verbs.                             |
| $\acute{\epsilon}\mu\mu\acute{\iota}$ , $\sigma\tau\acute{\alpha}\lambda\lambda\alpha$ , etc. 74-76,  | 157  |
| 77.1, 79  | 5. $\acute{o}\nu = \acute{\alpha}\nu\acute{\alpha}$ . 6                  |
| 2. $\acute{\alpha}\gamma\rho\acute{\epsilon}\omega$ ( $\acute{\alpha}\nu\gamma\rho\acute{\epsilon}\omega$ ) = $\acute{\alpha}\acute{\iota}\rho\acute{\epsilon}\omega$ . Glos- | 6. $\acute{\alpha}\pi\acute{\upsilon} = \acute{\alpha}\pi\acute{o}$ . 22 |
| sa $\acute{\iota}$ ry   | 7. $\kappa\epsilon = \acute{\alpha}\nu$ . 134.2                          |
| 3. $\iota$ from $\epsilon$ before vowels. 19  |  |

**203.** Aeolic characteristics, common to Lesbian and Boeotian (2 also Arc., Cret., etc.):

- |   |  |
|---|--|
| 1. $\acute{\epsilon}\kappa\acute{\alpha}\lambda\epsilon\text{-}\sigma\sigma\alpha$ etc. 143 | 2. $\pi\epsilon\delta\acute{\alpha} = \mu\epsilon\tau\acute{\alpha}$ . 135.5 |
|---|--|

**204.** Characteristics common to Thessalian<sup>1</sup> and Boeotian only (of which, however, only 1, which is Homeric, belongs to the Aeolic elements of these dialects):

- |   |  |
|---|--|
| 1. Infin. $\phi\epsilon\rho\acute{\epsilon}\mu\epsilon\nu$ etc. 155.1   | 5. $\Theta\epsilon\acute{o}\zeta\omicron\tau\omicron\varsigma$ . 166.2                                     |
| 2. 3 pl. $-\nu\theta\iota$ etc. 139.2   | 6. $\acute{\epsilon}\lambda\epsilon\xi\epsilon = \acute{\epsilon}\acute{\iota}\pi\epsilon$ in the official |
| 3. $\epsilon\iota = \eta$ . 16  | language of decrees.   |
| 4. $\gamma\acute{\iota}\nu\upsilon\mu\alpha\iota = \gamma\acute{\iota}\gamma\omicron\upsilon\mu\alpha\iota$ . 162.5 |  |

## Lesbian

**205.** Aeolic characteristics in common with one or both of the other Aeolic dialects. See 201-203.

<sup>1</sup> In some cases only East Thessalian (Pelasgiotis). See 214.

**206.** In common with various other dialects (8, 9 with Arcadian) :

- |  |  |
|--|--|
| 1. $\eta, \omega$ = spurious $\epsilon\iota, \omicron\upsilon$ . <b>25</b>   | 7. Article as relative. <b>126</b>   |
| 2. Final $-\bar{\alpha}, -\eta, -\omega$ = $-\bar{\alpha}\iota, -\eta\iota, -\omega\iota$ ,<br>from end IV cent. on. <b>38</b> | 8. Infin. $-\eta\nu$ . <b>153.1</b>  |
| 3. Psilosis. <b>57</b>   | 9. Perf. infin. $-\eta\nu$ . <b>147.2</b>  |
| 4. Dat. pl. $-\alpha\iota\sigma\iota, -\omicron\iota\sigma\iota$ . <b>104.7, 106.4</b>   | 10. Pass. infin. $-\eta\nu$ . <b>155.2</b>   |
| 5. $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon\varsigma, -\eta\omicron\varsigma$ , etc. <b>111.1</b>                | 11. $\delta\acute{\epsilon}\kappa\omicron\tau\omicron\varsigma$ = $\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$ . <b>6</b> |
| 6. Masc. $\sigma$ -stems, acc. sg. $-\eta\nu$ , gen. sg. $-\eta$ , etc. <b>108.2</b>   | 12. Early loss of $\varsigma$ . <b>50</b>  |

**207.** Special Lesbian (1 in part Elean) :

- |  |  |
|--|--|
| 1. $\iota\sigma$ from $\nu\varsigma$ , as acc. pl. $\tau\alpha\acute{\iota}\varsigma$ ,<br>$\tau\omicron\acute{\iota}\varsigma$ , 3 pl. $\phi\acute{\epsilon}\rho\omicron\iota\sigma\iota$ . <b>77.3, 78</b> | 6. Infin. $\acute{\epsilon}\mu\mu\epsilon\nu\alpha\iota$ etc. <b>154.2</b>   |
| 2. $\alpha\acute{\iota}\mu\iota\sigma\upsilon\varsigma$ = $\acute{\eta}\mu\iota\sigma\acute{\upsilon}\varsigma$ , etc. <b>17</b>   | 7. Infin. $\delta\acute{\iota}\delta\omega\nu, \kappa\acute{\epsilon}\rho\nu\bar{\alpha}\nu$ , etc. <b>155.3</b>                         |
| 3. $\alpha\breve{\upsilon}\omega\varsigma, \nu\alpha\breve{\upsilon}\omega\varsigma$ , etc. <b>35</b>  | 8. 3 pl. inv. $-\nu\tau\omicron\nu, -\sigma\theta\omicron\nu$ . <b>140.5</b>   |
| 4. $\acute{\omicron}\tau\alpha$ = $\acute{\omicron}\tau\epsilon$ . <b>132.9</b>  | 9. Recessive accent. <b>103</b>  |
| 5. $\acute{\omicron}\tau\tau\iota, \acute{\omicron}\pi\pi\omega\varsigma$ , etc. <b>129.2</b>  | 10. $\pi\rho\acute{\omicron}\tau\alpha\nu\iota\varsigma$ (rarely Att.) = $\pi\rho\acute{\upsilon}\tau\alpha\nu\iota\varsigma$ . Glossary |

**208.** External influence in the dialect. From the Macedonian period on — and very few of the inscriptions are earlier — there is usually some admixture of *κοινή* forms, as  $\alpha\nu\acute{\alpha}$  beside  $\acute{\omicron}\nu$ ,  $\mu\epsilon\tau\acute{\alpha}$  beside  $\pi\epsilon\delta\acute{\alpha}$ ,  $\acute{\omicron}\tau\epsilon$  beside  $\acute{\omicron}\tau\alpha$ , etc. But in the main the dialect is employed in inscriptions till about the middle of the second century B.C. Its use in inscriptions of Roman imperial times (cf. no. 24) represents an artificial revival. See **280**.

### Thessalian

**209.** Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201, 202**.

**210.** West Greek and Northwest Greek characteristics (cf. **223.1, 2, 4, 6**, and **226.1, 4, 8**) :

- |   |   |
|---|---|
| 1. Retention of $\tau$ in $\delta\acute{\iota}\delta\omega\tau\iota$ etc.<br>( $-\tau\iota$ not quotable, but $-\nu\theta\iota$<br>from $-\nu\tau\iota$ ), $\acute{\iota}\kappa\alpha\tau\iota, \pi\acute{\omicron}\acute{\omicron}\tau, \Pi\omicron$ -<br>$\tau\epsilon\iota\delta\omicron\acute{\omicron}\nu$ . <b>61</b> | 3. $\psi\alpha\phi\acute{\iota}\xi\alpha\sigma\theta\epsilon\iota\nu$ etc. <b>142</b>   |
| 2. $\acute{\iota}\kappa\alpha\tau\iota$ = $\epsilon\acute{\iota}\kappa\omicron\sigma\iota$ , <b>116</b>   | 4. $\acute{\iota}\alpha\rho\acute{\omicron}\varsigma$ beside $\acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$ . <b>13.1</b> |
|   | 5. $\acute{\epsilon}\nu$ = $\epsilon\acute{\iota}\varsigma$ . <b>135.4</b>  |
|   | 6. $\sigma\tau$ = $\sigma\theta$ (rare). <b>85.1</b>  |
|   | 7. $\pi\alpha\rho\acute{\alpha}$ at, with with acc. <b>136.2</b>  |

211. In common with various other dialects:

- |  |   |
|--|---|
| 1. $\iota$ from $\epsilon$ before vowels (but oftener $\epsilon$ ). 9.7  | 9. Psilosis in article. 58 a  |
| 2. Final $-\bar{a}$ , $-\text{ou}$ (from $-\omega$ ), $-\epsilon\iota$ (from $\eta$ ) = $-\bar{a}\iota$ , $-\omega\iota$ , $-\eta\iota$ . 38 | 10. $\varphi$ init. till about 400 B.C.   |
| 3. $\epsilon\acute{\varsigma}$ = $\epsilon\acute{\xi}$ before cons. 100  | 11. Gen. sg. $-\bar{a}\omega$ , usually $\bar{a}$ . 41.4  |
| 4. $\pi\acute{\alpha}\nu\sigma\alpha$ etc. 77.3  | 12. Gen. pl. $-\acute{\alpha}\omega\upsilon\upsilon$ , usually $-\hat{a}\nu$ . 41.4                                 |
| 5. Acc. pl. $-\text{os}$ . 78  | 13. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma$ , $-\epsilon\iota\omega\varsigma$ , etc. 111.1 |
| 6. $\tau\tau$ = $\pi\tau$ . 86.2   | 14. Plural inflection of $\delta\acute{\upsilon}\omega$ , as $\delta\acute{\upsilon}\alpha\varsigma$ . 114.2        |
| 7. $\pi\tau\acute{o}\lambda\iota\varsigma$ beside $\pi\acute{o}\lambda\iota\varsigma$ . 67   | 15. $\text{Νικοκλέας}$ etc. 166.1   |
| 8. $\delta\delta$ = $\zeta$ . 84   | 16. Article as relative. 126  |

212. In common with Boeotian only. See 204.

213. Special Thessalian:

- |  |  |
|--|--|
| 1. $\text{ou} = \omega$ . 23   | 11. $\acute{\omicron}\nu\epsilon$ ( $\acute{\omicron}\acute{\nu}\epsilon$ , $\acute{\omicron}\acute{\iota}\acute{\nu}\epsilon\omicron\varsigma$ , etc.) = $\acute{\omicron}\delta\epsilon$ . 123                                     |
| 2. Gen. sg. $-\text{oi}$ (but see 214). 106.1  | 12. Relative use of $\kappa\acute{\iota}\varsigma$ , $\pi\acute{o}\iota\omicron\varsigma$ . 131  |
| 3. $\kappa\acute{\iota}\varsigma$ = $\tau\acute{\iota}\varsigma$ (but see 214). 68.4   | 13. $\mu\acute{\alpha}$ = $\delta\acute{\epsilon}$ . 134.4   |
| 4. More extensive apocope than in any other dialect, namely in $\kappa\acute{\alpha}\tau$ , $\pi\acute{o}\tau$ , $\pi\acute{\alpha}\rho$ , $\pi\acute{\epsilon}\rho$ , $\acute{\omicron}\nu$ , $\acute{\alpha}\pi$ , $\acute{\epsilon}\pi$ , $\acute{\iota}\pi$ . 95 | 14. $\mu\acute{\epsilon}\sigma\pi\omicron\delta\iota$ = $\acute{\epsilon}\omega\varsigma$ . 132.9 a  |
| 5. Consonant-doubling in $\pi\acute{o}\lambda\lambda\iota\omicron\varsigma$ , $\acute{\iota}\delta\delta\acute{\iota}\alpha\upsilon\upsilon$ , $\kappa\hat{\upsilon}\rho\rho\omicron\upsilon$ = $\kappa\acute{\upsilon}\rho\iota\omicron\upsilon$ , etc. 19.3        | 15. $\text{Ἀπλουν} = \text{Ἀπόλλων}$ . 49.3  |
| 6. $\delta\acute{\iota}\acute{\epsilon}$ = $\delta\acute{\iota}\acute{\alpha}$ . 7   | 16. $\text{Πετθαλός} = \text{Θεσσαλός}$ . 65, 68.2   |
| 7. 3 pl. $\acute{\epsilon}\nu\epsilon\phi\alpha\acute{\nu}\iota\sigma\sigma\omicron\upsilon\epsilon\upsilon$ , $\acute{\epsilon}\delta\omicron\upsilon\kappa\alpha\epsilon\mu$ , etc. 138.5  | 17. $\beta\acute{\epsilon}\lambda\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ . 75  |
| 8. 3 sg. mid. $\acute{\epsilon}\psi\acute{\alpha}\phi\iota\sigma\tau\epsilon\iota$ etc. Larissa only. 27   | 18. $\lambda\acute{\iota}\theta\iota\omicron\varsigma$ = $\lambda\acute{\iota}\theta\iota\upsilon\omicron\varsigma$ . 164.6,9  |
| 9. 3 pl. mid. $\acute{\epsilon}\phi\acute{\alpha}\nu\gamma\rho\epsilon\nu\theta\epsilon\iota\nu$ etc. Larissa only. 27, 139.2  | 19. $\delta\alpha\acute{\upsilon}\chi\upsilon\alpha$ = $\delta\acute{\alpha}\phi\upsilon\eta$ . 68.4 a   |
| 10. Infin. $\delta\epsilon\delta\acute{o}\sigma\theta\epsilon\iota\nu$ etc. Larissa only. 27, 156  | 20. $\acute{\omicron}\nu\acute{\alpha}\lambda\alpha$ = $\acute{\alpha}\nu\acute{\alpha}\lambda\omega\mu\alpha$ . 164.9   |
|  | 21. $\lambda\iota\mu\acute{\eta}\nu$ = $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$ market-place ( $\acute{\alpha}\gamma\omicron\rho\acute{\alpha}$ being = $\acute{\epsilon}\kappa\kappa\lambda\eta\sigma\acute{\iota}\alpha$ ) |
|  | 22. $\kappa\acute{\iota}\omega\upsilon$ often used in place of $\sigma\tau\acute{\alpha}\lambda\lambda\alpha$ ( $\sigma\tau\acute{\eta}\lambda\eta$ )  |
|  | 23. $\tau\alpha\gamma\acute{o}\varsigma$ as title of a state or municipal official   |

**214.** Differences within Thessalian. The form of Thessalian which is best known is that of Pelasgiotis, represented mainly by inscriptions of Larissa, which show some special local peculiarities (213.8-10), Crannon, and Phalanna.<sup>1</sup> The dialect of Thessaliotis, represented mainly by inscriptions of Pharsalus and Cierium, differs from that of Thessaliotis in two important respects, 1) gen. sg. of *o*-stems in *-ῶ*, *-ου*, not *-οι*, 2) pres. infin. of thematic verbs in *-ἔν*, *-ειν*, not *-εμεν*. The early inscription, no. 33, from Thetonium in the neighborhood of Cierium, shows, in addition to these two points of difference, *τις* not *κις*, dat. pl. of consonant stems in *-σιν* (*χρῆμασιν*) not *-εσσι* (as at Pharsalus as well as in Pelasgiotis), *ἡνλῶρῆοντος* not *-έντος*, uncontracted gen. sg. in *-αο*, gen. sg. of father's name instead of patronymic adjective (? see no. 33.11, note). Late inscriptions of Cierium have dat. sg. *-οι*, *-αι*, though at Pharsalus we find *-ου*, *-α*, just as in Pelasgiotis, and in no. 33 *ἐν ταγά* beside *ἐν ἀταγαίαι* points to *-ᾱι*, *-ῶι*. On *δδ = ζ* in *ἐξξανακά(δ)δῆν*, no. 33, see 84; on *ττ* beside *σσ*, see 81 *b*.

From Histiaeotis and Perrhaebia the material is very scanty. From Magnesia there are a few fragmentary archaic inscriptions, but most are late and in the Attic *κοινή*. An early inscription of Phthiotis (*Μεθίστας Πιθούνειος Ἀπλουνι* IG. IX.ii.199) shows conclusively, what was only natural to expect, that its dialect was also Thessalian. But nearly all the inscriptions date from the period of Aetolian domination and are in the Northwest Greek *κοινή* (279).

Many of the characteristics cited in the preceding sections are as yet attested only in the inscriptions of Pelasgiotis, but, except where there is evidence to the contrary as stated, it is to be assumed provisionally that they are general Thessalian. For the points of agreement are more pronounced than the differences.

**215.** External influence in the dialect. Occasional *κοινή* forms appear in the inscriptions of the third and second centuries B.C., especially *ἀνά*, *ἀπό*, *περί*, *κατά*, *δέ*, gen. sg. instead of patronymic

<sup>1</sup> Really in Perrhaebia, so far as this was recognized as a distinct division of Thessaly, but in the part near Pelasgiotis.

adjective,  $\eta$  (not  $\epsilon\iota$ ).  $\gamma\acute{\iota}\rho\omicron\mu\alpha\iota$  (not  $\gamma\acute{\iota}\nu\mu\alpha\iota$ ), etc. But the dialect as a whole is employed in inscriptions until about the end of the second century B.C. and occasionally later.

### Boeotian

**216.** Aeolic characteristics in common with one or both of the other Aeolic dialects. See **201**, **203**.

**217.** West Greek and Northwest Greek characteristics (cf. **223.1-10**, and **226.1,2,8**):

- |   |   |
|---|---|
| 1. $\delta\acute{\iota}\delta\omega\tau\iota$ , $\acute{\epsilon}\iota\kappa\alpha\tau\iota$ , etc. <b>61</b>                       | 7. $\text{"}\acute{\alpha}\rho\tau\alpha\mu\iota\varsigma = \text{"}\acute{\alpha}\rho\tau\epsilon\mu\iota\varsigma$ . <b>13.2</b>            |
| 2. $\acute{\epsilon}\iota\kappa\alpha\tau\iota = \acute{\epsilon}\acute{\iota}\kappa\omicron\sigma\iota$ . <b>116</b> with $\alpha$ | 8. $\kappa\alpha = \kappa\epsilon$ , $\acute{\alpha}\nu$ . <b>13.3</b>  |
| 3. $\pi\epsilon\nu\tau\alpha\kappa\acute{\alpha}\tau\iota\omicron\iota$ etc. <b>116 a</b> , <b>117</b>                              | 9. $\pi\rho\acute{\alpha}\tau\omicron\varsigma = \pi\rho\acute{\omega}\tau\omicron\varsigma$ . <b>114.1</b>                                   |
| 4. $\acute{\epsilon}\pi\epsilon\sigma\kappa\epsilon\upsilon\alpha\acute{\xi}\epsilon$ etc. (but oftener $\tau\tau$ ). <b>142</b>    | 10. $\alpha\upsilon\tau\acute{\iota}$ , i.e. $\alpha\upsilon\tau\epsilon\acute{\iota} = \alpha\upsilon\tau\omicron\upsilon$ . <b>132.2</b>    |
| 5. $\tau\omicron\acute{\iota}$ , $\tau\alpha\acute{\iota} = \omicron\acute{\iota}$ , $\alpha\acute{\iota}$ . <b>122</b>             | 11. $\acute{\epsilon}\nu = \acute{\epsilon}\acute{\iota}\varsigma$ . <b>135.4</b>   |
| 6. $\acute{\iota}\alpha\rho\acute{\omicron}\varsigma = \acute{\iota}\epsilon\rho\acute{\omicron}\varsigma$ . <b>13.1</b>            | 12. $\delta\epsilon\acute{\iota}\mu\epsilon\nu\omicron\varsigma = \delta\epsilon\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ . <b>158</b> |
|   | 13. $\pi\alpha\rho\acute{\alpha}$ <i>at</i> , with <i>w.</i> acc. <b>136.2</b>  |

**218.** In common with various other dialects (**20**, **21** mainly Boeotian):

- |  |   |
|--|---|
| 1. $\iota$ from $\epsilon$ before vowels. <b>9.2</b>   | 11. Dat. sg. $-\alpha\iota$ ( $-\eta$ ), $-\omicron\iota$ ( $-\upsilon$ ). <b>104.3</b> , <b>106.2</b>  |
| 2. $\omega =$ spurious $\omicron\upsilon$ . <b>25</b>  | 12. $\beta\alpha\sigma\acute{\iota}\lambda\epsilon\upsilon\varsigma$ , $-\acute{\epsilon}\acute{\iota}\omicron\varsigma$ , etc. <b>111.1</b>                              |
| 3. $\tau\tau$ in $\theta\acute{\alpha}\lambda\alpha\tau\tau\alpha$ etc. <b>81</b>  | 13. $\alpha\upsilon\tau\omicron\sigma\alpha\upsilon\tau\acute{\omicron}\varsigma$ , $\alpha\upsilon\sigma\alpha\upsilon\tau\acute{\omicron}\varsigma$ , etc. <b>121.4</b> |
| 4. $\tau\tau$ in $\mu\acute{\epsilon}\tau\tau\omicron\varsigma$ , $\acute{\epsilon}\psi\alpha\phi\acute{\iota}\tau\tau\alpha\tau\omicron$ , etc. <b>82</b> | 14. $\tau\alpha\nu\text{-}\acute{\iota}$ etc. <b>122</b>  |
| 5. $\delta\delta$ , initial $\delta = \zeta$ . <b>84</b>   | 15. 3 pl. $\acute{\alpha}\nu\acute{\epsilon}\theta\epsilon\alpha\nu$ , $\acute{\alpha}\nu\acute{\epsilon}\theta\iota\alpha\nu$ , etc. <b>138.5</b>                        |
| 6. $\acute{\epsilon}\varsigma = \acute{\epsilon}\xi$ before cons. (see also <b>220.1</b> ). <b>100</b>   | 16. 3 pl. inv. $-\nu\tau\omega$ ( $-\nu\theta\omega$ ). <b>140.3 a</b>  |
| 7. $\pi\rho\acute{\iota}\sigma\gamma\epsilon\upsilon\varsigma = \pi\rho\epsilon\sigma\beta\epsilon\upsilon\varsigma$ . <b>68.1</b>                         | 17. Perf. $\acute{\alpha}\pi\omicron\delta\epsilon\delta\acute{\omicron}\alpha\nu\theta\iota$ etc. with-out $\kappa$ . <b>146.1</b>                                       |
| 8. $\text{f}$ between vowels till about 450 B.C.; initial till about 200 B.C. <b>50</b> , <b>53</b>  | 18. $\acute{\epsilon}\nu\tau\omega$ ( $\acute{\epsilon}\nu\theta\omega$ ) = $\acute{\omicron}\nu\tau\omega\nu$ . <b>163.6</b>   |
| 9. Nom. sg. m. $-\bar{\alpha}$ beside $-\bar{\alpha}\varsigma$ . <b>105.1 a</b>  | 19. $\Delta\iota\omicron\kappa\lambda\acute{\epsilon}\alpha\varsigma$ etc. <b>166.1</b>   |
| 10. Gen. sg. m. and gen. pl. in $-\acute{\alpha}\omicron$ , $-\acute{\alpha}\omicron\nu$ (but $\tau\acute{\alpha}\nu$ ). <b>41.4</b>                       | 20. Consonant-doubling in hypocoristics. <b>89.5</b>  |
|  | 21. Patronymics in $-\acute{\omega}\nu\delta\alpha\varsigma$ . <b>164.8</b>   |

**219.** In common with Thessalian only. See **204**.



**220.** Special Boeotian. Most of the peculiarities of the vowel-system (221)\* also belong here:

- |   |  |
|---|--|
| 1. $\epsilon\sigma = \acute{\epsilon}\xi$ before vowels. 100                                    | 4. $\epsilon\dot{\nu}\iota\xi\alpha\nu = \eta\gamma\epsilon\gamma\kappa\alpha\nu$ . 144 <i>a</i>                                       |
| 2. $\epsilon\pi\pi\alpha\sigma\iota\varsigma = \epsilon\mu\pi\alpha\sigma\iota\varsigma$ . 69.4 | 5. $\beta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota = \beta\acute{\omicron}\acute{\upsilon}\lambda\omicron\mu\alpha\iota$ . 75 |
| 3. $\omicron\dot{\nu}\tau\omicron\varsigma, \omicron\dot{\nu}\tau\alpha$ , etc. 124             | 6. Hypocoristics in $-\epsilon\iota$ . 108.2   |

**221.** The Boeotian vowel-system. The most striking and obvious characteristic of Boeotian lies in its vowel-system. One peculiarity consists merely in the retention of the original sound, namely that of  $\upsilon$  as  $u$ . But even this led to a change in spelling to  $\omicron\upsilon$ , while on the other hand the  $\upsilon$  with its Attic value of  $\ddot{u}$  as a basis was used to indicate approximately the sound, probably  $\ddot{u}$ , which the diphthong  $\omicron\iota$  had come to have. See 24, 30. The other peculiarities consist in changes of diphthongs to monophthongs and of more open to closer vowels, such as eventually prevailed everywhere and led to the Modern Greek pronunciation.

The chief orthographical peculiarities, with the approximate date of their introduction, are as follows:

- $\iota = \epsilon$  before vowels. 9.2. V cent. B.C. (in the epichoric alphabet  $\iota, \epsilon, \epsilon\iota, \vdash$ )
- $\iota = \epsilon\iota$ . 29. V cent. B.C. (in the epichoric alphabet  $\iota, \epsilon\iota, \vdash$ )
- $\eta = \alpha\iota$ . 26. About 400 B.C.
- $\epsilon\iota = \eta$ . 16. " " "
- $\omicron\upsilon = \upsilon$ . 24. " 350 " (but great inconsistency in the spelling)
- $\iota\omicron\upsilon = \upsilon$ . 24. " 300 " ing.  $\upsilon = \upsilon$  and  $\omicron\iota = \omicron\iota$  also frequent till near end of III cent.)
- $\upsilon = \omicron\iota$ . 30. " 250 " (rare)
- $\epsilon\iota = \omicron\iota$ . 30. II cent. " (rare)

**222.** External influence. Although Boeotia was for a short time in the Aetolian League, there are no Boeotian inscriptions in the Northwest Greek *κοινή*. But there are some scattered examples of the dative plural of consonant stems in  $-\omicron\iota\varsigma$ , as  $\eta\gamma\upsilon\varsigma$  ( $\alpha\dot{\iota}\gamma\omicron\iota\varsigma$ ) etc., and the appearance of  $\sigma\tau = \sigma\theta$  (85.1) and  $\delta\alpha\mu\acute{\iota}\omega\acute{\mu}\epsilon\nu, \delta\alpha\mu\acute{\iota}\omega\acute{\omicron}\nu\tau\epsilon\varsigma$  (159) in some late inscriptions of Orchomenos is also probably due to Aetolian influence. The influence of the Attic *κοινή* becomes considerable toward the end of the third century B.C., and some inscriptions or portions of inscriptions are wholly in *κοινή*, e.g. the formal

contract in the Nicareta inscription (no. 43.VI). But most of the inscriptions are substantially dialectic until the second half of the second century B.C.

### WEST GREEK

#### 223. General West Greek characteristics:

1. *δίδωτι* etc. Retention of *τ* in the verb-endings *-τι, -ντι*, in *φίκατι* and the hundreds in *-κάτιοι*, in *ποτί* (Cret. *πορτί*), *Ποτειδάν, τύ*, and some other words which show the change to *σ* in the East Greek dialects. **61**
2. *(φ)ίκατι = εἴκοσι*. **116** with *α*
3. *τριακάτιοι* etc. = *-κόσιοι*. **116a, 117.2**
4. *ἐδίκασα* etc. But restricted in Argolic. **142**
5. *τοί, ταί = οί, αί*. But Cretan *οί, αί*. **122**
6. *ίαρός* (*ιάρός*) = *ιερός*. **13.1**
7. *Ἄρταμις = Ἄρτεμις*. But Cretan *Ἄρτεμις*. **13.2**
8. *κα, τόκα, πόκα, ὄκα, γα*. **13.3**
9. *πῤατος = πῤωτος*. **114.1**
10. *ὅπει = ὅπον*, etc. **132.2**
11. *ὅπη* etc. **132.6**
12. *ὅπω = ὀπόθεν*, etc. **132.7**
13. *φέρομες* etc. **138.3**
14. Fut. *-σέω*. But restricted in Heracleian. **141**
15. Fut. pass. with act. endings. **145**
16. *τέτορες = τέτταρες*. **114.4**
17. *τετρώκοντα = τετταράκοντα*. **116**
18. *ἐμίν = ἐμοί*, etc. **118.4b**
19. *ἐμέος = ἐμοῦ*, etc. **118.3b**
20. *ἡμισσος = ἡμισυς*. **61.6**
21. *ὀδελός = ὀβολός*. **49.3**
22. Word-order *αἶ τίς κα*. **179**

a. Although only a part of these characteristics are actually quotable from every one of the West Greek dialects, some indeed from only a few, it is probable that, except for the divergence of Cretan in 5 and 7, they were common to all, and that the absence of examples in any dialect is accidental. Thus, forms like *φέρομες* are attested for Phocian and most of the Doric dialects, but there is no occurrence of a first plural form in Locrian and Elean, and in Rhodian only from the time when *-μεν* had been introduced from the *κοινή*, just as it was at Delphi before the end of the fourth century B.C. The early substitution of the *κοινή* forms of the numerals and the rare occurrence of the personal pronouns in inscriptions, account for the incomplete representation of 2, 3, 16–19.

b. The first ten of these characteristics are also Boeotian (217), several also Thessalian (210), and a few also Arcadian.

224. There are various other phenomena which are common to the West Greek dialects, but are not confined to them even in the widest application of the term. Several of those mentioned in 180 are often

casually referred to as "Doric," e.g.  $\alpha\lambda = \epsilon\lambda, \eta\varsigma = \eta\nu, \acute{\alpha}\mu\acute{\epsilon}\varsigma, \epsilon\theta\epsilon\nu, \pi\acute{\alpha}\mu\alpha, \acute{\iota}\kappa\omega$ , but none of them has any claim to be regarded as specifically West Greek, with the possible exception of  $\eta$  from  $\alpha\epsilon$  (41.1 with  $\alpha$ ).

$\alpha$ . Even of the peculiarities cited in 223 some consist merely in the retention of the original forms which must have been universal at one time; and that  $\tau\omicron\iota, \tau\alpha\iota$  or pron. datives like  $\xi\mu\acute{\alpha}\nu$  still existed in East Greek in the historical period is shown by their appearance in Homer. Some others also may prove to be of wider scope, e.g.  $\acute{\omicron}\pi\epsilon\iota$ , since  $\acute{\omicron}\pi\omicron\nu$  is, so far as we know, only Attic-Ionic. But so far as the present evidence of inscriptions goes, the peculiarities given in 223 are distinctly characteristic of West Greek.

225. The declension of nouns in  $-\acute{\epsilon}\upsilon\varsigma$  with gen. sg.  $-\acute{\epsilon}\omicron\varsigma$  acc. sg.  $-\tilde{\eta}$  is common to Delphian and the majority, but not all, of the Doric dialects. See 113.3. The 3 pl. inv.  $-\nu\tau\omega$  is common to all the Doric dialects except Cretan, but the distribution of  $-\nu\tau\omega$  and  $-\nu\tau\omega\nu$  does not coincide at all with the East and West Greek divisions. See 140.3,4. There are various peculiarities which are West Greek in a limited sense, but demonstrably not general West Greek, e.g.  $\tau\eta\nu\omicron\varsigma = \acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$  (125.1),  $\alpha\upsilon\tau\omicron\sigma\alpha\upsilon\tau\omicron\varsigma$  (121.4),  $\pi\rho\acute{\omicron}\sigma\theta\alpha = \pi\rho\acute{\omicron}\sigma\theta\epsilon$  (133.1),  $\text{'}\Lambda\pi\acute{\epsilon}\lambda\lambda\omega\nu$  (49.3),  $\lambda\tilde{\omega} = \theta\acute{\epsilon}\lambda\omega$  (Glossary),  $\nu\tau, \nu\theta = \lambda\tau, \lambda\theta$  (72). The use of  $-\iota\zeta\omega = -\acute{\omicron}\omega$  in certain verbs (162.1), of  $\sigma\kappa\epsilon\upsilon\acute{\omicron}\omega = \sigma\kappa\epsilon\upsilon\acute{\alpha}\zeta\omega$ , and of  $\gamma\acute{\epsilon}\lambda\alpha\mu\iota, \acute{\epsilon}\lambda\alpha\mu\iota$  (162.1,3,4) is West Greek, but how wide-spread is not yet clear.

#### NORTHWEST GREEK

226. The chief characteristics of Northwest Greek as distinguished from Doric, including however some which are not common to all the dialects of this group and some which are not strictly confined to them, are:

- |  |  |
|--|--|
| 1. $\acute{\epsilon}\nu = \acute{\epsilon}\iota\varsigma$ . Also Thess., Boeot., and Arc.-Cypr. ( $\acute{\iota}\nu$ ). 135.4                    | 6. $\pi\acute{\alpha}\nu\tau\omicron\iota\varsigma$ etc., dat. pl. But in Delph. only late and due to the N.W.Gr.k. $\kappa\omicron\iota\nu\eta$ . 107.3 |
| 2. $\kappa\alpha\lambda\acute{\epsilon}\iota\mu\epsilon\nu\omicron\varsigma$ etc. (El. $-\eta\mu\epsilon\nu\omicron\varsigma$ ). Also Boeot. 158 | 7. $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$ etc., acc. pl. El., Ach., but not Locr., and rare in Delph. 107.4                             |
| 3. $\phi\acute{\alpha}\rho\omega$ etc. But rare in Delph. 12   | 8. $\pi\alpha\rho\acute{\alpha}$ at, with w. acc. Also Boeot., Thess., Meg., Lac. 136.2  |
| 4. $\sigma\tau = \sigma\theta$ . 85.1  |  |
| 5. $\acute{\epsilon}\nu\tau\epsilon$ , Delph. $\acute{\eta}\nu\tau\epsilon = \acute{\epsilon}\sigma\tau\epsilon$ . No example in El. 135.4       |  |

*a.* There are various other peculiarities the scope of which coincides even less definitely with the Northwest Greek dialects proper, but the spread of which in the northern part of Greece is noticeable, e.g. masc.  $\bar{a}$ -stems with nom. sg.  $-\bar{a}$ , gen. sg.  $-\bar{a}s$  (105.1 *a*, 2*b*), patronymics in  $-\acute{\omega}\rho\acute{\alpha}s$  or  $-\acute{\omicron}\rho\acute{\alpha}s$  (164.8), proper names in  $-\kappa\acute{\lambda}\epsilon\acute{\alpha}s$  (166.1). Note also the peculiarities common to Boeotian and Thessalian only (204), most of which are not Aeolic.

### Phocian (Delphian)

227. West Greek characteristics. See 223–225.

228. Northwest Greek characteristics. See 226.

229. Aeolic elements:  $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$  in all the earlier inscriptions. 107.3. Here also, perhaps, the words  $\tau\alpha\gamma\acute{o}s$  (also Thess., Cyp., and poetical),  $\kappa\epsilon\rho\alpha\acute{\iota}\omega$  (also Hom.) =  $\kappa\epsilon\rho\acute{\alpha}\nu\nu\mu\iota$ ,  $\delta\acute{\iota}\delta\eta\mu\iota$  (also Boeot. and Hom.) =  $\delta\acute{\epsilon}\omega$ .

230. Other characteristics, mostly in common with various other dialects:

- |  |   |
|--|---|
| 1. $\varphi$ initial till about 400 B.C.;<br>intervocalic only in a VI<br>cent. inscr. 52,53   | 11. $\tau\eta\eta\sigma$ ( $\tau\eta\eta\epsilon\acute{\iota}$ ) = $\acute{\epsilon}\kappa\epsilon\acute{\iota}\nu\sigma$ . 125.1       |
| 2. Peculiarities in use of spir.<br>asper. 58 <i>a</i> , <i>c</i>  | 12. $\varphi\acute{o}\iota\kappa\omega$ = $\omicron\kappa\omicron\theta\epsilon\nu$ . 132.7   |
| 3. $\tau\acute{\omega}\lambda$ $\Lambda\alpha\beta\nu\alpha\delta\acute{\alpha}\nu$ , $\tau\omicron\nu\nu$ $\nu\acute{o}\mu\omicron\upsilon\sigma$ ,<br>etc. 96,97 | 13. $\acute{\epsilon}\chi\theta\acute{o}s$ , $\acute{\epsilon}\chi\theta\omega$ . 133.3   |
| 4. $\acute{\alpha}\mu\phi\iota\lambda\lambda\acute{\epsilon}\gamma\omega$ . 89.3   | 14. $\acute{\epsilon}\nu\delta\acute{o}s$ , $\acute{\epsilon}\nu\delta\omega$ , $\acute{\epsilon}\nu\delta\upsilon\varsigma$ . 133.4    |
| 5. $\delta\epsilon\acute{\iota}\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ . 75  | 15. $\pi\acute{o}\iota$ (beside $\pi\acute{o}\tau$ ) = $\pi\rho\acute{o}s$ .<br>135.6 <i>b</i>  |
| 6. $\iota\alpha\rho\acute{\eta}\iota\omicron\nu$ etc. 164.1  | 16. 3 pl. perf. in $-\alpha\tau\iota$ . 138.4   |
| 7. $\acute{\epsilon}\nu\nu\eta$ = $\acute{\epsilon}\nu\nu\acute{\epsilon}\alpha$ . 42.1  | 17. Infin. $-\epsilon\nu$ . 153.2   |
| 8. $\hbar\acute{\epsilon}\beta\delta\epsilon\mu\omicron\varsigma$ = $\acute{\epsilon}\beta\delta\omicron\mu\omicron\varsigma$ . 114.7                              | 18. $\sigma\upsilon\lambda\acute{\epsilon}\omega$ = $\sigma\upsilon\lambda\acute{\alpha}\omega$ . 161.2                                 |
| 9. $\alpha\upsilon\tau\omicron\sigma\alpha\nu\tau\acute{o}s$ , $\alpha\upsilon\sigma\alpha\nu\tau\acute{o}s$ . 121.4   | 19. $\sigma\tau\epsilon\phi\alpha\nu\acute{\omega}$ = $\sigma\tau\epsilon\phi\alpha\nu\acute{o}\omega$ . 159                            |
| 10. $\tau\omicron\upsilon\tau\alpha$ = $\tau\acute{\alpha}\upsilon\tau\alpha$ . 124  | 20. $\pi\omicron\acute{\iota}\omicron\nu\alpha\tau\iota$ , $\pi\omicron\acute{\iota}\omicron\nu\alpha\tau\omega\nu$ . 42.5 <i>d</i> , 6 |
|  | 21. $\pi\omicron\iota\epsilon\acute{\iota}\nu\tau\alpha\iota$ . 158   |
|  | 22. $\eta\tau\alpha\iota$ (late). 163.9   |

231. External influence in the dialect. The temple accounts of 353–325 B.C. show plain evidences of Attic influence. With the Aetolian domination (278–178 B.C.) a new element is added, that of the Northwest Greek  $\kappa\omicron\iota\nu\acute{\eta}$  (see 279), resulting in the striking mixture (e.g. dat. pl.  $\pi\acute{\alpha}\nu\tau\epsilon\sigma\sigma\iota$ ,  $\pi\acute{\alpha}\nu\tau\omicron\iota\varsigma$ ,  $\pi\acute{\alpha}\sigma\tau\iota$ ) seen in the numerous

proxeny and manumission decrees, some of them as late as the first and second centuries A.D. There are even some few traces of Boeotian influence, as in *ἰστάνθω, θέλωνθι, κλαρωσί* (*î = εî*) from Stiris, near the Boeotian boundary, and the spellings *κή* (= *καί*), *ἄσουλον* in a decree of the Phocians. The Amphictionic decrees immediately following the Aetolian conquest are in the pure Attic *κοινή*, but the dialect was gradually resumed, in the mixed form which it shows in the other classes of inscriptions.

### Locrian

**232.** West Greek characteristics. See **223–225**.

**233.** Northwest Greek characteristics. See **226**.

**234.** In common with various other dialects :

- |  |   |
|--|---|
| 1. <i>κοθαρός</i> (Περροθαρῖαν). <b>6</b>                      | 5. <i>κά(τ) τόν, πò(τ) τόν</i> , etc. <b>95 a</b> |
| 2. <i>Ὀπόεντι, Ὀποντίους</i> . <b>44.4</b>                     | 6. <i>ἐχθός = ἐκτός</i> . <b>133.3</b>            |
| 3. <i>φ</i> initial and sometimes inter-vocalic. <b>52, 53</b> | 7. <i>ποί = πρós</i> , once. <b>135.6 b</b>       |
| 4. Peculiarities in use of spiritus asper. <b>58 a, d</b>      | 8. <i>δείλομαι = βούλομαι</i> . <b>75</b>         |

**235.** Special Locrian :

- |   |  |
|---|--|
| 1. Assim. of <i>έκ</i> in <i>έ(τ) τās, έ(λ) λιμένος</i> , etc. <b>100</b> | 3. <i>ἡρέσται = ἐλέσθαι</i> . <b>12</b>            |
| 2. <i>φρίν = πρίν</i> . <b>66</b>   | 4. <i>κατά</i> according to w. gen. <b>136.5</b>   |
|   | 5. <i>ρότι</i> beside <i>ῥότι</i> . <b>129.2 a</b> |

**236.** The only inscriptions in the pure dialect (nos. 55, 56) are both from the early fifth century and from western Locris. All other material is from a much later period, when the Northwest Greek *κοινή* was used, at least in western Locris. See **279**. In the few inscriptions from eastern Locris the appearance of datives like *χρημάτεσσι* (**107.3**) is noteworthy.

### Elean

**237.** West Greek characteristics. See **223–225**.

**238.** Northwest Greek characteristics. See **226**.

**239.** In common with various other dialects :



1.  $\eta, \omega$  = spurious  $\epsilon\iota, \omicron\upsilon$ . 25
2. Psilosis. 57
3.  $\delta\delta$  (also  $\tau\tau$ ) =  $\zeta$ . 84
4.  $\rho\rho$  =  $\rho\sigma$ . 80
5. Rhotacism of final  $s$ . 60.1
6. Loss of intervocalic  $\sigma$  (late). 59.3
7.  $f$  init. even before consonants, rarely intervoc.; late  $\beta\omicron\iota\kappa\acute{\iota}\alpha\rho$  =  $\omicron\iota\kappa\acute{\iota}\alpha\varsigma$ . 51-55
8.  $\alpha\acute{\iota}\lambda\omicron\tau\rho\acute{\iota}\alpha$  =  $\acute{\alpha}\lambda\lambda\omicron\tau\rho\acute{\iota}\alpha$ . 74 *b*
9. Omission of  $\iota$  in  $\epsilon\acute{\alpha}$  =  $\epsilon\acute{\iota}\eta$ , etc. 31
10.  $\gamma\rho\phi\epsilon\acute{\upsilon}\varsigma$  =  $\gamma\rho\alpha\phi\epsilon\acute{\upsilon}\varsigma$ . 5
11.  $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota$  =  $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ . 75
12. Nom. sg.  $\tau\epsilon\lambda\epsilon\sigma\tau\acute{\alpha}$ . 105.1 *a*
13. Dat. sg.  $-\omicron\iota$ . 106.2
14. Acc. pl.  $-\alpha\iota\varsigma, -\alpha\iota\rho, -\omicron\iota\rho$ . 78
15. Dat. pl.  $\phi\upsilon\gamma\acute{\alpha}\delta\epsilon\sigma\sigma\iota$  (but usually  $-\omicron\iota\varsigma$ ). 107.3
16.  $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma, -\acute{\eta}\theta\omicron\varsigma$ . 111.1
17.  $\acute{\alpha}\sigma\sigma\iota\sigma\tau\alpha$  =  $\acute{\alpha}\gamma\chi\iota\sigma\tau\alpha$ . 113.3
18.  $\tau\omicron\acute{\iota}, \tau\alpha\acute{\iota}$  =  $\tau\acute{o}\delta\epsilon, \tau\acute{\alpha}\delta\epsilon$ . 122
19.  $\upsilon\sigma\tau\alpha\rho\iota\nu$  =  $\upsilon\sigma\tau\epsilon\rho\omicron\nu$ . 133.6
20.  $\upsilon\pi\acute{\alpha}$  =  $\upsilon\pi\acute{o}$ . 135.3
21. Infin.  $-\eta\nu$ . 153
22. 3 sg. subj.  $-\eta$  ( $\acute{\epsilon}\kappa\pi\acute{\epsilon}\mu\mu\alpha$ ). 149
23. Aor. subj. in  $\acute{\alpha}$  ( $\phi\upsilon\gamma\alpha\delta\epsilon\acute{\upsilon}\alpha\nu\tau\iota, \pi\omicron\iota\acute{\eta}\gamma\alpha\tau\alpha\iota$ ). 151.1
24. 3 sg. opt.  $-\sigma\epsilon\iota\epsilon$  ( $-\hbar\alpha\iota\epsilon$ ). 152.1
25.  $\mu\iota$ -forms  $\sigma\upsilon\lambda\alpha\acute{\iota}\epsilon, \delta\alpha\mu\omicron\sigma\iota\omicron\acute{\iota}\alpha, \delta\alpha\mu\omicron\sigma\iota\acute{\omega}\mu\epsilon\nu$ . 157 *b*
26.  $\acute{\epsilon}\gamma\rho\alpha(\mu)\acute{\mu}\acute{\epsilon}\nu\omicron\varsigma$  =  $\gamma\epsilon\gamma\rho\alpha\mu\mu\epsilon\nu\omicron\varsigma$ . 137

#### 240. Special Elean :

1.  $\tilde{\alpha}$  =  $\eta$ . 15
2.  $\alpha$  =  $\epsilon$ , not only before  $\rho$ , but after  $\rho$ , before final  $\nu$ , etc. 12 with *a*
3.  $\pi\acute{o}\lambda\epsilon\rho$  =  $\pi\acute{o}\lambda\iota\varsigma$ . 18 *b*
4.  $\zeta$  =  $\delta$  (only in earliest inser.). 62.2
5.  $\sigma\sigma$  =  $\sigma\theta$  (late). 85.2
6.  $\mu\acute{\epsilon}\upsilon\varsigma$  =  $\mu\acute{\eta}\nu$ . 112.3
7. Dual  $\delta\upsilon\omicron\iota\omicron\iota\varsigma, \alpha\upsilon\tau\omicron\iota\omicron\iota\rho$ . 106.6
8. Verbs in  $-\epsilon\omega$  ( $-\alpha\iota\omega$ ) =  $-\epsilon\nu\omega$ . 161.1
9.  $\acute{\eta}\sigma\tau\omega$  =  $\acute{\epsilon}\sigma\tau\omega$ . 163.5
10.  $\pi\acute{\alpha}\sigma\kappa\omega$  =  $\pi\acute{\alpha}\sigma\chi\omega$ . 66
11.  $\tau\acute{\iota}\lambda\alpha\rho\acute{\theta}, \tau\acute{\epsilon}\pi\iota\acute{\alpha}\rho\omicron\iota$ , etc. 94.9
12.  $\acute{\alpha}\nu\epsilon\upsilon\varsigma$  =  $\acute{\alpha}\nu\epsilon\nu$ , and used w. acc. 133.6, 136.4
13. Opt. w.  $\kappa\alpha$  in commands; also subj. (late). 175
14. Opt. regularly in fut. conditions etc. 176
15. For peculiar words and meanings, see, in Glossary,  $\gamma\rho\acute{\alpha}\phi\omicron\varsigma, \delta\acute{\iota}\kappa\alpha\iota\alpha, \delta\acute{\iota}\phi\upsilon\iota\omicron\varsigma, \phi\acute{\epsilon}\rho\rho\omega, \kappa\alpha\tau\iota\alpha\rho\alpha\acute{\iota}\omega, \acute{\iota}\mu\acute{\alpha}\sigma\kappa\omega, \theta\eta\lambda\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma, \acute{\epsilon}\rho\sigma\epsilon\nu\alpha\acute{\iota}\tau\epsilon\rho\omicron\varsigma$ .

241. *κοινή* influence. In the amnesty decree (no. 60), from the second half of the fourth century B.C., *ap* from *ep* is, with one exception ( $\upsilon\sigma\tau\alpha\rho\iota\nu$ ), given up, as in  $\theta\eta\lambda\upsilon\tau\acute{\epsilon}\rho\alpha\nu, \acute{\epsilon}\rho\sigma\epsilon\nu\alpha\acute{\iota}\tau\epsilon\rho\alpha\nu$  (note also

έρσεν- = earlier *φάρρεν-*), and *περί* (earlier *πάρ*, with apocope), though *pa* from *pe* is seen in *κατιαραίων*; *πάσχω* has its usual form (earlier *πάσκω*); the characteristic Elean words *φέρρω* = *φεύγω* in its technical sense, *δίφειον* (*ζίφειον*), and *γράφος* have given place to the usual *φεύγω*, *διπλάσιον*, and *γράμμα*. The Democrates decree (no. 61), from the first half of the third century B.C., has *ερ*, never *αρ*, *ὑπό* not *ὑπά*, and shows considerable *κοινή* influence in the vocabulary, e.g. *καθώρ* (*καθώς*), *ἐγκτησις*.

On the other hand most of the characteristics of the dialect persist, and, in contrast to earlier inscriptions, the rhotacism of final *ς* is uniformly observed. Some of the differences between these two inscriptions and the earlier ones are due to chronological and local variation within the dialect, e.g. in both *σσ*, not *στ*, = *σθ*, loss of intervocalic *σ*; in no. 60 *ττ*, not *δδ*, = *ζ*, dat. pl. *φυνγάδεσσι* (not *-οις*); in no. 61 subj. in prescriptions. Even in the earlier inscriptions there are some indications of local differences, but it is impossible with the present material to define their scope.

The definite substitution of the Attic *κοινή* in public inscriptions of Elis belongs to the end of the third century B.C.

## DORIC

### Laconian

242. West Greek characteristics. See 223-225.

243. Other characteristics, mostly in common with various other dialects:

- |  |  |
|--|--|
| 1. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> . 25   | 9. <i>αὐτός</i> reflex. 121.3  |
| 2. <i>ι</i> from <i>ε</i> before vowels. 9.5   | 10. <i>τετράκιν</i> etc. 133.6   |
| 3. <i>h</i> from intervoc. <i>σ</i> . 59.1   | 11. Adv. <i>ταυτᾶ</i> , <i>ἡτ'</i> , <i>πέποκα</i> .<br>132.5 <i>a</i> , 6 |
| 4. Rhotacism of finals <i>ς</i> (late). 60.2   | 12. <i>ἄσσιστα</i> = <i>ἄγχιστα</i> . 113.3                                |
| 5. <i>σ</i> = <i>θ</i> (late in inscr.). 164   | 13. Infin. <i>-ην</i> . 153  |
| 6. <i>Ποιοιδάν</i> = <i>Ποσειδών</i> . 49.1,<br>61.5   | 14. 3 pl. inv. <i>-ντω</i> . 140.3 <i>a</i>                                |
| 7. <i>Ἀπέλλων</i> = <i>Ἀπόλλων</i> . 49.3  |  |
| 8. <i>φ</i> initial till about 400 B.C.; intervocalic in early inscriptions;<br>later sometimes <i>β</i> . 50-53 |  |

244. *κοινή* influence. Inscriptions from the second century B.C. (from the fourth and third there is very little material) and later are not even in the Doric *κοινή* (278), but substantially in the Attic *κοινή*, with but slight dialectic coloring. On the revival of the use of the dialect in some inscriptions of the second century A.D., probably representing crudely what still survived as a patois, see notes to nos. 70-73.

### Heracleian

245. West Greek characteristics. See 223-225.

246. In common with various other dialects:

- |   |  |
|---|--|
| 1. $\eta$ , $\omega$ = spurious $\epsilon$ , $\omicron$ . 25  | 8. $\delta\eta\lambda\omicron\mu\alpha\iota$ = $\beta\omicron\upsilon\lambda\omicron\mu\alpha\iota$ . 75   |
| 2. $\iota$ from $\epsilon$ before vowels. 9.6   | 9. $\tau\rho\acute{\iota}\varsigma$ nom. pl. 114.3   |
| 3. $\alpha\nu\epsilon\pi\acute{\iota}\gamma\rho\omicron\phi\omicron\varsigma$ . 5                           | 10. $\tau\eta\eta\nu\omicron\varsigma$ = $\epsilon\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$ . 125.1 |
| 4. $\kappa\omicron\theta\alpha\rho\acute{\omicron}\varsigma$ , $\tau\omicron\phi\iota\acute{\omega}\nu$ . 6 | 11. $\acute{\alpha}\nu\omega\theta\alpha$ , $\epsilon\mu\pi\rho\omicron\sigma\theta\alpha$ . 133.1         |
| 5. $\tau\acute{\alpha}\mu\nu\omega$ = $\tau\acute{\epsilon}\mu\nu\omega$ . 49.4                             | 12. Infin. $-\epsilon\nu$ . 153.2  |
| 6. $f$ initial, but with many irregularities. 50 <i>b</i>   | 13. 3 pl. imv. $-\nu\tau\omega$ . 140.3 <i>a</i>   |
| 7. Peculiarities in use of spiritus asper. 58 <i>c, d</i>   | 14. $\epsilon\nu\tau\epsilon\varsigma$ = $\omicron\nu\tau\epsilon\varsigma$ . 163.8                        |
|   | 15. $\acute{\alpha}\nu\eta\epsilon\omega\sigma\theta\alpha\iota$ . 146.4                                   |
|   | 16. Article as relative. 126   |

247. Special Heracleian:

- |   |  |
|---|--|
| 1. $\epsilon\acute{\nu}\tau\alpha\sigma\sigma\iota$ , $\pi\omicron\iota\acute{\omicron}\nu\tau\alpha\sigma\sigma\iota$ . 107.3  | 5. $\epsilon\rho\rho\eta\gamma\epsilon\acute{\iota}\alpha$ = $\epsilon\rho\rho\omega\gamma\upsilon\acute{\iota}\alpha$ . 146.1,        |
| 2. $\gamma\epsilon\gamma\rho\acute{\alpha}\lambda\upsilon\alpha\tau\alpha\iota$ , $\mu\epsilon\mu\iota\sigma\theta\acute{\omega}\sigma\omega\nu\tau\alpha\iota$ . 146.3 | 148  |
| 3. $\epsilon\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\varsigma$ , $\mu\epsilon\tau\rho\acute{\iota}\omega\mu\epsilon\nu\alpha\iota$ . 42.5 <i>b</i>             | 6. $\kappa\lambda\alpha\acute{\iota}\gamma\omega$ = $\kappa\lambda\epsilon\acute{\iota}\omega$ . 142 <i>a</i>                          |
| 4. $\pi\epsilon\phi\nu\tau\epsilon\upsilon\kappa\eta\mu\epsilon\nu$ . 147.2   | 7. $\pi\omicron\lambda\iota\sigma\tau\acute{\omicron}\varsigma$ = $\pi\lambda\epsilon\acute{\iota}\sigma\tau\omicron\varsigma$ . 113.2 |

248. *κοινή* influence. *κοινή* forms appear now and then in the Heracleian Tables, especially in the numerals. Thus  $\tau\rho\acute{\epsilon}\varsigma$  beside  $\tau\rho\acute{\iota}\varsigma$  —  $\tau\acute{\epsilon}\sigma\sigma\alpha\rho\epsilon\varsigma$ ,  $\tau\epsilon\sigma\sigma\alpha\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha$  beside  $\tau\acute{\epsilon}\tau\omicron\rho\epsilon\varsigma$ ,  $\tau\epsilon\tau\rho\acute{\alpha}\kappa\omicron\nu\tau\alpha$  —  $\kappa\acute{\omicron}\sigma\iota\omicron\iota$  beside  $-\kappa\acute{\alpha}\tau\iota\omicron\iota$  —  $\chi\acute{\iota}\lambda\iota\omicron\iota$  for  $\chi\eta\lambda\iota\omicron\iota$  —  $\phi\acute{\epsilon}\iota\kappa\alpha\tau\iota$ , with  $\epsilon\iota$  from  $\epsilon\acute{\iota}\kappa\omicron\sigma\iota$ , beside  $\phi\acute{\iota}\kappa\alpha\tau\iota$  —  $\epsilon\acute{\iota}$  beside  $\alpha\acute{\iota}$  —  $\eta\omicron\iota$  beside  $\tau\omicron\acute{\iota}$ .

## Argolic

**249.** West Greek characteristics. See **223–225**. But *δικάσαι*, not *δικάζαι*, **142**.

**250.** Other characteristics, mostly in common with various other dialects :

- |   |  |
|---|--|
| 1. Intervoc. <i>σ</i> to <i>h</i> , and lost. <b>59.2</b>   | 11. <i>τύ</i> acc. sg. <b>118.5</b>                                |
| 2. <i>πάνσα</i> , <i>ένς</i> , <i>τόνς</i> , etc. <b>77.3, 78</b>                                 | 12. <i>νιν</i> acc. sg. 3 pers. pron. <b>118.5</b>                 |
| 3. <i>ιάρός</i> with lenis. <b>58 b</b>   | 13. <i>τήνος</i> = <i>έκεῖνος</i> . <b>125.1</b>                   |
| 4. <i>ποί</i> = <i>πρός</i> , before dentals. <b>135.6 b</b>                                      | 14. <i>έχθολι</i> , <i>ένδοι</i> . <b>133.3, 4</b>                 |
| 5. <i>άλιάσσις</i> etc. <b>164.3</b>  | 15. <i>άνενν</i> = <i>άνεν</i> . <b>133.6</b>                      |
| 6. <i>η</i> , <i>ω</i> = spurious <i>ει</i> , <i>ου</i> , sometimes. <b>25 a</b>                  | 16. <i>συντίθησι</i> . <b>138.1</b>                                |
| 7. <i>ι</i> from <i>ε</i> before vowels, sometimes. <b>9.7</b>                                    | 17. Infin. <i>-εν</i> . <b>153.2</b>                               |
| 8. <i>γροφεύς</i> etc. <b>5</b>   | 18. 3 pl. imv. <i>-ντω</i> . <b>140.3 a</b>                        |
| 9. <i>πεδά</i> = <i>μετά</i> . <b>135.5</b>   | 19. <i>έσσα</i> , <i>έασσα</i> = <i>οὔσα</i> . <b>163.8</b>        |
| 10. <i>ϕ</i> in all positions in earliest inscriptions ; initial till about 400 B.C. <b>52–55</b> | 20. <i>γράσσημα</i> = <i>γράμμα</i> . <b>164.4</b>                 |
|   | 21. <i>ἀ(ϕ)ρητεύω</i> <i>preside</i> . <b>55</b>                   |
|   | 22. <i>τρέω</i> = <i>φεύγω</i> <i>be banished</i> . No. 78.5, note |
|   | 23. <i>ἀρτῦναι</i> , official title. No. 78.2, note                |

**251.** There are some differences between the dialect of Argos and that which appears in most of the inscriptions of Epidaurus and other cities of the Acte. But these are mainly, if not wholly, due to the fact that Attic influence was earlier and stronger in the east. Thus the loss of intervocalic *σ* and the retention of *νσ* are characteristics which persist in Argive inscriptions till within the second century B.C., but of which there are only a few examples from Epidaurus. In general, Attic forms are frequent in Epidaurian inscriptions of the fourth century B.C., and later.

Early inscriptions of Mycenae have *ές* and *τός* (less probably *τόςς*) in contrast to Arg. *ένς*, *τόνς*. Cf. Cret. *τός* beside *τόνς*, **78**. From Hermione are also found genitive singular and accusative plural in *-ω*, *-ως*.

## Corinthian

252. West Greek characteristics. See 223-225.

253. In common with various other dialects:

- |   |   |
|---|---|
| 1. ἐνθελῖν = ἐλθεῖν. 72                     | 7. ἐνδός, ἔνδοι, ἔξοι. Syrac. 133.1,5                       |
| 2. λῶ = θέλω. Glossary                      | 8. 3 pl. impv. -ντω. 140.3a                                 |
| 3. Ἀπέλλων = Ἀπόλλων. 49.3                  | 9. ς in early inser. in all positions; init. till about 400 |
| 4. μεῖς = μῆν. 112.3                        | B.C.; sometimes β. 51-55                                    |
| 5. Hypocoristics in -ην. 165.7              |   |
| 6. πόδεσσι etc., in various colonies. 107.3 |   |

254. Special Corinthian. Very early monophthongization of *ει* and *ου*. 28, 34

255. After the early but brief inscriptions in the epichoric alphabet, there is but scanty material until the third and second centuries B.C., when the admixture of *κοινή* forms is considerable.

## Megarian

256. West Greek characteristics. See 223-225.

257. In common with various other dialects:

- |   |                                   |
|---|-----------------------------------|
| 1. ἀμφιλλέγω. 89.3                                | 4. Gen. sg. m. Φάγαᾶς etc. 105.2b |
| 2. εὔ = εο, late. 42.5                            | 5. μεῖς = μῆν. 112.3              |
| 3. ς initial in V cent., but lost between vowels. | 6. λῶ = θέλω. Glossary            |
|   | 7. λάζομαι = λαμβάνω. Glossary    |

258. Special Megarian:

- |   |   |
|---|---|
| 1. Θέδωρος, Θεοκλείδας, etc. 42.5d                  | 2. σά = τίνα. 128   |
| 3. αἰσιμνάτας, αἰσιμνάω = αἰσυμνήτης, αἰσυμνάω. 20. | Apart from the difference of vowel, the words are peculiar to Megarian and Ionic. |

259. Except for the early inscriptions of Selinus and a few others, the material is from the end of the fourth century or later, and shows *κοινή* influence.



## Rhodian

**260.** West Greek characteristics. See 223–225.

**261.** In common with various other dialects:

- |   |  |
|---|--|
| 1. $\epsilon\nu = \epsilon\omicron$ . 42.5  | 6. $\acute{\epsilon}\xi\hat{\alpha}\nu = \acute{\epsilon}\xi\hat{\eta}\varsigma$ . 133.6       |
| 2. $\eta, \omega$ = spurious $\epsilon\iota, \omicron\upsilon$ , in some words. 25 <i>a</i> | 7. 3 pl. imv. $-\nu\tau\omega$ . 140.3 <i>a</i>  |
| 3. $\iota\epsilon\rho\acute{o}\varsigma$ with lenis. 58 <i>b</i>                            | 8. $\tau\iota\mu\acute{\epsilon}\omega = \tau\iota\mu\acute{\alpha}\omega$ . 161.2             |
| 4. $\acute{\omicron}\pi\upsilon\varsigma, \nu\acute{\iota}\varsigma$ . 132.4                | 9. $\tau\iota\mu\bar{\alpha}\kappa\rho\acute{\alpha}\tau\eta\varsigma$ etc. 167                |
| 5. $\acute{\omicron}\kappa\kappa\alpha = \acute{\omicron}\kappa\alpha$ <i>κα</i> . 132.9    | 10. $\chi\rho\acute{\eta}\mu\iota\zeta\omega = \theta\acute{\epsilon}\lambda\omega$ . Glossary |

**262.** Special Rhodian: Infinitive in  $-\mu\epsilon\iota\nu$ . 154.5.  $\kappa\tau\omicron\acute{\iota}\nu\alpha$ , denoting a territorial division like the Attic deme, is found only in Rhodes and Carpathus.  $\mu\alpha\sigma\tau\rho\acute{o}\iota$  as the highest officers of the state are peculiar to Rhodes.

**263.**  $\kappa\omicron\iota\nu\acute{\eta}$  influence shows itself to a slight extent in the fourth century B.C. Most of the material is from the third century or later, and is in the Doric  $\kappa\omicron\iota\nu\acute{\eta}$  (278), though with frequent retention of the characteristic infinitive in  $-\mu\epsilon\iota\nu$ . In this mixed form the dialect is one of the longest to survive, many peculiarities still appearing in inscriptions of the first and second centuries A.D.

## Coan

**264.** West Greek characteristics. See 223–225.

**265.** In common with various other dialects:

- |   |  |
|---|--|
| 1. $\epsilon\nu = \epsilon\omicron$ . 42.5  | 7. $\acute{\epsilon}\xi\hat{\alpha}\nu = \acute{\epsilon}\xi\hat{\eta}\varsigma$ . 133.6       |
| 2. $\eta, \omega$ = spurious $\epsilon\iota, \omicron\upsilon$ , in some words. 25 <i>a</i>   | 8. Aor. subj. $\acute{\iota}\pi\omicron\kappa\acute{\upsilon}\psi\epsilon\iota$ . 150          |
| 3. $\tau\acute{\alpha}\mu\nu\omega = \tau\acute{\epsilon}\mu\nu\omega$ . 49.4   | 9. Infin. $-\epsilon\nu$ ; also in contract verbs. 153.2,3                                     |
| 4. $\delta\acute{\eta}\lambda\omicron\mu\alpha\iota = \beta\omicron\acute{\upsilon}\lambda\omicron\mu\alpha\iota$ . 75  | 10. 3 pl. imv. $-\nu\tau\omega$ . 140.3 <i>a</i>   |
| 5. Acc. pl. $-\omicron\varsigma$ beside $-\omicron\upsilon\varsigma$ . 78   | 11. $\chi\rho\acute{\eta}\mu\iota\zeta\omega = \theta\acute{\epsilon}\lambda\omega$ . Glossary |
| 6. $\beta\alpha\sigma\iota\lambda\epsilon\acute{\upsilon}\varsigma, -\acute{\epsilon}\omicron\varsigma, -\acute{\eta}$ , but early $-\acute{\eta}\iota, -\acute{\eta}\varsigma$ . 113.3 |  |

**266.** There are no very early inscriptions, and only a few even from the fourth century B.C. The most important of these, the

sacrificial calendar (nos. 101–103), already shows some *κοινή* forms, as *ἱερεύς* beside *ἱαρεύς*, *εἰκάς* beside *ἰκάς*, acc. pl. *τρεῖς*, *ἔστία* beside *ἰστία*, etc., but preserves some forms which are never found later as *ἱερῇ*, *τεταρτῆς* (later always *-ει*, *-εις*, etc.). There are also some specific Ionic forms in use in Cos, as *τέλεως*, *ἀποδεξάντω*. Most of the material is of the third and second centuries, and in the Doric *κοινή* as described in 278.

#### Theran

267. West Greek characteristics. See 223–225.

268. In common with various other dialects:

- |  |   |
|--|---|
| 1. <i>ευ</i> = <i>εο</i> . 42.5                                      | 7. Acc. pl. <i>-ος</i> . 78                               |
| 2. <i>η, ω</i> = spurious <i>ει, ου</i> , in some words. 25 <i>α</i> | 8. <i>πεδά</i> = <i>μετά</i> . 135.5                      |
| 3. <i>οὔρος</i> from <i>ὄρφος</i> . 54                               | 9. <i>ἑξάν</i> = <i>ἑξῆς</i> . 133.6                      |
| 4. <i>ϝ</i> lost in the earliest times. 50                           | 10. Subj. <i>πέπρᾱται</i> etc. 151.1                      |
| 5. <i>ρρ</i> = <i>ρσ</i> . 80  | 11. Infinit. <i>-εν</i> ; also in contract verbs. 153.2,3 |
| 6. <i>δήλομαι</i> = <i>βούλομαι</i> . 75                             |   |

269. Except for the numerous, but brief, archaic inscriptions, the material is all from the period of *κοινή* influence. The longest inscription, the Will of Epicteta (SGDI. 4706), exhibits most of the characteristics of the dialect, but also many *κοινή* forms.

The inscriptions of Cyrene, though late, have regularly *η, ω* = spurious *ει, ου*, and show some special peculiarities, as *ἱαρές* nom. and acc. pl. of *ἱαρεύς* (111.3), *τελεσφορέντες* (157).

#### Cretan

270. West Greek characteristics. See 223–225. But *οἰ, αἰ*, not *τοί, ταί*, and "Ἀρτεμις not "Ἀρταμις.

271. In common with various other dialects:

- |  |   |
|--|---|
| 1. <i>η, ω</i> = spurious <i>ει, ου</i> . 25 | 6. Psilosis. 57   |
| 2. <i>ξῆνος</i> from <i>ξένφος</i> , etc. 54 | 7. <i>ϝ</i> init. till III cent. B.C.; sometimes <i>β</i> ; <i>ῥίσφος</i> ; intervoc. only in epds. 50–54 |
| 3. <i>ι</i> from <i>ε</i> before vowel. 9.4  |   |
| 4. <i>τράπω, τράφω</i> . 49.2                |   |
| 5. 'Ἀπέλλων = 'Απόλλων. 49.3                 | 8. <i>πάνσα</i> etc. 77.3   |

9. τόνς beside τός, etc. 78
10. ττ in πρᾶττω etc. 81
11. ττ in ὀπόττος etc. 82
12. δδ, δ (sometimes ττ, τ) = ζ.  
84
13. ττ = πτ. 86.2
14. ττ = στ (rare). 86.4
15. ἐς = ἐξ before cons. 100
16. αὐτόν neut. = αὐτό. 125.2
17. ὅπι = ὅποι, etc. 132.4
18. πρόθθα = πρόσθε. 133.1
19. ἐνδός, ἔξοι. 133.4,5
20. αὐτιν, αὐταμέριν. 133.6
21. πεδά = μετά. 135.5
22. ἀντί in presence of, ἀμφί concerning. 136.7,8
23. Aor. subj. λαγάσει etc. 150
24. Subj. πέπᾱται etc. 151.1
25. Infin. -εν; also in contract verbs. 153.2,3
26. Verb-forms in -εω (-ιω) = -αω. 161.2
27. ἴαττα = οὔσα. 163.8
28. λῶ (λείω) = θέλω. Glossary
29. πόλις = δῆμος. Glossary
30. καρτερός = κρατερός, in meaning = κύριος. 49.2 a, Glossary

## 272. Special Cretan :

1. υ = λ before cons., sometimes.  
71
2. θθ (rarely τθ) = σθ. 85.3
3. θθ = σσ, late. 81 a
4. ττ = κτ. 86.1
5. νν = ρν. 86.5
6. μμ = μν. 86.6
7. πρεῖγνς, πρεῖγων, πρεῖγι-  
στος, etc. = πρέσβς etc.  
86.3
8. μαίτυρ- = μάρτυρ-. 71 a
9. Assimilation in sentence  
combination more exten-  
sive than elsewhere. 97.4,5,  
98
10. Acc. pl. of cons. stems in  
-ανς. 107.4
11. Acc. pl. τρύνς. 114.3
12. ρὶν αὐτοῖ, τὰ ρὰ αὐτᾱς =  
ἐαυτοῖ, τὰ ἐαυτῆς. 121.1
13. ὅτις, gen. sg. ὅτι, acc. pl. neut.  
ἄτι, dat. sg. ὅτιμι. 129.3,  
128
14. ὅτειος = ὅποιος. 130
15. ὅτερος = ὀπότερος. 127
16. ὅπαι as final conj. 132.5,8 a
17. πορτί = πρὸς. 70.1, 135.6
18. αἰλέω = αἰρέω. 12
19. Infin. -μην beside -μεν. 154.4
20. θῖνος = θεῖος. 164.9
21. τέλομαι = ἔσομαι. 163.10
22. ὠνέω, πείθω, ἐλευσέω. 162.9
23. λαγαίω release. 162.8
24. κόσμος, official title. Glos-  
sary

273. Cretan, as commonly understood and as described above, is the dialect of the inscriptions of Gortyna (which is by far the most fully represented) Chossos, Lyttos, Vaxos, and the other cities of the great central portion of Crete. This is also known more specifically as Central Cretan. Eastward, at Olus, Dreros, Lato, etc., the dialect is much less uniform; and in the inscriptions of cities of the eastern extremity of the island, as Hierapytna, Praesos, and Itanos, and again in those from the cities of the western extremity, as Aptera, Cydonia, etc., many of the most striking Cretan characteristics are wholly lacking. Hence the terms East Cretan, usually reckoned from Hierapytna eastward, and West Cretan, from Lappa westward, are sometimes employed. But there is no sufficient ground for the belief that the East, West, and Central Cretan are fundamental divisions of the dialect, or that they reflect to any degree the various constituent elements in the population. The East and West Cretan inscriptions, the latter very meager, are comparatively late, and show a large degree of obvious *κοινή* influence, partly Attic, partly the Doric *κοινή* of the other islands. The absence of many of the Cretan characteristics may well be, and probably is, due to external influence, which was felt earlier and more strongly than in Central Crete, where, especially at Gortyna, most of the peculiarities persisted until Roman times. However, an actual divergence of development, for which external causes are at least not apparent, is to be recognized in the treatment of *eo*, which, instead of becoming *io*, appears as *o* in close, *ω* in open, syllables (42.5 c, d), e.g. *κοσμώντες, ἐπαινῶμεν*, at Hierapytna, Allaria, Cydonia (*κοσμώντες* also at Aptera, Oleros). There are also a few other local variations. But, if we had ample material from the early period, it is highly probable that we should find that in the main the characteristics of Central Cretan were also general Cretan.

## SURVIVAL OF THE DIALECTS. GROWTH OF VARIOUS FORMS OF *KOINH*

274. Not only in earlier times, but also, in most parts of Greece, long after Attic had become the norm of literary prose, each state employed its own dialect, both in private and public monuments of internal concern, and in those of a more external or interstate character, such as decrees in honor of foreigners, decisions of interstate arbitration, treaties, and, in general, communications between different states. Thus, for example, an honorary decree of a Boeotian city is in the Boeotian dialect, no matter whether the recipient is a citizen of Athens, Delphi, Alexandria, or Tarentum. If the Eleans honor Damocrates of Tenedos, the decree is in the Elean of the time (no. 61). If Mytilene honors Erythrae, the decree is in Lesbian and a copy in this form is set up at Erythrae. Such is the usual practice, examples of which could be cited by the hundred, and any departure from which is the exception.

A decision of the Argives in a dispute between Melos and Cimo-lus is in the Argive dialect (no. 81). And so in general such decisions were regularly rendered in the dialect of the arbitrators, and inscribed in this form by the states involved in the dispute, usually at home, but sometimes also in one of the great religious centers, as Delos or Olympia. The extant texts of treaties are, as a rule, in the dialect of that party in whose territory the text was found, and it is to be assumed that the version inscribed by the other party in its home was likewise in its dialect. Thus, for example, the monetary agreement between Mytilene and Phocaea in the Lesbian version found at Mytilene (no. 21), the treaty of alliance between Elis and Heraea (in Arcadia) in the Elean version found at Olympia (no. 58).

In communications between states using different dialects each party employs its own. For example, when Philip V of Macedon



sends certain recommendations to the city of Larissa, he writes in the Attic *κοινή*, which had long been the language of the Macedonian court, but the decrees which the city passes in response are in the Thessalian dialect (no. 28). An inscription of Mytilene contains the text of a decree of the Aetolian league in favor of Mytilene, in its original Aetolian (Northwest Greek *κοινή*) form, a copy of which had been brought back by the Mytilenaeans envoys, followed by a decree of Mytilene in Lesbian, quoting from the former decree and ordering the inscription of both. The regulations of the religious sanctuaries of Greece are drawn up in the dialect of the state which has direct charge of them, no less in the great Hellenic centers than in those of local fame. So, for example, an Amphictionic decree which is known to us only in the copy set up at Athens is in the Delphian dialect.

275. In the period before the rise of Attic as the language of literary prose, no one dialect was in a position even to influence other dialects except within narrow geographical limits. Yet it is probable that even then external influence was not wholly absent. There was no lack of intercourse to awaken consciousness of the peculiarities of one's own dialect as compared with those of others. Some of these peculiarities, especially such as were at variance with the practice of all or nearly all other dialects, might come to be regarded with disfavor as provincialisms, and be avoided in writing, and even in speech, or at least less consistently observed.

For example, the Laconians and the Argives, who were well aware that under certain conditions they omitted, or pronounced as a mere breathing, what was a  $\sigma$  in the speech of most other Greeks, may have felt that this, unlike some of their other peculiarities, was a sort of weakness, which did not deserve to be exploited in writing. This would explain the inconsistency in the treatment of intervocalic  $\sigma$  (*h* or  $\sigma$ ) which is to be observed even in the early inscriptions of Laconia and Argolis, before any specific Attic influence is possible. See 59.1.2. The fact that Arcadian  $\sigma\iota\varsigma$  and  $\kappa\acute{\alpha}\varsigma$ , agreeing with Cyprian  $\sigma\iota\varsigma$  and  $\kappa\acute{\alpha}\varsigma$ , are found only in one early

inscription (no. 16), while all others have  $\tau\acute{\iota}\varsigma$  and  $\kappa\alpha\acute{\iota}$ , may also be ascribed to the combined influence of the other dialects, just as in a later period, when specific Attic influence is more probable,  $\pi\lambda\acute{o}\varsigma$  was replaced by the usual  $\pi\lambda\acute{\epsilon}\omicron\nu$ , in spite of the fact that other equally marked peculiarities like  $\acute{\iota}\nu = \acute{\epsilon}\nu$  were unaffected. The Eleans gave up even in the sixth century their use of  $\zeta$  for the  $\delta$  of other dialects, and if, as is likely, this was a concession in spelling only, it is none the less in point.

**276.** Traces of Ionic influence are seen in the Doric islands, though the earliest evidence of this belongs rather to the history of the alphabet, namely the spread of the Ionic  $H = \eta$  (4.6). It is not accidental that  $\epsilon\nu$  for  $\epsilon\omicron$ , though occasionally found in continental Greece, is mainly found, outside of Ionic, in Rhodes, Cos, Thera, etc. In Cos occur such specific Ionic forms as  $\tau\acute{\epsilon}\lambda\epsilon\omega\varsigma$  and  $\acute{\alpha}\pi\omicron\delta\epsilon\xi\acute{\alpha}\nu\tau\omega$ . Even in the fifth century the coins of the Rhodian Ialysus show  $\text{Ἰελυσίων}$  beside  $\text{Ἰαλυσίων}$ . Through the medium of the Doric  $\kappa\omicron\iota\nu\acute{\eta}$  of the other islands (278), some Ionic peculiarities have even spread to Crete, e.g. at Itanos  $\epsilon\nu = \epsilon\omicron$ ,  $\epsilon\omicron = \epsilon\nu$ , and  $\chi\rho\epsilon\acute{\omega}\mu\epsilon\theta\alpha$ .

**277.** The Attic  $\kappa\omicron\iota\nu\acute{\eta}$ . The foundation of the ultimate supremacy of Attic is to be sought in the political conditions of the fifth century B.C. In this we refer to something more than the fact, important as it is, that in this period Athens became the intellectual center of Greece and Attic the recognized language of literary prose. It is within the sphere of influence represented by the confederacy of Delos and the Athenian empire that Attic made its first advance as an ordinary medium of communication. Of all dialects it is Ionic which shows the first signs of Attic influence and is the first to lose its identity as a distinct dialect. Some traces of this influence are seen even in the Ionic inscriptions of the fifth century, especially in the islands, and in the fourth century the majority of inscriptions show at least a mixture of Attic forms, and some, even from the early part of the century, are substantially Attic. After this, Ionic practically ceased to exist as a distinct dialect, though some Ionic peculiarities are occasionally found in much later times,

mostly in proper names and certain conventional words or phrases. It is this Attic, already well-nigh established in Ionic territory, and in some respects modified by Ionic, that the Macedonians took up and spread, and which is henceforth termed the *κοινή*, or, more specifically, the Attic *κοινή*.

The Macedonian period, indeed, forms the principal landmark in the evolution of a standard language in Greece. For in it the Attic *κοινή* was spread over a vast territory and permanently established in places which were to become leading centers of Greek life. Yet this is only a stage, marking neither the beginning, as we have seen, nor, still less, the end. Excepting Ionic, and Cyprian, of which we have no later record, the other dialects, though showing more or less *κοινή* influence, remained in common use in inscriptions from one to upwards of three centuries later. But eventually the *κοινή* attained complete supremacy both as the written and the spoken language, and from it is descended Modern Greek. The only important exception is the present Tsakonian dialect, spoken in a small portion of Laconia, which is in part the offspring of the ancient Laconian.

**278.** The Doric *κοινή*. In most of the Doric dialects Attic influence shows itself, to some extent, even in the fourth century B.C., and there was gradually evolved a type of modified Doric which prevails in the inscriptions of the last three centuries B.C., and is conveniently known as the Doric *κοινή*. This is substantially Doric, retaining a majority of the general West Greek characteristics, but with a tendency to eliminate local peculiarities, and with a strong admixture of forms from the Attic *κοινή*. In spite of some variety in the degree of mixture, and the retention of some local peculiarities, e.g. the infinitive in *-μεν* at Rhodes, there is yet a very considerable unity, amply sufficient to justify us in speaking of a distinct type of *κοινή*.

That the mixture is not a haphazard one is shown, for example, in the fact that the substitution of *εἶ* for *αἶ*, side by side with the retention of *κα*, resulting in the hybrid *εἶ κα*, is very general, while the

opposite, *αι̑ αν̑*, is unknown. *ιαρός* is replaced by *ιέρος*. The numerals show the forms of the Attic *κοινή*, e.g. acc. pl. *τρεις* for *τρίς*, *τέσσερες* (or *τέσσαρες*, *τέτταρες*) not *τέτορες*, *εἴκοσι* for *ἑκατι*, *τεσσεράκοντα* (*τεσσαράκοντα*, *τετταράκοντα*) for *τετρώκοντα*, *διακόσιοι* etc. for *-κάτιοι*. In *ι*-stems we usually find *πόλιος*, *πόλιες* retained, but *πόλει*, *πόλεσι*, acc. pl. *πόλεις*. Nouns in *-εύς* follow the Attic type except in the accusative singular, e.g. *βασιλέως*, nom.-acc. pl. *βασιλεῖς*, but acc. sg. *βασιλῆ*. So Att. *βασιλέως* is usual, but Att. *πόλεως* rare. The substitution of *οί*, *αί* for *τοί*, *ταί* is frequent, but there is great variation in this respect, *τοί* and *οί* occurring not infrequently even in the same inscription. Attic *ου* from *εω* is frequent, especially in verbs in *-εω*. In some places, as far apart as Rhodes and Coreyra, we find inscriptions which have the verb-forms uniformly in *ου*, but the genitive singular of *σ*-stems in *-εος* or *-εως*, e.g. Rhod. *ἐγκαλοῦντας* etc. but *Ἰσοκράτους* etc. (SGDI. 3758), Core. *ποιοῦντες* etc. but *Ἀριστομένεος* etc. (SGDI. 3206). Attic *ω* from *εω* is also more common in verbs than in nouns. In dialects which have *ξηνος* or *ξεῖνος* etc. (54), such forms are often replaced by the Attic, especially in the case of *πρόξενος*. The first plural ending *-μες* is generally replaced by *-μεν*, though it persists in some places.

There are various other Attic forms which are not infrequent, but much less common than the dialect forms, e.g. *ᾶν* beside *ἑών*, imperative ending *-ντων* beside *-ντω*, *πρώτος* beside *πῶτος*, *πρός* beside *ποτί*. Many of the dialectic peculiarities persist with scarcely any intrusion of the corresponding Attic forms, e.g. *ā* = Att.-Ion. *η*, *κα*, verb forms like *δίδωτι*, *φέρonti*, Doric future, future and aorist in *ξ* (142), *ἀμές* etc. Att. *η*, *ᾶν*, and verb-forms like *δίδωσι*, *φέρουσι* are almost unknown except in the very last stages when the Attic *κοινή* as a whole is practically established. *ā* is sometimes found as late as the third century A.D., but only as a bit of local color, perhaps artificial, in what is otherwise the Attic *κοινή*.

279. The Northwest Greek *κοινή*. This is very similar to the Doric *κοινή*, showing about the same mixture of Attic with West

Greek forms. But it differs from it in that it retains two of the most characteristic features of the Northwest Greek dialects as compared with Doric, namely  $\epsilon\nu = \epsilon\iota\varsigma$ , and the dative plural of consonant stems in *-οις*. The use of this type is closely connected with the political power of the Aetolian league. We find it employed, in the third century B.C. and later, in Aetolia and in all decrees of the Aetolian league, in Western Locris (Naupactus was incorporated in the league in 338 B.C., the rest of Western Locris somewhat later), Phocis (Delphi was in the hands of the Aetolians by at least 290 B.C.), the land of the Aenianes, Malis and Phthiotis, all of which became Aetolian in the course of the third century B.C. Without doubt it was also used in Doris, from which we have no material, and in Eastern Locris. In Boeotia, which was in the Aetolian league but a short time (245–234 B.C.), it was never employed, though there are some few traces of its influence (222). The only extant decrees of Cephallenia and Ithaca, of about 200 B.C., are in this same Northwest Greek *κοινή*, reminding us that Cephallenia, of which Ithaca was a dependency, was allied with the Aetolians (Polyb. 4.6). Parts of the Peloponnesus were also for a time under Aetolian domination, and the characteristic dative plural in *-οις* is found in Arcadia, Messenia (also  $\epsilon\nu = \epsilon\iota\varsigma$ ), and Laconia. There is one example even as far away as Crete (*λιμένους* SGDI.4942 b; 159–138 B.C.), but clearly an importation. Aetolians had taken part in the internal wars of Crete, and Cretans had served in the armies of both the Aetolian and the Achaean leagues (Polyb. 4.53).

The inscriptions of this period from Acarnania, Epirus, and Achaia, including decrees of the Acarnanian, Epirotan, and Achaean leagues, are not in the Northwest Greek *κοινή* as defined above (they do not have  $\epsilon\nu = \epsilon\iota\varsigma$ , or the dative plural of consonant stems in *-οις*), but in the Doric *κοινή*. At this time at least the speech of Acarnania and Epirus was not essentially different from that of Coreyra, nor that of Achaia from that of Corinth and Sicyon.



In the Arcadian inscriptions of this period the native Arcadian forms are wholly or in part replaced by West Greek forms, and this is probably due in large part to the influence of the Doric *κοινή* of the Achaean league. But the Aetolians also held parts of Arcadia for a time, and, as noted above, there are some examples of the dative plural in *-οις* borrowed from the Northwest Greek *κοινή*.

**280.** Some more detailed observations upon the time and extent of *κοινή* influence in the various dialects have been made in connection with the Summaries of Characteristics (180-273), and in the notes to some of the late inscriptions.

What has just been noted in the case of the Doric *κοινή* is true in all dialects, namely, that of the dialectic peculiarities some are given up much earlier than others. Furthermore it is nothing unusual to find hybrid forms, part dialectic, part *κοινή*, e.g. Doric future with Attic *ου*, as *ποιησοῦντι* etc. frequently,—Boeot. *ἄως*, a contamination of *ᾶς* and *ῆως*,—Heracl. *φείκατι*, a contamination of *φίκατι* and *εἴκοσι*,—Boeot. *ζῶωνθι* with dialectic present stem and personal ending, but Attic *ζ* (pure Boeot. *δῶωνθι*),—Boeot. *ἐκγόνως* with dialectic case-ending, but Attic *ἐκ-* (pure Boeot. *ἐσγόνως*),—Thess. acc. pl. *γινυμένως* with dialectic case-ending, but Attic stem (pure Thess. *γινυμένος*),—Epid. *ῥῶρη* with Doric ending *-η* from *-αι*, but Attic stem *ῥῶρ-* from *\*ῥόρ-*.

Besides such hybrids, hyper-Doric or hyper-Aeolic forms are occasionally met with in late inscriptions, though less often than in our literary texts. Thus the Attic term *ἔφηβος* (with original *η*, cf. Dor. *ῆβα*), when adopted in other dialects, was sometimes given the pseudo-dialectic form *ἔφαβος*, e.g. in some late Doric and Lesbian inscriptions, in imitation of the frequent equivalence of dialectic *ᾱ* to Attic *η*. Conversely the Attic form was sometimes retained in opposition to what would be its true dialectic equivalent, as in Boeotian usually *ἔφηβος*, rarely *ἔφειβος*. Similarly the Doric *Ἡρακλῆς* and its derivatives keep *η* in Boeotian. Cf. also on Cret. *Πύτιος*, 63.

In Roman imperial times the antiquarian interest in local dialects is reflected in the revival of their use in parts of Greece where for some two centuries previously the Attic *κοινή* had been in general use, at least in inscriptions. So, for example, in the case of Lesbian (cf. no. 24), Laconian (cf. nos. 70-73), and to some extent in Elean, where examples of rhotacism reappear in the first and second centuries A.D. It is impossible to determine in every case whether this was a wholly artificial revival of a dialect which had long ceased to be spoken, or was an artificial elevation to written use of a dialect which had survived throughout the interval as a patois. The latter is true of Laconian (see 277, end, and note to nos. 70-73). But for most dialects we have no adequate evidence as to the length of their survival in spoken form.



## PART II: SELECTED INSCRIPTIONS

The brief introductory statement to each inscription gives its provenance and approximate date, with references to several of the most important collections. The extensive bibliographies in these collections make it unnecessary to cite the numerous special discussions in periodicals etc., except in the case of a few recently discovered inscriptions. For the abbreviations employed, see pp. 281 ff. References to the collections are by the numbers of the inscriptions, unless otherwise stated, while those to periodicals are by pages.

It has seemed unnecessary to state in the case of every inscription whether the alphabet is the epichoric or the ordinary Ionic, since this is generally obvious from the date given, as well as from the transcription. It may be taken for granted, unless otherwise stated, that inscriptions of the fifth century B.C. or earlier are in the epichoric alphabet, those of the fourth century B.C. or later in the Ionic. Hence comments on the form of the alphabet employed are added only in special cases.

The transcription of texts in the older alphabet is such as to give the student some assistance, without confusing what is in the original and what is a matter of editing. The signs E and O, when representing long vowels, no matter whether the later spelling is  $\eta$ ,  $\omega$  or  $\alpha$ , or, are transcribed simply  $\bar{\epsilon}$ ,  $\bar{o}$ . The spiritus asper, when expressed in the original, is transcribed  $h$ , leaving the use of  $\epsilon$  as a matter of editing. See p. 49, footnote. The use of the following signs is to be noted.

[ ] for restorations of letters no longer legible.

< > for letters inscribed by mistake, and to be ignored by the reader.

( ) for 1) expansion of abbreviations, 2) letters omitted by mistake, 3) corrected letters. Obvious corrections are given thus, without adding the original reading. Less certain corrections are sometimes commented on in the notes, with citation of the original reading, as are also obscure readings due to the mutilation of the letters. But often this is not done, it being thought unnecessary in a work of this kind to repeat the full critical apparatus of other collections.

- - - - for a lacuna, where no restoration is attempted.

.... for a similar lacuna where it is desired to show, at least approximately, the number of missing letters, each dot standing for a letter. In general, these are employed only for short lacunae.

| for the beginning of each new line in the original.

|| for the beginning of every fifth line in the original.

||| for the division between the obverse and reverse sides, or between columns. Used only where the text is printed continuously.

## Ionic

### *East Ionic*

1. Sigeum. Early VI cent. B.C. SGDI. 5531. Hicks 8. Hoffmann III. 130. Michel 1313. Roberts 42 and pp. 334 ff. The second version (B) is in Attic.

A  
5 Φανοδίκῳ | ἐμὶ τῷ ῥμοκράτεος τῷ | Προκοννησίῳ · κρητῆρα δὲ καὶ  
10 ὑποκρητήριον καὶ ἡθμὸν ἐς πρυτανήιον || ἔδωκεν Σ[ιγείῃσι]ν.

B Φανοδίκῳ εἰμὶ τῷ Ηερμοκράτῳ τῷ Προκο(ν)νῆσιῳ · καὶ γὰρ κρα-  
5 τέρα | ἀπίστατον καὶ ἡθμὸν ἐς πρυτανεῖον ἔδωκε μνῆμα Σι-  
10 γει(ν)εῖσι, ἐὰν δέ τι πάσχῃ, μελεδαίνεν με, ὃ Σιγείῃς. καὶ μ' ἐπο(ίε)-  
σεν Χαλσῶπος καὶ ἡδελφοί.

1. Monument of Phanodicius of Proconnesus, recording his gift of a mixing bowl, a stand for it, and a wine-strainer, to the Sigean prytaneum. The pillar was prepared and furnished with its Ionic inscription at Proconnesus, which was a colony of Miletus. The Attic version was added at Sigeum, which was already at this time occupied by Athenians.

The divergence between A and the corresponding portion of B is partly due to the normal differences of dialect, e.g. Ion. κρητῆρα with η after ρ, πρυτανήιον = Att. πρυτανεῖον, and τῷ ῥμοκράτεος with psilosis and consequent crasis and uncontracted -εος in contrast to Att. τῷ Ηερμοκράτῳ. So ὑποκρητήριον, in contrast to Att. ἐπίστατον, is an Ionic form found elsewhere. Other differ-

ences are due merely to the absence of signs for η and ω in the Attic alphabet, or are accidental, as ἐμὶ in A, εἰμὶ in B, where the spelling εἰ at such an early date is as exceptional in Attic as it would be in Ionic, or dat. pl. -εῖσιν in A, -εῖσι in B, where the use of ν movable is variable in both dialects.

2. Decree of the council of Halicarnassians and Salmacitians and Lygdamis regarding disputes over real estate. Lygdamis is the tyrant who drove Herodotus into exile and whom a revolution eventually expelled from the city. It is probable that this inscription dates from a period when the citizens had arisen and restored the exiles, but had come to terms temporarily with Lygdamis. The disputes would then be concerning the property of the former



2. Halicarnassus. Before 454 B.C. SGDI.5726. Ditt.Syll.10. Greek Inscr.Brit.Mus.IV.1.886. Hicks 27. Hoffmann III.171. Inscr.Jurid.I.pp. 1 ff. Michel 451. Roberts 145 and pp. 339 ff. Solmsen 15. For the character T, see 4.4. Letters which, though now lacking, are found in Lord Charlemont's copy, are printed without the marks of restoration.

Τάδε ὁ σύλλογ[ο]ς ἐβόλεύσατο | ὁ Ἀλικαρνατ[έ]ων καὶ Σαλμα-  
κιτέων καὶ Λύγδαμις ἐν τῇ ἱερῇ[ι], ἀγορῇ, μηνὸς Ἑρμαιῶνος  
πέμ[π]τη ἱσταμένῳ, ἐπὶ Λέοντος πρυταν[έ]ουτος τῷ Ὀατάτιος 5  
κα[ὶ] Σα[ρ]υτ[έ]ωλλῳ τῷ Θεκυίλῳ νε[ω]πο[ί]ω. τ[ὸ]ς μνήμονας μὴ  
παραδιδό[ναι] μήτε γῆν μήτε οἶκ[α] τοῖς μνήμοσιν ἐπὶ Ἀπολ- 10  
λωνίδεω τῷ Λυγδάμιος μνημονεύοντος καὶ Παναμύ τῷ Κασβώλ-  
λιος καὶ Σαλμακιτέων μνημονεύοντων Μεγαβάτεω τῷ Ἀφιδάσιος 15  
καὶ Φορμίωνος τῷ Π[α]νυάτιος. ἣν δέ τις θέλῃ δικάζεσθαι περὶ  
γῆς ἢ οἰκίων, ἐπικαλ[έ]τω ἐν ὀκτωκαίδεκα μηνσὶν ἀπ' ὅτ[ε]ο | ὁ  
ἄσδος ἐγένετο· νόμῳ δὲ κατὰ π[ρ]ὸν νῦν ὀρκώ[ν]ισ(α)ι τὸς δικαστάς· 20  
ὅτ[ι] | ἂν οἱ μνήμονες εἰδέωσιν, τοῦτο | καρτερόν ἐστιν. ἣν δέ τις  
ὑστερον | ἐπικαλῇ τούτῳ τῷ χρόνῳ τῶν | ὀκτωκαίδεκα μηνῶν, ὅρκον  
ἐἶναι τ[ῷ] νεμομένῳ τῇ γῇ ἢ τὰ οἶκ[α], ὀρκῶν δὲ τὸς δικαστάς 25

exiles (cf. no. 22), although this is nowhere stated. Salmacis was a town partially merged with Halicarnassus, and represented with it by a common council, though still retaining its own officials. Halicarnassus was originally Doric, but had already become Ionic in speech. Many of the proper names are of Carian origin.

8 ff. 'The mnemonēs or commissioners are not to transfer lands or houses to the incoming board consisting of Apollonides and his colleagues.' That is, apparently, property which had been in the hands of the commissioners for settlement, or perhaps in sequestration, was now to be turned over to the presumptive owners instead of to the new board, in order to secure an immediate disposal of these matters, even though this might in many cases

be only tentative and subject to further litigation. The phrase used in l. 30 'when A. and P. were commissioners' has reference to future suits, and is not inconsistent with the view that these men constituted the incoming board at the time of the decree. — 16 ff. 'Any one wishing to bring suit must prefer his claim within eighteen months of the time of the decree. The dicasts shall administer the oath (to the one bringing suit) in accordance with the present law. Whatever the commissioners have knowledge of (e.g. through their records) shall be valid.' — 22 ff. 'If one prefers a claim after the prescribed period, the one in possession of the property shall take the oath (that is, he shall have the preference in taking the oath; cf. the use of ὀρκώτερος in the Gortynian Law-Code).

ἡμί[ε]κτον δεξαμένως· τὸν δὲ ὄρκον εἴ[ν]αι παρεόντος τῷ ἐνεστη-  
 30 κότος· καρτεροῦς δ' εἶναι γῆς καὶ οἰκίων οἵτινες || τότε εἶχον ὅτε  
 Ἀπολλωνίδης καὶ Παναμύης ἐμνημόνευον, εἰ μὴ ὕστερο[ν] ἀπεπέ-  
 ρασαν. τὸν νόμον τοῦτον | ἢν τις θέλῃ συγχέαι ἢ προβῆτα[ι]  
 35 ψῆφον ὥστε μὴ εἶναι τὸν νόμο[ν] τοῦτον, τὰ ἐόντα αὐτῷ πεπρή-  
 σθω | καὶ τῶπόλλωνος εἶναι ἱερὰ καὶ αὐτὸν φεύγειν αἰεὶ· ἢν δὲ μὴ  
 ἦι αὐτῷ ἄξια δέκα στατήρων, αὐτὸν [π]επρήσθαι ἐπ' ἐξαγωγῇ  
 40 καὶ μη[δ]αμὰ κάθοδον εἶναι ἐς Ἀλικαρνησσόν. Ἀλικαρνασσεῶν  
 δὲ τῶς συμπάντων τούτῳ ἐλευθερον εἶναι, ὃς ἂν ταῦτα μὴ παρα-  
 45 βαίνει, κατόπερ τὰ ὄρκια ἔταμον καὶ ὡς γέγραπται ἐν τῷ Ἀπολ-  
 λω[νί]ῳ ἐπικαλῆν

3. Teos. About 475 B.C. SGDI.5632. Hicks 23. Hoffmann III.105.  
 Michel 1318. Roberts 142 and pp.336 ff. Solmsen 42.

A Ὅστις φάρμακα δηλητήρια ποιοῖ ἐπὶ Τηίοισι τὸ ξυνὸν ἢ  
 5 ἐπ' ἰδιώτῃ, κῆνον ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένω. | ὅστις  
 ἐς γῆν τὴν Τήϊν κωλύει σίτον ἐσάγεσθαι | ἢ τέχνην ἢ μηχανῇ ἢ  
 10 κατὰ θάλασσαν ἢ κατ' ἡπείρο[ν] ἢ ἐσαχθέντα ἀνωθεοίη, κῆνον  
 ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κένω.

B [1, 2 fragmentary] ὅστις Τηίων ἐ[ὕθ]ύνωι | ἢ αἰσυ[μ]νήτῃ [ἀπει-  
 5 θεο](ί) ἢ || ἐπανισταίτο (ἢ αἰσυμνήτῃ), ἀπόλλυσθαι καὶ | αὐτὸν

The dicasts shall administer the oath, receiving a twelfth of a stater as fee, and the oath shall be taken in the presence of the plaintiff. Those who held the property when Apollonides and Panamyes were commissioners shall be the legal possessors, unless they have disposed of it later.'—ἀπεπέρασεν: ἀποπιπράσκω, not found elsewhere.—32 ff. 'If any one wishes to annul this law or proposes a vote to this effect, his property shall be sold and dedicated to Apollo, and he himself shall be an exile forever. If his property is not worth ten staters, he himself shall be sold for transportation and never be

allowed to return.'—41 ff. 'Of all the Halicarnassians any one who does not transgress these things such as they have sworn to and as is recorded in the temple of Apollo, shall be at liberty to prefer claims.'—τῶς συμπάντων: τῶν συμπάντων. 96.2.

3. Imprecations against evil-doers.

A 1 ff. Against those who manufacture poisons.—τὸ ξυνόν: adv. acc., as a community.—6 ff. Against those who interfere with the importation of grain.—ἀνωθεοίη: contrasted with ποιοῖ l.2. See 42.6, 157 b.

B 3 ff. Against those who resist the authority of the magistrates. The εὐθυνος

καὶ γένος τὸ κείνῳ. ὅστις τῷ λοιπῷ αἰσυνμῶν ἐν Τέῳι ἢ γῆι τῇ  
 Τη[ί]νι [ἀδίκ](ω)ς ἄν(δρ)[α]ς ἀ[ποκ]τένει[ε] . . . αρον να [εἰδ]ὼς 10  
 προδο[ί]η . . . ] τῇ[ν] πόλ[ιν] καὶ γῆν] τὴν Τη[ί]ων ἢ το[ύς] ἄνδρας  
 [ἐν ν]ήσωι ἢ θα[λάσσηι] το | μετε . . . . . ἐν | ἀρῶ[ρ]ι περὶ 15  
 πόλ[ιν] . . . ] λαινο προδο[ί]η ἢ κιχα[λ]λεῦοι ἢ κιχάλλας ὑπο[δ]έ- 20  
 χοιτο ἢ ληίζοιτο ἢ ληιστὰς ὑποδέχοιτο εἰδὼς ἐκ γῆς τῆς Τη[ί]ης  
 ἢ [θ]αλάττης φέροντας ἢ [τι κ]ακὸν βουλευοὶ περὶ Τ[η]ίων τῷ 25  
 ξυνῷ εἰδὼς ἢ π[ρὸς] Ἑλλήνας ἢ πρὸς βαρβάρους, ἀπόλλυσθαι  
 καὶ αὐτὸν καὶ γένος τὸ κείνῳ. | οἵτινες τιμωχέοντες τὴν ἐπαρὴν μὴ 30  
 ποιήσῃ ἐπὶ δυνάμει καθημένῳ τῷ γῶνος Ἀνθεστηρίοισιν καὶ Ἡρα-  
 κλείοισιν | καὶ Δίοισιν, ἐν τῇ παρῇ ἔχῃσθαι. ὃς ἂν τὰ(ς) στήλας, 35  
 ἐν ἡσιν ἡ παρὴ γέγραπται, ἢ κατὰξῃ ἢ φοινικίᾳ ἐκκόψῃ ἢ ἀφα-  
 νέας ποιήσῃ, κῆνον ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος [τὸ κείνῳ]. 40

4. Chios. V cent. B.C. SGDI.5653. Hoffmann III.80. Michel 1383.  
 Roberts 149 and pp.343 ff. Solmsen 41.

-ος· ἀπὸ τούτῳ μέχρη [τῆς] | τριόδῳ, ἢ 'ς Ἑρμῶνοςσαν [φ]έρει, Ἀ  
 τρεῖς· ἀπὸ τῆς τριόδῳ ἄ[χ]ρι Ἑρμῶνωσης ἐς τὴν τριόδῳ ἐξς· 5  
 ἀπὸ τούτῳ μέχρη τῷ | Δηλῷ τρεῖς· σύνπαντες ὄροι ἐβδομήκοντα  
 πέντε. | ὅση τῶν ὄρων τούτων ἔσω, πᾶσα Λοφίτις. ἢν τίς τινα 10  
 τῶν ὄρων τούτων ἢ ἐξέλημι ἢ μεθέλημι ἢ ἀφανέα ποιήσῃ ἐπ' ἀδι-  
 κίῃ τῆς πόλεως, ἐκατὸν στατήρας ὀφειλέτω κατ' ἑμὸς ἔστω, πρη- 15  
 ξάντων δ' ὀροφύλακες· ἢν δὲ μὴ πρήξοισιν, αὐτοὶ ὀφειλόντων,

must have been a superior official to the ordinary *εὔθυνοι* or auditors. The *αἰσυνμήτης* is often an extraordinary official like the Roman dictator, but possibly a regular magistrate at Teos. — 8 ff. Against unfaithful and treasonable magistrates. The restoration of ll. 8–18 is uncertain. — 29 ff. Against magistrates who fail to pronounce the imprecations. — The *τιμῶχοι* are probably the regular annual magistrates, like the archons elsewhere. — *ποιήσαν*: *ποιήσαιεν*, 31. — *δυνάμει*: see 109.2. — *καθημένῳ τῷ γῶνος* κτλ.: 'during the

assembly at the Anthesteria, etc.' — 35 ff. Against those who damage the stele. — *κατὰξῃ* etc.: aor. subj. 150, 176.2.

4. Decree fixing the boundaries of a district called Lophitis, followed by provisions for its sale and a list of the purchasers.

For the Lesbian elements in the Chian dialect, see 184 with references. For *πρήξοισιν*, short-vowel subj. like *ποιήσῃ*, see also 150. For *πόλεως*, see 109.2. *βασιλεὺς* (C8) is the earliest example of *eo* = *eu* (33).

20 *πρηξάντων δ' οἱ πεντέκαίδεκα τὸς ὄροφύλακας* · || *ἦν δὲ μὴ πρήξουσιν, ἐν ἐπαρῇ ἔστων.*

B<sub>1</sub> [οἱ π|ε]ντεκα[ίδεκα] α ἐς βῶλ[η]ν ἐν|εικάντων [ἐν] | πέντ' ἡμέ-  
 5 ρη[ι]||σιν · τὸς δὲ κήρυκας διαπέ|μφαντες ἐς τὰς χώρας κη[ρ]|υσ-  
 10 σόντων κα|| διὰ τῆς πόλ|εως ἀδηνέως | γεγωνέοντες, ἀποδεκνύν|τες  
 15 τὴν ἡμέρ|ην, ἦν αὖ λάβω|σιν, καὶ τὸ πρῆ|γμα προσκ'ηρυσσόντων, |  
 20 ὅτι αὖ μέλλη|| πρήξεσθαι · | καγδικασάν|των τριηκοσίων μὴ 'λάσ-  
 25 σο|νες ἀνῆρ|ιθε||υτοι ἔοντες.

C [ἦν δὲ τίς τὸς πριαμένος ἀποκλή|ι]η] ἡ δικα[ζ]ηται, τὸς ἀποκλή|ι]-  
 ομένος ἡ π[ό]λις δεξαμ[έ]νῃ δικαζέσθω καὶ ὄφληι, [ὕ]περαποδότω ·  
 5 τῷ δὲ πρια[μ]ῖ, ἐνωί πρῆγμα ἔστω μηδέν. [ὄ]|ς αὖ τὰς πρήσις ἀκρα-  
 τέα[ς] | ποιῇ, ἐπαράσθω κατ' αὐτ[ῶ] | ὁ βασιλεός, ἐπὴν τὰς νο-  
 μ[α]|ίας ἐπαρὰς ποιῇται. ||

10 τὰς γέας καὶ τὰς οἰκί|ε)α[ς] | ἐπρίαντο · τῶν Ἀννικῶ πα[ί]-|  
 δων Ἰκέσιος Ἡγεπόλιος π|εντακισχειλίων τριηκ[ο]|σίων τεσσ[ερ]α-  
 15 κόντων, Ἀθ[η]||ναγ[ό]ρ[η]ς Ἡ[ρ]οδό|τῳ χειλί[ω]ν ἐπτακοσίων ·  
 Θαργελέω[ς] | Φιλοκλῆς Ζηνοδότῳ τὰν [Ε]|ὐάδησις δισχειλίων  
 20 ἐ[π]|τακοσίων, Θρόπροπος κο[ί]||νοπίδης τὰν Καμιμήν χ[ε]|ιλίων  
 καὶ ὀκτακοσίων ἐ[π]|τά · Κῆφιος τὰ ἐμ Μελαίνη[ι] | Ἀκτῆι τρις-  
 25 χῆλίων ἐπτακ|οσίω ἐνενηκόντων Βία[ς] || Ἀσιῶ.

D<sub>5</sub> . . . . . | [χ]ειλίων ἐνα|κοσίων · Λεύκ|ιππος Πυθῶ τ||ὴν οἰκίην  
 10 τ[ῇ]|ν Ἀνδρέος π[ε]|ντακοσίων π|εντηκόντων | δυνῶν · Ἀσμιος || Θεό-  
 15 πομπος Ἀ|γναῖδ τὰν Οἴ|ωι χειλίων τριηκοσίων δέκων δυνῶν · Ἰ|κε-  
 σίδ τῷ Φίλ|ωνος Στράτ[ι]ο|ς Λυσῶ τοικ[ό]|πεδον διηκ[ο]|σίω ἐνός.

B 'In the case of a lawsuit (πρῆγμα), the Fifteen are to bring it before the council within five days and make public announcement of it in the villages and in the city.'

C 1-8. *If any one excludes the purchasers from possession or brings suit against them, the city, taking up the cause of those that are excluded, shall sustain the suit, and, if it loses, reimburse them. The purchaser shall be free*

*from litigation. Whoever makes the sales invalid, him shall the βασιλεὺς curse, when he makes the customary imprecations.*—10 ff. *There purchased lands and houses: from the sons of Annices, Hicesius, son of Hegepolis, for 5340 (staters), Athenagoras, son of Herodotus, for 1700; from Thargeleus, Philoctes, son of Zenodotus, the property in Eua-dae for 2700; etc.*—19, 20. **κοῖνωσι-**  
**δης** : καὶ Οἰνοπίδης, '

5. Erythrae. About 357 B.C. SGDI.5687. Ditt.Syll.107. Hicks 134. Hoffmann III.96. Michel 501.

[Ἐδοξεν] τῇ βουλῇ καὶ τῶι δῆμῳ Μ] αὐσσωλλο[ν Ἐ]κατ[ό-  
μνω | Μολασ]έα, ἐπεὶ ἀνὴρ ἀγαθὸς [ἐγένετο π]ερὶ τὴν πόλιν τὴν  
Ἐρυ[θραί]ων, εἶναι εὐεργέτην τῆς [πόλ]εως καὶ πρόξενον καὶ 5  
πολί[την]. καὶ ἔσπλουν καὶ ἔκπλουν | [καὶ] πολέμῳ καὶ εἰρήνης  
ἀσυλε[ῖ] | καὶ ἀσπονδεῖ, καὶ ἀτέλειαν κα[ὶ] || πρ]οεδρίην· ταῦτα δὲ 10  
εἶναι ἀ[ὐ]τῶι καὶ ἐκγόνοις. στήσαι δὲ α[ὐ]τῷ κ]αὶ εἰκόνα χαλκὴν  
ἐν τῇ ἀ[γορῇ] καὶ Ἀρτεμισίης εἰκόνα | [λιθί]νῃν ἐν τῶι Ἀθη-  
ναίῳ, καὶ || [στεφ]ανῶσαι Μαύσσωλλον μὲν | [ἐκ δαρ]εικῶν πεντή- 15  
κοντα, Ἀρτε[μισίην] δὲ ἐκ τριήκοντα δαρεικῶν. γράψ]αι ταῦτα  
ἐ(ς) στήλῃ[ν | καὶ στήσα]ι ἐς τὸ Ἀθήναιον, || [ἐπιμεληθ]ῆναι [δὲ 20  
τοὺς ἐξεταστὰς].

*Central Ionic*

6. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5423. Hoffmann III.30. Michel 1150. Roberts 25. Solmsen 46.

Νικάνδρῃ μ' ἀνέθεκεν ἡεκηβόλῳι ἰοχαίρην,  
ῥόρῃ Δεινο[δίκη]ο τῷ Ναησιῷ, ἔησοχος ἀ(λ)λήων,  
Δεινομένεος δὲ κασιγνέτῃ, | Φηράησῳ δ' ἄλοχος ν[ῦν].

7. Naxos. Found at Delos. VII or early VI cent. B.C. SGDI.5421. Hoffmann III.33. Roberts 27.

[τ]ῷ ἀφυτῷ λίθῳ ἔμι ἀνδριάς καὶ τὸ σφέλας.

5. Decree in honor of Maussolus, the satrap of Caria, to whose memory the famous Mausoleum was erected by his widow Artemisia. — 15 ff. See 136.9.

6. Inscribed on an archaic statue of Artemis found at Delos.  $\Xi$  is used as *h* and *he*, and for *η* from *ā*, but not for original *η*. See 4.6, 8 a. In Δεινοδίκηο and ἀ(λ)λήων the endings, as the meter shows, have the value of one syllable, like *ew* in Homer. See 41.4. The character which appears before *σ* in Ναησιῷ etc. is  $\square$ , probably only a differentiated form of  $\Xi$ , though some take it

as a sign for *ξ* and transcribe Ναξισῷ etc.

7. On the base of a colossal statue of Apollo at Delos, dedicated by Naxians. *I am of the same stone, statue and pedestal.* For ἀφυτῷ see 32.

8. Burial law directed against extravagance in the funeral rites, like those enacted at Athens under Solon, and at Sparta under Lycurgus.

With two exceptions (θάνῃ, διαφαν-θῇ) *H* is used only for the *η* from *ā* (or from *ea*, as ἐπῆν, θύῃ). See 4.6, 8 a.



8. Iulis in Ceos. Last quarter V cent. B.C. IG.XII.v.i.593. SGDI. 5398. Ditt.Syll.877. Hoffmann III.42. Inscr.Jurid.I.191.10 ff. Michel 398. Solmsen 47. Ziehen, *Leges Sacrae* 93.

Οἷδε νό[μ]οι περὶ τῶγ καταφθιμ[έ]νω[ν]. κατὰ | τ]άδε θά[π]τ]εν  
 τὸν θανόντα· ἐν ἑματίο[ις τρι]σὶ λευκοῖς, στρώματι καὶ ἐνδύματι  
 5 [καὶ | ἐ]πιβλέματι, ἐξῆναι δὲ καὶ ἐν ἐλάσ[σ]οσ[ι, μ]ῆ[ε] πλέονος ἀξι-  
 οῖς τοῖς τρισὶ ἑκατὸν δρ[α]χ[μ]έων. ἐχφέρειν δὲ ἐγ κλίνῃ σφηνό-  
 πο[δ]ι [κ]αὶ μὲ καλύπτειν, τὰ δ' ὅλ[ο]σχερ[έ]α τοῖς ἑματ]ίοις.  
 φέρειν δὲ οἶνον ἐπὶ τὸ σῆμα [μ]ῆ [πλέον] | τριῶν χῶν καὶ ἔλαιον  
 10 μὲ πλέο[ν] ἐνό[ς], τὰ δὲ || ἄ]γγεῖα ἀποφέρεισθαι. τὸν θανό[ν]τα  
 [φέρειν | κ]ατακεκαλυμμένον σιωπῇ μέχρι [ἐπὶ τὸ | σ]ῆμα. προ-  
 σφαγίω [χ]ρῆσθαι κατὰ τὰ π[ά]τρι[α]. τ]ῇγ κλίνην ἀπὸ το[ῦ] σῆ-  
 [μ]ατο[ς] καὶ τ[ὰ] σ[τρώ]ματα ἐσφέρειν ἐνδόσε. τῇ δὲ ὑστεραί[η]  
 15 ἀ[π]οραίνειν τὴν οἰκίην ἐλεύθερον θαλά[σ]σῃ | πρῶτον, ἔπειτα δ[ὲ]  
 ὑσώπῳ ο[ὐκ]έτη[ν] ἐμβ[ύ]α[ν]τα· ἐπὶ δὲ διαρανθῇ, καθαρὴν εἶναι τὴν  
 οἰκίην καὶ θύη θύειν ἐφί[σ]τι[α]. τὰς γυναῖκας τὰς [ὶ]ούσ[α]ς [ἐ]πὶ  
 20 τὸ κῆδ[ος] | ἀπιέναι προτέρας τῶν ἀνδρῶν ἀπὸ [τοῦ] || σήματος.  
 ἐπὶ τῷ θανόντι τριηκόστ[ια μὲ] | π[οι]εῖν. μὲ ὑποτιθέναι κύλικα ὑπὸ  
 τῇγ [κλί]νῃ μὲδὲ τὸ ὕδωρ ἐκχεῖν μὲδὲ τὰ καλλύ[σ]μα]τα φέρειν  
 ἐπὶ τὸ σῆμα. ὅπου ἂν θάνῃ, ἐπὶ[ν] ἐ]ξευχθῇ, μὲ ἰέναι γυναῖκας  
 25 π[ρὸ]ς τ[ὴν] οἰκίην ἄλλας ἢ τὰς μαινομένας· μια[ίνεσθ]αι δὲ μη-  
 τέρα καὶ γυναῖκα καὶ ἀδε[λφεὰς κ]αὶ θυγατέρας· πρὸς δὲ ταῦταις  
 μὲ π[λέον] π[έ]ντε γυναικῶν, παῖδας δὲ τ[ῶν] θ[υγ]ατρῶν κ[αὶ] νεψιδῶν,

3. στρώματι κτλ.: 'a cloth under-  
 neath the corpse, one wrapped about  
 it, and one over it.'—7. με καλύπτειν  
 κτλ.: they are not to use a special cov-  
 ering for the bier, but cover all, the  
 bier and the corpse, with the cloths  
 before mentioned.—9. χῶν: see 112.6.  
 —12. προσφαγίω κτλ.: 'they are to  
 perform the sacrifice according to the  
 ancestral custom.' By the law of Solon  
 the sacrifice of an ox was forbidden.  
 —13 f. The bier and the coverings,  
 like the vessels (l. 10), are to be brought

home, instead of being left at the tomb.  
 —15 f. 'The house is to be purified  
 first with sea-water by a free man, then  
 with hyssop by a slave.' But the resto-  
 ration ο[ὐκ]έτη[ν] ἐμβ[ύ]α[ν]τα is uncertain.  
 —20. At Athens ceremonies in honor  
 of the dead were performed on the  
 third, ninth, and thirtieth days. The  
 last are expressly forbidden here.—  
 21. Directed against certain supersti-  
 tious practices, the significance of which  
 is not clear.—27. ταῦταις: dat. in -ais  
 due to Attic influence.



ἄλλον δὲ μ[ε]δένα. τοὺς μια[ινομέ]λους λουσαμένον[ς] - - - - - 30  
 - - - - - | [ῥδατ]ος [χ]ύσι κα[θαρ]οὺς εἶναι εω - - - - - .

*West Ionic (Euboean)*

9. VII cent. B.C. SGDI.5292. Rev. Arch. 1902 I, 41 ff.

Πύ(ρ)ρος μ' ἐποίεσεν Ἀγασιλέφῳ.

10. Cumae in Italy. VI cent. B.C. IG. XIV. 865. SGDI. 5267. Hoffmann III. 6. Roberts 173.

Ταταιῆς ἐμὶ λέρυθος · ἡὸς δ' ἂν με κλέφσ[ει], θυφλὸς ἔσται.

11. Cumae in Italy. VI cent. B.C. IG. XIV. 871. SGDI. 5269. Hoffmann III. 4. Roberts 177 a. Solmsen 48.

ἡνὺν τῷ κλίνει τούτῃ Λένος ἡνὺν.

12. Amphipolis. 357 B.C. SGDI. 5282. Ditt. Syll. 113. Hicks 125. Hoffmann III. 14. Michel 324. Solmsen 49.

Ἔδοξεν τῷ δήμῳ · Φίλωνα καὶ Στρατοκλέα φεόγειν Ἀμφίπο-  
 λιν καὶ τὴν γῆν τὴν Ἀμφίπολιτέων ἀειφυγίην καὶ αὐτὸς καὶ τὸς 5  
 παῖδας, καὶ ἡμῶν πῶ ἀλί[σκονται], πᾶσχειν αὐτὸς ὡς πολεμίου καὶ ||  
 νηποινεὶ τεθνάναι, | τὰ δὲ χρήματ' αὐτῶν δημόσια εἶναι, τὸ δ' ἐπιδέ- 10  
 κατον ἱρὸν τῷ Ἀπόλλωνος καὶ τῷ Στρυμόνος. τὸς δὲ προστάτας 15  
 ἀναγράφαι αὐτὸς ἐ(ς) στήλην λιθίνην. | ἡν δέ τις τὸ ψήφισμα ἀνα-  
 ψηφίζει ἢ καταδέχεται τούτῳ τέχνῃ ἢ μηχανῇ ὅτεωιδῶν, τὰ χρή- 20  
 ματ' αὐτῷ δημόσια ἔστω καὶ αὐτὸς φεογέτω Ἀμφίπολιν | ἀειφυγίην.

9. On a lecythus, now in the Boston Museum of Fine Arts, the provenance of which is not stated. Probably manufactured in Boeotia by a Chalcidian potter, or at least inscribed in the Chalcidian dialect. Note the retention of intervocalic *ρ* in the proper name Ἀγασιλέφῳ (which later became Ἀγασίλεω), though not in ἐποίεσεν.

11. In this niche of the tomb rests Lenos. — τούτῃ: see 124. — ἡνὺν: ὑπεστί.

12. When Philip captured Amphipolis in 347 B.C., he caused the banish-

ment of his opponents. Cf. Diod. 16.8. Among this number were the two men against whom this decree was enacted, one of them, Stratoceles, being known as one of the two envoys who were sent to Athens for aid. Cf. Dem. Olynth. 1.8. Amphipolis was a colony of Athens, but the population was mixed. Cf. Thuc. 4.102 ff. At this time evidently the Chalcidian element predominated.

3. φεόγειν: cf. φεογέτω, 1.24. These are the only West Ion. examples of *eo* = *eu* (33). — 19. ἀναψηφίζει: *ei* for *ηi*, 39 a.

13. Eretria. (A) End of V cent. B.C., (B) middle of IV cent. B.C. SGDI.5308. Ditt.Syll.47,48. Hoffmann III.19. Michel 341.

A Θεοί. | Ἐδοξεν τεῖ βουλῇ Ἡγέλοχον | τὸν Ταραντῖνον πρόξενον  
5 εἶναι καὶ εὐεργέτην καὶ αὐτὸν || κ[α]ὶ παῖδας καὶ σίτηριν εἶναι καὶ  
αὐτῶι καὶ παιρὶν, ὅταν ἐ[π]ιδημέωριν, καὶ ἀτελέην καὶ | προεδρίην  
10 ἐς τοὺς ἀγῶνας ὡς σ|υνελευθερώραντι τῇμ πόλιν || ἀπ' Ἀθηναίων.

B Ἐδοξεν τεῖ βουλῇ καὶ τοῖ δήμοι | Ἡράκλειτον τὸν Ταραντῖνον |  
5 πρόξενον εἶναι Ἐρετριῶν αὐτὸν καὶ ἐκγόνουσ, εἶναι δὲ αὐτοῖ || προ-  
εδρίην καὶ σίτηριν καὶ αὐτοῖ καὶ παιρὶν, ὅσον ἂν χρόνον | ἐπιδημέω-  
ριν, καὶ τὰ ἄλλα, καθάπερ τοῖς ἄλλοις προξένοις.

14. Oropus. 411-402, or 386-377 B.C. IG.VII.235. SGDI.5339. Ditt. Syll.589. Hoffmann III.25. Michel 698. Solmsen 50. Ziehen. Leges Sacrae 65.

Θεοί. | Τὸν ἱερέα τοῦ Ἀμφιαράου φοιτᾶν εἰς τὸ ἱερόν, ἐπειδὴν  
χειμῶν παρέλθει, μέχρι ἀρότου ὥρ'ης μὴ πλέον διαλείποντα ἢ τρεῖς  
5 ἡμέρας καὶ || μένειν ἐν τοῖ ἱεροῖ μὴ ἔλαττον ἢ δέκα ἡμέρας τοῦ  
μηνὸς ἐκ[α]στῷ. καὶ ἐπαναγκάζειν τὸν νέωκόρον τοῦ τε ἱεροῦ ἐπι-  
μελεῖσθαι κατὰ τὸν νόμον καὶ τῶν ἀφικνε(ο)μένων εἰς τὸ ἱερόν. |  
10 ἂν δέ τις ἀδικεῖ ἐν τοῖ ἱεροῖ ἢ ξένος ἢ δημότ'ης, ζημιούτω ὁ ἱερεὺς

13. This and no. 14 are in the Eretrian variety of Euboean, for which see 187 (60.3).

A. Ships of Tarentum formed part of the Peloponnesian fleet which defeated the Athenians off Eretria in 411 B.C. and so led to the Athenian loss of Eretria. Cf. Thuc.8.91,95. It is in gratitude for this that Hegelochus of Tarentum and his sons are honored in this decree.

B. This decree is later than A, but was inscribed on the same stone, because both recipients of honor are from Tarentum, and possibly relatives.

14. Regulations of the temple of Amphiaras at Oropus. Oropus seems to have been an Eretrian possession before it passed into the hands of the Thebans in the sixth century, and preserved the Eretrian dialect throughout

the Boeotian and the subsequent Athenian domination. But from the end of the fourth century the inscriptions are in Attic.

1 ff. The priest evidently passed the winters in the town, leaving the temple entirely in the charge of the custodian. But with the end of winter, when visitors became more frequent, he was expected to go to the temple regularly, never missing more than three days at a time and remaining there at least ten days each month. He was to see to it that the custodian took proper care of the temple and its visitors.—9 ff. 'If any one commits sacrilege in the temple, the priest shall have the right to impose a fine up to the sum of five drachmas and take pledges of the one penalized. If such a one offers the

μέχρι πέντε δραχμῶν | κυρίως καὶ ἐνέχυρα λαμβανέτω τοῦ ἐξιμιω-  
 μένου· ἂν δ' ἐκτίνει τὸ ἀργύριον, παρεόντος τῷ | ἱερέος ἐμβα(λ)λέτω  
 εἰς τὸν θησαυρόν. δικάζειν δὲ τὸν ἱερέα, ἂν τις ἰδίει ἀδικηθεῖ ἢ τῶν  
 ξέγων ἢ τῶν δημοτέων ἐν τοῖ ἱεροῖ, μέχρι τριῶν | δραχμῶν, τὰ δὲ 15  
 μέζονα, ἥχοι ἐκάστοις αἱ δίκαι ἐν τοῖς νόμοις εἰρήται. ἐντῷθα γινέ-  
 σθων. | προσκαλείσθαι δὲ καὶ αὐθημερὸν περὶ τῶν ἐν τοῖ ἱεροῖ ἀδι-  
 κίων· ἂν δὲ ὁ ἀντίδικος μὴ συνχωρεῖ, εἰς τὴν ὑστέρην ἢ δίκη 20  
 τελείσθω. ἐπαρχὴν δὲ διδοῦν τὸμ μέλλοντα θεραπεύεσθαι ὑπὸ  
 τοῦ θεοῦ μὴ ἔλαττον ἐννεοβόλου δοκίμου ἀργυρίου καὶ ἐμβάλλειν  
 εἰς τὸν θησαυρὸν παρεόντος τοῦ νεωκόρου - - - - - ||  
 - - - - - κατεύχεσθαι δὲ τῶν ἱερῶν καὶ ἐπ' ἢ τὸν βωμὸν ἐπιτιθεῖν, 25  
 ὅταν παρεῖ, τὸν ἱερέα, | ὅταν δὲ μὴ παρεῖ, τὸν θύοντα, καὶ τεῖ θυσίει  
 αὐτὸν ἑαυτοῖ κατεύχεσθαι ἕκαστον, τῶν δὲ δημορίων τὸν ἱερέα, τῶν  
 δὲ θυομένων ἐν τοῖ ἱεροῖ πάντων τὸ δέσμα [λαμβάνειν]. θύειν δὲ 30  
 ἐξεῖν ἅπαν ὅτι ἂν βόληται ἕκαστος· τῶν δὲ κρεῶν μὴ εἶναι ἐκφο-  
 ρὴν ἔξω τοῦ τεμένεος. τοῖ δὲ | ἱερεῖ διδοῦν τὸς θύοντας ἀπὸ τοῦ

money, he must deposit it in the treasury in the presence of the priest. If any one suffers a private wrong in the temple, the priest shall decide matters of no more than three drachmas, but the more important cases shall be tried before the proper courts. The summons for wrongs done in the temple shall be made on the same day, but if the opponent does not agree, the case may go over till the next day.'—16. ἐκάστοις: for the several offenses. —17. εἰρήται: see 43. —ἐντῷθα: see 34a, 134. —19. ἀδικίων: ἀδικιον = ἀδικημα. —21 ff. 'The one who is to be treated by the god shall pay a fee of not less than nine obols of current money (no bad coin was to be palmed off) and put it in the treasury in the presence of the custodian.' —ἐννεοβόλου is crowded into a space where a shorter word had been erased, presumably δραχμῆς. Since the law was first

inscribed, the amount of the fee had been raised, and at the same time another provision, which followed after νεωκόρου in l. 24, had been abrogated and erased.—25 ff. 'The priest shall make the prayers and place the victims on the altar, if he is present, but, if he is not present, the one who gives the offering. At the festival each shall make his own prayer, but the priest shall make the prayers for the sacrifices in behalf of the state, and he shall receive the skin of all the victims.'—30 ff. θύειν δὲ ἐξεῖν κτλ.: there was no restriction as to the kind of victims to be offered, such as is often made in temple regulations, but in any case the flesh was not to be carried off.—31. βόληται: so, not βόληται (βούληται), for an Eretrian inscription of later date, which never has ο = ου, reads βόληται, βολόμενον. —32 ff. τοῖ δὲ ἱερεῖ κτλ.: 'the priest is to have the shoulder of each

35 *ιέρηον ἐκ'άστῳ τὸν ὥμον, πλὴν ὅταν ἡ ἑορτὴ εἴ· τότε δὲ ἀπ'ὸ τῶν*  
*δημορίων λαμβανέτω ὥμον ἀφ' ἐκάστου | τοῦ ιέρηον. ἐγκαθεύδειν*  
*δὲ τὸν δειόμενον | ----- | ναυ -----*  
*----- πειθόμενον τοῖς νόμοις. τὸ ὄνομα τοῦ*  
 40 *ἐγκαθεύδοντος, ὅταν ἐμβάλλει τὸ ἀργύριον, γράφεσθαι τὸν νεωκό-*  
*ρον καὶ αὐτοῦ καὶ τῆς πόλεως καὶ ἐκτιθεῖν ἐν τοῖ ἱεροῖ γράφοντα ἐν*  
*πετεύροι σκοπεῖν τοῖ βολομένοι. ἐν δὲ τοῖ κοιμητηρίοι καθεύδειν*  
 45 *χωρὶς μὲν τῶς ἀνδρας, χωρὶς | δὲ τὰς γυναῖκας, τοὺς μὲν ἀνδρας ἐν*  
*τοῖ πρὸ ἡῶς τοῦ βωμοῦ, τὰς δὲ γυναῖκας ἐν τοῖ πρὸ ἡεσπέ[ρης ...*  
*..... τὸ κοιμητήριον τοὺς ἐν[καθεύδοντας .....]*  
*... λ]όγον | .....*

## Arcadian

15. VI or early V cent. B.C. SGDI.373. Ditt.Syll.625. Roberts 237a. A.M. XXI,240 ff.; XXX,65.

*Καμὸ ὑνέθυσε ταῖ Κόρφαι.*

16. Mantinea. V cent. B.C. Fougères, B.C.II.XVI,568 ff. Homolle, *ibid.* 580 ff. Baumeck, *Ber.Sächs.Ges.* 1893,93 ff. Keil, *Gött.Nachr.* 1895,349 ff. Danielsson, *Eranos* II,8 ff. Fougères, *Mantinee*, 523 ff. For  $\nu$ , which is transcribed  $\sigma$ , see 4.4.

[ $\phi$ ]φλέασι οἶδε ἰν' Ἀλέαν [ll. 2-12 proper names]. Φ[έμα]ν-  
 15 *δρος | [ $\phi$ ]φλέοι ἂν χρῆστέριον κακρίνῃ. || ἐ[ι ἂν] ὅσαι κακρίθῃ*

victim, except when there is a festival, and then only from the victims offered for the state.' — 33. *ιέρηον*: *ιερήιον*. 37, 38. — 36. *δειόμενον*: *δέμενον*. 9.1. — 39 ff. 'The custodian is to inscribe the name of each one who consults the oracle, when he has paid his money, and place it on a tablet in the shrine so that any one who wishes may see it.' — *ἐγκαθεύδοντος*: as elsewhere, those wishing to consult the oracle went to sleep in a room of the temple assigned for this purpose (see following), and received the oracle in a dream. — 43 ff. *ἐν δὲ τοῖ κοιμητηρίοι κτλ.*: 'the men and women are to lie in separate places, the men to the east of the altar,

the women to the west.' — 46. *ἡῶς*: see 41.4b. — *ἡεσπέ[ρης]*: *he* designated by H, as in no. 6.

15. Dedication inscribed on a bronze cymbal, which, according to the more probable of two varying reports, was found near the modern Dimitzana in Arcadia. Formerly read *Κάμουν ἔθυσε κτλ.* and ascribed to Thessalian, later as *Καμὸ ὑν ἔθυσε*. But the use of *ὑνέθυσε* = *ἀνέθηκε* is confirmed by a later dedication reading *Φαυλέας ἀνέθυσε τοῖ Πανί*, in which the earlier *ὑν* (6, 22) is replaced by *ἀνά*.

16. Judgment against certain persons guilty of sacrilege toward Athena Alea, whose temple had been made the

τῶν χρῆμάτων. | πὲ τοῖς φοικιάται(ς) τὰς θεῶ ἐναι, καὶ φοικίας δά-  
 σασσθαι τὰς ἀνδρ' ἐά(σ)σας. | [ἐπ]εὶ τοῖς φοφλεκόσι ἐπὶ τοῖδ' ἐδικά-  
 σαμεν. | ἃ τε θεὸς καὶ οἱ δικασσταί, ἀπυ[δ]εδομίν[ος] " τῶν χρῆμάτων 20  
 τὸ λάχος, ἀπεχομίνος | κατ' ὁρρέντερον γένος ἐναι ἅματα πάντα ἀπὺ  
 τοῖ ἱεροῖ, ἴλαον ἐναι. | εἰ δ' ἄλλ[λο] σις [ἐ]άτοι κατ' ὁνν, ἰμμενφές  
 ἐναι. | Εὐχῶλὰ [δ'] ἄδε ἔ[ψ]ετοι τοῖ ἀ[λιτῆριοι]· εἴ σις ἰν το(ῖ) 25  
 ἱεροῖ τῶν τότ[ε] ἀπυθανόντων | φονέες ἐσσι. εἴσ[ε] αὐτοὺς εἴσ[ε] [τῶν ἐσγό-  
 νων] | σις κατ' ὁρρέντερον, εἴσ[ε] τ[ὸν ἀνδρῶν] | εἴσ[ε] τὰς φαρθένῶ, ἰμμεν-  
 φ[ἐς ἐναι κα] τὸ χρῆστέριον· εἰ δὲ μὲ, ἴλαον ἐναι. || εἰ Φέμανδρος 30  
 φονέες ἐσσι[ε] εἴσ[ε] | τῶν ἀνδρῶν εἴσ[ε] τὰς φαρθέν[ῶ] | τῶν τότε ἀπυ-  
 θανόντων ἰν [τοῖ ἱεροῖ] | καὶ μὲ προσσταγενὲς τὸ φέ[ργον τοῦ] το

scene of a bloody fray. Most of the difficulties in the reading and interpretation have been cleared up, but some points are still uncertain.

1. *The following are adjudged guilty towards Alea.*—[φο]φλέσι: ὠφλήκασι. 146.1. Cf., with the more usual aorist, ὀφλὲν ἰν δᾶμον, no. 17.4, and for the whole episode, Att. οἶδε ὠφλων Δηλίων ἀσεβέας — — —, τὸ τίμημα τὸ ἐπιγεγραμμένον καὶ ἀειφυγία, ὅτι ἐκ τοῦ ἱεροῦ τοῦ Ἀπόλλωνος τοῦ Δηλίου ἦγον τοὺς Ἀμφικτύοντας καὶ ἔτυπτον. IG.II.814, p.281.—13 f. Φήμανδρος, as the form of the name shows (cf. l. 30), was a foreigner from Attic or Ionic territory. As such, and because his guilt was in question, his case is treated separately, and his penalty depends upon the decision of the oracle.—ἄν: ἂ ἄν. 58 a.—κακρίνῃ: κατὰ κρίνη aor. subj. 95, 149.—15 ff. *If he is condemned by divine judgment to forfeit his property, this together with the slaves shall belong to the goddess, and one shall divide* (between the goddess and the state?) *the houses which he possesses* (on the heights, referring to country houses in the mountains?).—ἐ[ι] ἄν: uncertain, but more likely than

ἐάν. We should expect *εἰκ ἄν* (134.2 a). —κακρίθῃ: aor. subj. pass. 151.2.—18 ff. *Inasmuch as we, the goddess and the judges, have passed judgment upon the guilty parties as follows, namely that, having given up their inheritance, they shall forever be excluded from the temple, in the male line, it shall be well* (propitious). *But if any one permits anything else, contrary to these things, it shall be impious.*—ἀπυ[δ]εδομίν[ος], ἀπεχομίνος: see 10.—22. κατ' ὁρρέντερον: κατὰ τὸ ἁρρέντερον. 94.1.—22. ἅματα πάντα: a formulaic expression, Hom. ἤματα πάντα, retained here in the imprecation, although ἡμέρα is the ordinary prose word for *day* in Arcadian as elsewhere (cf. no. 17). Similarly νόμος ἱερὸς ἰν ἅματα πάντα in a Tegean inscription.—24. *The following imprecation shall pursue the sinner.* Or, instead of ἔ[ψ]ετοι from ἐπομαι, read ἔ[σ]ετοι shall be?—30 ff. *If Phemander is a murderer of either the men or the maiden who perished at that time in the temple, and the deed of that time was not of prior date, in that case he shall be punished as an impious person.* Apparently Phemander had set up an alibi



- 35 τότε  $\tilde{\epsilon}(s)$ , οὐτὸς ἵνμονφον θε[μίξεσθαι]. || εἰ δὲ προσσθαγενὲς τὸ φέργ[ον τοῦτο], | καὶ μὲ φονῆς, ἵλαον εἶναι.

17. Tegea. Early IV cent. B.C. Hoffmann I.29. Michel 695. Solmsen 1. Ziehen, *Leges Sacrae* 62. Alphabet transitional; E =  $\tilde{\epsilon}$ , O =  $\tilde{o}$ , Θ =  $\tilde{h}$ ; Ion. E =  $\xi$ , X =  $\chi$ .

Τὸν *hierēn* πέντε καὶ εἴκοσι οἷς νέμεν καὶ ζεύγοις καὶ αἶγα· εἰ δ' ἂν καταλλάσσῃ, ἰνφορβισμόν εἶναι· τὸν *hieromnāmona* ἰνφορβίην· εἰ δ' ἂν λευτον μὲ ἰνφορβίῃ, *hekotōn* δαρχμᾶς ὀφλὲν ἰν δάμον καὶ 5 *kátar|fon* εἶναι.—Τὸν *hierothūtan* νέμεν ἰν Ἀλλεαὶ ὅτι ἂν ἀσκήθης

to the effect that the deed of violence took place before he entered the temple. — 34. τότε  $\tilde{\epsilon}(s)$ : the reading is ΤΟΤΕΕ, which some transcribe τὸτ'  $\tilde{\eta}\epsilon$ . But  $\tilde{\eta}\epsilon$  = Hom.  $\tilde{\eta}\epsilon\nu$  is impossible. The form to be expected is  $\tilde{\eta}s$ , though unfortunately we can get this only by assuming that  $\sigma$  has been omitted by mistake.

17. Regulations of the temple of Athena Alea. The first five paragraphs, ll. 1–20, deal with the rights of pasturage in Alea, the district in which the temple was situated and which was included in the temple property. The temple officials mentioned are the *hieromnemon*, the chief administrator of the affairs of the temple (also, in the plural, the board of administrators), the *priest*, and the *hierothytes*, a minor official charged with the technical details of the sacrifice, though in some places this title came to be one of high rank. The Fifty and the Three Hundred were, doubtless, civic bodies.

The critical and difficult words are *ἰνφορβίην*, *ἰνφορβισμόν*, plainly connected with *φέρω* *feed*, *φορβή* *fodder*, *φορβεία* *halter*. Starting from the derived meaning seen in *φορβεία*, one

may translate *tie up*, *seize*, but in ll. 14–15 the *seizure* of small animals, contrasted with a tax of a drachma for large animals, seems extreme, especially in connection with ll. 18–19. The interpretation *impose a pasture tax* is on the whole more satisfactory, though by this too the expression in ll. 14–15 is strange, by apparent lack of contrast. One must assume that the pasture tax was a fixed and merely nominal sum, and that the tax of one drachma for the larger animals was in excess of this. Hesychius has *ἐμφόρβιον· τελώνημα*, which is parallel to *ἐνοίκιον* *house-rent*, *ἐλλιμένιον* *harbor-dues*, etc. From this would be derived *ἰνφορβίην* *impose a pasture tax*, and from this again, as if from *-ίζω*, *ἰνφορβισμός* *the imposition of a pasture tax*. Cf. Solmsen, K.Z. XXXIV, 437 ff.

2. εἰ δ' ἂν καταλλάσσῃ: if he acts otherwise (*καταλλάσσω* intrans.), that is goes beyond the number allowed. — 3. λευτον: probably an adv. *λευτόν*, or a part. *λεῦτόν*, meaning *wittingly*, *intentionally*, but there is no certain etymon. — 5 ff. τὸν *hierothūtan* κτλ.: the *hierothytes* may pasture in Alea animals without blemish (and so suitable for the sacrifice), but



ἔ· τὰ δ' ἀνασκῆθέα ἰνφορβίεν· μεδ' ἐσπεράσα| παρ ἂν λέγῃ ἱερο-  
 θυτές· εἰ δ' ἂν ἐσπεράσῃ, δυόδεκ'ο δαρχμὰς ὀφλὲν ἰν δᾶμον.—Τὰς  
 τριπαναγόρσιος τὰς ὑστέρας τρεῖς ἀμέρας νέμεν ὅτι ἡὺν βόλῃτοι ὅς ||  
 μὲ ἰν τοῖ περιχόροι· εἰ δ' ἂν ἰν τοῖ περιχόροι, ἰνφορβίεν.—Ἰν 10  
 Ἀλέαι μὲ νέμεν μέτε ξένον μέτε φαστον | εἰ μὲ ἐπὶ θοῖναν ἡίκοντα·  
 τοῖ δὲ ξένοι καταγομένοι ἐξῆναι ἀμέραν καὶ νύκτα νέμεν ἐπιζύγιον·  
 εἰ δ' | ἂν παρ τάνυ νέμῃ, τὸ μὲν μέζον πρόβατον δαρχμὰν ὀφλὲν, 15  
 τὸ δὲ μείον ἰνφορβίεν.—Τὰ ἱερὰ πρόβατα μὲ | νέμεν ἰν Ἀλέαι  
 πλὸς ἀμέρας καὶ νυκτός, εἰκ ἂν διέλαινόμενα τύχῃ· εἰ δ' ἂν νέμῃ,  
 δαρχμὰν ὀφλὲν τὸ πρόβατον φέκαστον τὸ μέζον, τῶν δὲ μειόνων  
 προβάτῳ ὁδελὸν φέκαστον, τᾶν συὼν δαρχμὰν φεκάσταν, ε[ῖ] || μὲ 20  
 παρηταξαμένος τὸς πεντέκοντα ἔ τὸς τριακα[σί]ος.—Εἰκ ἐπὶ δῶμα  
 πῦρ ἐποίσῃ, δυόδεκο δαρχμὰς | ὀφλὲν, τὸ μὲν ἔμισυ ταῖ θεοῖ, τὸ  
 δ' ἔμισυ τοῖς ἱερομνάμοσι.—Εἰκ ἂν παραμαξεύῃ θύσθῃν τᾶς  
 κελε[ύθ]ῃ τᾶς κακειμέναν κατ Ἀλέαν, τρεῖς ὁδελὸς ὀφλὲ[ν ἂν] || τὶ 25  
 φεκάσταν, τὸ μὲν ἔμισυ ταῖ θεοῖ, τὸ δ' ἔμισ[υ τοῖ]ς ἱερομνάμοσι.  
 —Ταῖ παναγόρσι τὸς ἱερ[ομνάμ]ονας ἀρτύεν τὰ ἰν ταῖς ἰνπολαῖς  
 πάντα [. . . . . τ]ὸς δαμιουργό[ς].—Τὸν κόπρον τὸν ἀπυδόσμ[ιον]  
 . . . . . | ταῖ ἡεβδόμαι τῷ Λεσχανασίῳ μῆνός· [εἰ δὲ μέ, δαρχ]μὰν 30  
 ὀφλὲν.—Τὸν Παναγόρσιον μῆνα [31–35 only a few words left.]

for those not unblemished (and so suitable only for personal use) one shall impose a pasture tax. He shall not go beyond what he declares in his function of hierothytes. That is, his official statement as to the condition of the animals is final. — 7. **παρ ἂν**: παρ ἃ (ἃ) ἂν. 58 a. — **ἱεροθυτές**: ἱεροθυτέων. 78, 157. 9. **ἡάν**: ἂν. 58 d. — **ὅς μέ**: used like *δσον μή*. — 20. Unless the *Fifty* or the *Three Hundred* approve. Acc. abs. construction. 173. — 21. **δῶμα**: temple. — **ἐποίσῃ**: aor. subj. to fut. οἶσω, cf. Ποιῖν. οἰσέμεναι, Hdt. ἀνοῖσαι. For absence of ἂν see 174. — 23 ff. Meaning

uncertain, but probably *If one drives in a wagon to the sacrifice off the high road leading through Alea, one shall pay a fine of three obols for each (wagon), etc.* — **θύσθῃν**: aor. infin. pass. with middle force, *to offer sacrifice*. — **κακειμέναν**: κατακειμένης. 95. — 26 ff. The officials are to make all arrangements for the market, which was held at ancient festivals as at our modern fairs. Cf. Ditt. Syll. 653.99 ff. — 28. **ἀπυδόσμ[ιον]**: probably to be restored thus, and taken as an adjective agreeing with *κόπρον*, but the meaning is uncertain (saleable?).

18. Tegea. III cent. B.C. SGD I. 1222. Hoffmann I. 30. Michel 585. Solmsen 2.

- πε - - - - - φι. λο. | εἰκ ἂν τι γίνηται τοῖς ἐργώνας  
τοῖς ἰν τοῖ αὐτοῖ | ἔργοι, ὅσα περὶ τὸ ἔργον· ἀπυέσθω δὲ ὁ ἀδική-  
5 μενος | τὸν ἀδικέντα ἰν ἀμέραις τρισὶ ἀπὺ ταῖ ἂν τὸ ἀδί[κ]ημα γένη-  
ται, ὕστερον δὲ μή· καὶ ὅτι ἀγ κρίνωνσι | οἱ ἐσδοτῆρες, κύριον ἔστω.  
— Εἰ δὲ πόλεμος διακωλύει τι τῶν ἔργων τῶν ἐσδοθέντων ἢ τῶν |  
ἡργασμένων τι φθέραι, οἱ τριακάσιοι διαγινόντω | τί δεῖ γίνεσθαι·  
10 οἱ δὲ στραταγοὶ πόσοδομ ποέντω, || εἰκ ἂν δέατοί σφεις πόλεμος  
ἦναι ὁ κωλύων ἢ ἐφθορκῶς τὰ ἔργα, λαφυροπωλίου ἐόντος κατὺ  
τᾶς | πόλιος. εἰ δὲ τι(ς) ἐργωνήσας μὴ ἰγκεχηρήκοι τοῖς ἔργοις, ὁ  
δὲ πόλεμος διακωλύοι, ἀπυδόας [τ]ὸ ἀργύριον, | τὸ ἂν λελαβηκῶς  
15 τυγχάνη, ἀφείσθω τῷ ἔργω. || εἰκ ἂν κελεύωνσι οἱ ἐσδοτῆρες.—  
Εἰ δ' ἄ[ν] τις ἐπ' ἐσυνίσταται ταῖς ἐσδόσεσι τῶν ἔργων ἢ λυμαίνηται  
κατ ἐῖ δέ τινα τρόπον φθῆρων, ζαμιόντω | οἱ ἐσδοτῆρες, ὅσαι ἂν  
δέατοί σφεις ζαμίαι, καὶ | ἀγκαρυσ[σόν]τω ἰν ἐπὶ κρίσιν καὶ ἰνα-  
20 γόντω | ἰν δικαστήριον τὸ γινόμενον τοῖ πληθεῖ τᾶς | ζαμίαν.—  
Μὴ ἐξέστω δὲ μηδὲ κοινᾶνας γενέσθαι | πλέον ἢ δύο ἐπὶ μι-  
δενὶ τῶν ἔργων· εἰ δὲ μή, ὀφλέτω | ἕκαστος πεντήκοντα δαρχμάς,

18. Regulations governing building-contracts.

1 ff. —, *if any trouble arises between the contractors on the same work, as regards the work.* — 4. ἀπὺ ταῖ: from the time when, relative use of the article, as in l. 14 etc. See 126. — 6 ff. *If war shall interrupt any of the works contracted for, or should destroy any of those completed.* Note the change of mood. For φθέραι see 80. — 9. πόσοδομ ποέντω: introduce the matter, Att. πρόσδομ ποιέσθαι. — 11. λαφυροπωλίου: Att. form of gen. Instead of sale of plunder the word must mean here simply *plundering*, 'the city being subjected to plunder.' — 12 ff. *But if any one who has made a contract has not begun on the works and war interrupts, he shall return*

*whatever money he may have received and withdraw from the work, if those giving out the contracts so order.* — 15 ff. *If any one makes opposition to the allotments of the works or does an injury in any way, etc.* — κατ ἐῖ δέ τινα: ἐῖ δέ τις, detached from verbal phrases, has come to be used independently in the sense of a simple indefinite, as is sometimes ἐῖ τις in Attic (e.g. Thuc. 7.21.5). Cf. κατ ἐῖ δέ τι l. 32. — 18. ὅσαι κτλ.: with whatever penalty seems best to them. — 20. to the court which is constituted to suit the amount of the penalty. — πληθεῖ: this, not πλήθει, has recently been shown to be the correct reading. — 21 ff. 'No more than two partners for any one piece of work, and no contractor to have more than two

ἐπελασάσθων | δὲ οἱ ἀλιασταί· ἱμφαίνεν δὲ τὸν βολόμενον ἐπὶ τοῖ ||  
 ἡμίσοι τᾶς ζαμίαν. κατὰ αὐτὰ δὲ καὶ εἴ κ' ἄν [τ]ις | πλέον ἢ δύο 25  
 ἔργα ἔχη τῶν ἱερῶν ἢ τῶν δαμ[ο]σίων | κατ' εἰ δέ τινα τρόπον,  
 ὅτινι ἂμ μὴ οἱ ἀλιαστα[ι] | παρετάξωνσι ὁμοθυμαδὸν πάντες, ζαμι-  
 ῶ[σ]θω | καθ' ἕκαστον τῶν πλεόνων ἔργων κατὸ μῆνα πεντήκοντα 30  
 δαρχμαῖς, μέστ' ἂν ἀφῇ[τοι] | τὰ ἔργα τὰ πλέονα.— Εἰ [δ'] ἂν τι[ς]  
 ...|ῖκητοι τῶν | περὶ τὰ ἔργα συ - - - - - κατ' εἰ δέ τι, μὴ |  
 - - - - - υ· εἰ δὲ μή, μὴ οἱ ἔστω ἴνδικον | μηδέποθι ἀλλ' ἢ  
 ἰν Τεγέαι· εἰ δ' ἂν ἰνδικάζητοι. | ἀπυτεισάτω τὸ χρέος διπλάσιον 35  
 τὸ ἂν δικάζητοι· | ἔστω δὲ καὶ τῶν τῷ ἐπιζαμίῳ ὁ αὐτὸς ἱγγυος  
 ὅπερ | καὶ τῷ ἔργῳ ἥς ἰν ἔστεισιν.— Εἰ δ' ἂν τις ἐργωνήσας | ἔργον  
 τι ποσκατυβλάβη τι ἄλλυ τῶν ὑπαρχόντων | ἔργων εἴτε ἱερὸν εἴτε  
 δαμόσιον εἴτε ἴδιον | παρ τὰν σύγγραφον τὰς ἐσδοκαῖ, ἀπυκαθι- 40  
 στάτω | τὸ κατυβλαφθὲν τοῖς ἰδίοις ἀναλώμασιν μὴ ἦσσον ἢ  
 ὑπάρχε ἰν τοῖ χρόνοι τὰς ἐργωνίαν· εἰ δ' ἂμ μὴ κατυστάση. τὰ  
 ἐπιζάμια ἀπυτειέτω, κατὰπερ' ἐπὶ τοῖς ἄλλοις ἔργοις τοῖς ὑπερα-  
 μέροις τέτακτοι. — Εἰ δ' ἂν τις τῶν ἐργωνῶν ἢ τῶν ἐργαζομέ- 45  
 νων | ἐπηρειάζεν δέατοι ἰν τὰ ἔργα ἢ ἀπειθῆναι τοῖς | ἐπιμελομένοις

pieces of work without the unanimous consent of the heliasts.'—24. **ἱμφαίνεν** κτλ.: *any one who wishes may be informed, receiving half the fine as a reward.*—25. **κατὰ αὐτά**: κατὰ τὰ αὐτά. So κατὰπερ (ll. 43, 50) for κατὰ τάπερ, Att. καθάπερ.—28. **ζαμιά[σ]θω**: the fourth letter from the end is uncertain, but probably ω not ο. See 157.—33 ff. Owing to the preceding lacuna, the occasion and intent of this prescription is not clear. *Otherwise he (the contractor) shall not be liable to suit anywhere else than in Tegea. But if he is subjected to suit, he shall pay double the amount for which the suit is brought. And the same person who was (the surety) for the work, shall be surety for this fine, for its payment.* *ἰν ἔστεισιν* refers back to ἐπιζαμίῳ, not to ἔργῳ.

*ἴνδικος*, like Cret. *ἐνδικος*, is used impersonally with the dative of the person who is liable to suit. For *ἰνδικάζητοι*, cf. Aenian. τοῖς ἐνδικαζομένοις the litigants SGDI.1432 a, and Delph. ἐνδικαζόμενοι if subjected to suit SGDI.1795.—37 ff. 'If a contractor injures any of the existing works contrary to the terms of the contract, he must at his own expense put it in as good condition as it was at the time of the contract. Otherwise he must pay the same penalties that are fixed for other pieces of work overdue.'—45 ff. 'If a contractor or workman seems to be abusing the works, or disobedient to those in charge, or disregarding of the established fines, the workman may be expelled from the work, and the contractor brought to trial and fined in the same way as is

ἢ κατυφρονῆναι τῶν ἐπιζαμίῳν | τῶν τεταγμένων, κύριοι ἐόντω οἱ  
 50 ἐσδοτῆρες | τὸμ μὲν ἐργάταν ἐσδέλλοιντες ἐς τοῖ ἔργοι, || τὸν δὲ ἐργώ-  
 ναν ζαμιόντες ἰν ἐπίκρισιγ κατάπερ | τὸς ἐπισυνισταμένος ταῖς  
 ἐσδοκαῖς γέγραπ[τ]οι. | — "Ὅτι δ' ἂν ἐσδοθῇ ἔργον εἴτε ἱερὸν εἴτε  
 δαμόσι[ον], | ὑπάρχεν τὰγ κοινὰν σύγγραφον ταν[ν] ἰ κυρί[αν] | πὸς  
 ταῖ ἐπὲς τοῖ ἔργοι γεγραμμέν[αι συ]γγράφ[οι].

prescribed for those who make oppo-  
 sition to the allotments.'—50. **ζαμιόν-**  
**τες ἰν ἐπίκρισιγ**: condensed expression  
 for *ζαμιόντες καὶ ἀγκαρύσσοντες* κτλ. Cf.  
 ll. 17–19. — 51. **τὸς ἐπισταμένος**: acc.  
 abs. 173. — **ἐσδοκαῖς**: ἐσδόσσει in l. 16.

The *giving out* of the *contracts* and *ac-*  
*ceptance* of proposals is the same thing.  
 — 53 ff. 'This general contract shall be  
 in force in addition to the special con-  
 tract for the particular piece of work.'

## Cyprian

### *The Cyprian Syllabary*

Nearly all the Cyprian inscriptions are written in a special syllabary. This consists of signs for each of the five vowels—these being used where no consonant immediately precedes, that is initially and for the second element of diphthongs—and signs for each combination of consonant and following vowel, as *ma*, *me*, etc. But there is no distinction between long and short vowels, nor, in the case of mutes, between surd, sonant, and aspirate. Hence the sign *te* (the transcription with *t* is a matter of convention) may stand for *τε*, *τη*, *δε*, *δη*, *θε*, or *θη*. Nasals before consonants are not written, e.g. *ati* = *ἀ(ν)τί*.<sup>1</sup>

For a final consonant the sign containing the vowel *e* is used, e.g. *ka se* = *κάς*. For groups of consonants the first is indicated by the sign containing the vowel of the syllable to which this consonant belongs. That is, its vowel is determined by the following in the case of initial groups and consonant + liquid; by the preceding in the case of liquid + consonant, and also *σ* + consonant (cf. 89.1). Thus *po to li ne* = *πτόλιν*, *pa ti ri* = *πατρί*, *eu ve re ta sa tu* = *εὐφρετάστυν*, *ara ku ro* = *ἀργύρῳ*, *e se ta se* = *ἔστασε*. Examples of other groups are rare.<sup>2</sup>

<sup>1</sup> In the Greek transcription the mutes are distinguished and the nasal before consonants is supplied in parentheses. But *ē* and *ō*, not *η*, *ω*, are used, in accordance with the practice adopted for other inscriptions where the signs *η* and *ω* are not in use. For some uncertainties in regard to the proper transcription, see 199.

<sup>2</sup> We find *me ma na me no i* = *μενναμένοι*, *ka si ke ne to i se* = *κασικνέτοις* but *i ki ma me no se* = *ικμαμένος*, *te re ki ni ja* = *τέρχινια*, *ti pe te ra* = *διπθερα*-, *-va na ko to se* = *-φάνακτος*.

Words are separated by a special sign, but this is commonly, though not uniformly, omitted after the article, and sometimes in other groups of words. In such groups a final consonant is often treated as medial, hence *ta po to li ne* = τὰ(ν) πτόλιν, etc.

**19.** Idalium. Probably V cent. B.C. SGDI.60. Hoffmann I.135. Solmsen 3. The first five lines only are given in the more exact syllabic transcription. In this | denotes the word separator, not the line division, which is indicated by numerals.

1 o te | ta po to li ne e ta li o ne | ka te vo ro ko ne ma to i | ka se ke  
ti e ve se | i to i | pi lo ku po ro ne ve te i to o na sa ko 2 ra u | pa si le  
u se | sa ta si ku po ro se | ka se a po to li se | e ta li e ve se | a no ko ne  
o na si lo ne | to no na si ku po 3 ro ne to ni ja te ra ne | ka se | to se |  
ka si ke ne to se | i ja sa ta i | to se | a to ro po se | to se | i ta i | ma  
ka i | i ki 4 ma me no se | a ne u | mi si to ne | ka sa pa i | e u ve re ta  
sa tu | pa si le u se | ka se | a po to li se | o na si 5 lo i | ka se | to i  
se | ka si ke ne to i se | a ti to mi si to ne | ka a ti | ta u ke ro ne | to  
ve na i | e xe to i | etc.

Ὅτε τὰ(ν) πτόλιν Ἐδάλιον κατέφοργον Μᾶδοι καὶ Κετιῆφες  
ἰ(ν) τῷ Φιλοκύπρῳ φέτει τῷ Ὀνασαγόραν, βασιλεὺς Στασίκυπρος 2  
καὶ ἡ πτόλις Ἐδαλιῆφες ἄνωγον Ὀνάσιλον τὸν Ὀνασικύπρῳ  
τὸν ἱσταῖραν καὶ τὸς κασιγνέτους ἵσασθαι τὸς ἀ(ν)θρώπους τὸς ἰ(ν) τῇ  
μάχῃ ἡμαμένους ἄνευ μισθῶν, καὶ παι εὐφρετάσατν βασιλεὺς 4  
καὶ ἡ πτόλις Ὀνασίλῳ καὶ τοῖς κασιγνέτοις ἀ(ν)τὶ τῷ μισθῶν καὶ  
ἀ(ν)τὶ τῇ ὑχέρῳ δοφέναι ἐξ τῇ | φοίκοι τῇ βασιλῆφος καὶ ἐξ τῇ 6  
πτόλιφι ἀργύρῳ τά(λαντον) ἀ' τά(λαντον)· ἔ' δ' υφάνοι νν ἀ(ν)τὶ τῷ  
ἀργύρῳ τῷδε, τῷ ταλά(ν)τῳ, βασιλεὺς καὶ ἡ πτόλις Ὀνασίλῳ καὶ  
τοῖς κασιγνέτοις ἀπὸ τῇ ζῇ τῇ βασιλῆφος τῇ ἰ(ν) τῷ ἱρῶνι τῇ 8  
Ἄλα(μ)πριζάται τὸ(ν) χῶρον | τὸν ἰ(ν) τῷ ἔλει τὸ(ν) χρανούμενον  
Ὁ(γ)κα(ν)τος ἄλφῳ καὶ τὰ τέρχιμja τὲ ἐπιό(ν)τα || πᾶ(ν)τα ἔχεν 10

**19.** Agreement of the king and city of Idalium with the physician Onasilus and his brothers for the care of the wounded during the siege of the city by the Persians and the inhabitants of the Phoenician city of Citium.

This siege is to be placed somewhere

between the withdrawal of the Athenian expedition of 449 B.C. and the union of Idalium and Citium under the Phoenician king Melekyathon, about 391 B.C.

9. ἄλφῳ: cf. Hesych. ἄλωνα· κῆποι. But ἄλφον here is not identical with



πανόνιον ὕφαϊς ζαν ἀτέλεν. ἔ' κέ σις Ὀνάσιλον ἔ' τὸς | κασιγνέτος  
 12 ἔ' τὸς παῖδας τῶ(ν) παῖδων τῶν Ὀνασικύπρῶν ἐξ τοῖι χόρῳι τοῖδε | ἐξ  
 ὀρύξῃ, ἰδέ παι ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳι κὰς τοῖς κασιγνέτοις | ἔ'  
 τοῖς παισὶ τὸν ἄργυρον τό(ν)δε, ἀργύρῳ τά(λαντον) ἀ' τά(λαντον). |  
 14 κὰς Ὀνασίλῳι οἴῳι ἄνευ τῶ(ν) κασιγνέτων τῶν αἰλῶν ἐφρετάσату  
 βασιλεῦς | κὰς ἁ πτόλις δοφέναι ἁ(ν)τὶ τᾷ ὑχέρῳν τῶ μισθῶν ἀργύρῳ  
 16 πε(λέκεφας) δ' πε(λέκεφας) | β' δι(μναῖα) Ἑ(δάλια). ἔ' δόκοι νν  
 βασιλεὺς κὰς ἁ πτόλις Ὀνασίλῳι ἁ(ν)τὶ τῶ ἀργύρῳ τῶδε ἅπν τᾷ  
 18 ζαῖ τᾷ βασιλῆφος τᾷ ἰ(ν) Μαλανίῃαι τᾷ πεδίῃαι τὸ(ν) χόρον τὸ(ν)  
 χραυζόμενον Ἀμενίῃα ἄλφῳ κὰς τὰ τέρχνῃα τὰ ἐπίῳ(ν)τα πᾶ(ν)τα,  
 20 τὸ(ν) ποεχόμενον πὸς τὸ(ν) ρόφο(ν) τὸ(ν) Δρύμιον κὰς πὸς τὸν ἱερῆ-  
 φῖαν τὰς Ἀθάνας, κὰς τὸ(ν) κᾶπον τὸν ἰ(ν) Σίμιδος ἀρούραῖ, τό(ν)  
 Διφείθεμις ὁ Ἀρμανεὺς ἔ'χε ἄλφο(ν), τὸν ποεχόμενον πὸς Πασαγό-  
 22 ραν τὸν Ὀνασαγόραν κὰς τὰ τέρχνῃα τὰ ἐπίῳ(ν)τα πᾶ(ν)τα ἔ'χεν  
 πανῶνίος ὕφαϊς ζαν ἀτελίῃα ἰό(ν)τα. ἔ' κέ σις Ὀνάσιλον ἔ' τὸς παῖ-  
 24 δας τὸς Ὀνασίλῳν ἐξ τᾷ ζαῖ τᾷδε ἰ ἐξ τοῖι κάποιι τοῖδε ἐξ ὀρύξῃ,  
 ἰ|δὲ ὁ ἐξ ὀρύξῃ πείσει Ὀνασίλῳι ἔ' τοῖς παισὶ τὸν ἄργυρον τό(ν)δε,  
 26 ἀργύρῳ πε(λέκεφας) δ' πε(λέκεφας) β' δι(μναῖα) Ἑ(δάλια). ἰδὲ  
 τὰ(ν) δάλτον τὰ(ν)δε, τὰ φέπιῃα τὰδε ἰναλαλισμένα, ἁ βασιλεὺς κὰς  
 28 ἁ πτόλις κατέπιῃαν ἰ(ν) τὰ(ν) θιὸν τὰν Ἀθάναν τὰν περ' Ἑδάλιον  
 σὺν ὄρκοις μὲ λῦσαι τὰς φρέτας τάσδε ὕφαϊς ζαν. | ὅπι σίς κε τὰς  
 30 φρέτας τάσδε λῦσῃ, ἀνοσίῃα φοι γένοιτυ. τὰς γε || ζᾷς τάσδε καὶ  
 τὸς κάπος τόσδε οἱ Ὀνασικύπρῳν παῖδες κὰς τῶ(ν) παῖδων οἱ παῖ-  
 δες ἔξῳσι αἰφεί, ο(ἰ) ἰ(ν) τῶ ἰρῶνι τοῖι Ἑδαλιῆφι ἰῶσι.

*kāpos* (cf. ll. 20, 21) and is probably plantation or orchard. — 10. *πανόνιον*: with all salable products (*ᾧνος*), adj. agreeing with τὸ(ν) *χῶρον*, the intervening τὰ *τέρχνῃα* being disregarded, as not coördinate. So in l. 22 *πανῶνίος* is acc. pl. agreeing with τὸ(ν) *χῶρον* and τὸ(ν) *κᾶπον* (ll. 18, 20). — *ὕφαϊς ζαν*: *eis aei diá bioi*(?). *ὕφαϊς forever*, 133.6. *ζαν* is possibly connected with *ζήω* and *ζῶω*, *live*, on the basis of a third by-form

*ζᾷ-*, but this is very uncertain. — 29. *Whoever violates these agreements, may impiety rest upon him*, that is he shall be held guilty of an impious act. For the force of *ὅπι*, the formation of which is wholly obscure, see 131. But it may also be taken as a conjunction (*ὅφι*?).

20. Monument to Stheneias, son of Nicias and grandson of Gaucus. See 168 d, and 38.

## Lesbian

**20.** Cebrene. V cent. B.C. SGDI.307. Hoffmann II.132. Roberts p.324. Solmsen 4.

Σ[τάλλ]α 'πὶ Σθενείαι ἔμμι τῷ Νικιαίῳ τῷ Γαυκίῳ.

**21.** Mytilene. First half of IV cent. IG.XII.ii.1. SGDI.213. Hicks 94. Hoffmann II.32. Michel 8. Solmsen 5.

- - - - - ε - - - - - [ὅττι | δέ κε αἰ] πόλις  
[ἀ]μφοτέραι - - - - - | - - - - - γράφωσι εἰς τὰν [στάλ-  
λαν ἢ ἐκκοράπ]τωσι, κύ[ρ]ιον ἔστω. τ[ὸν] δὲ κέρναντα τὸ χρύ- 5  
σιον ὑπόδικον ἔ[μμεναι ἀμφοτέρ]αισι ταῖς πολίεσσι, δικ[άσταις  
δὲ | ἔμ]μεναι τῷ μὲν ἐμ Μυτιλήναι [κέρναντι] ταῖς ἄρχαις παῖσαις  
ταῖς ἐμ Μ[υτιλή]ναι πλέας τῶν αἰμισέων, ἐμ Φώκαι δὲ [τ]αῖς 10  
ἄρχαις παῖσαις ταῖς ἐμ Φώκαι πλ[έ]ας τῶν αἰμισέων. τὰν δὲ  
δίκαν ἔμμεναι, ἐπεὶ κε ὠνύαυτος ἐξέλθῃ, ἐν ἐξ μήνε(σ)σι. αἰ δέ  
κε καταγ[ρ]έθῃ τὸ χρύσιον κέρναν ὑδαρέστε[ρ]ο[ν] θέλων, θανά-  
τῳ ζαμίσωθω. αἰ δέ κε ἀπυφ[ύ]γῃ μ[ὴ] θέλων ἀμ[βρ]ό[την], 15  
τιμάτω τ[ὸ] δικαστήριον ὅττι χρῆ ἀ[ν]τι(ο)ν πάθῃν ἢ καθε[ύ]μ[εναι]. ἀ

**21.** Monetary agreement between Mytilene and Phocaea. Coins of electrum, a compound of gold and silver, were issued by Mytilene and Phocaea, down to about 350 B.C., and it is to these that the inscription refers, though the term used of them is χρύσιον.

Any one debasing the coinage is responsible to both cities. If at Mytilene, the magistrates of Mytilene are to constitute the majority of the judges. Similarly at Phocaea. The trial falls within six months of the expiration of the year. If one is convicted of intentional adulteration, he is to be punished with death. But if he is acquitted of intentional wrong-doing, the court shall decide the penalty or fine. The city is not liable.

The Mytilenians are to issue the coins first (the cities alternating each year). The agreement goes into effect under the prytanis succeeding Colonus at Mytilene and Aristarchus at Phocaea.

4-5. τ[ὸν] δὲ κέρναντα]: κέρναμι, if correctly supplied here and in ll. 7-8, has the same meaning which is more forcibly expressed by κέρναν ὑδαρέστερον in ll. 13-14. Another restoration is τ[ὸν] ἐφθάρκοντα here and [κόπτοντα] in ll. 7-8. The arrangements for trial immediately following show that the meaning required here is *debase*, not *make the alloy*, i.e. simply *coin*, as often taken. Moreover the electrum coinage of this time and place was based upon a natural, not an artificial, alloy.

δὲ πόλις ἀναίτιος καὶ ἀζάμιος [ἔσ|τω. ἔλαχον Μυτιλή|ναοι πρό-  
 20 σθε κόπτην. ἄρχει πρότανις ὁ || πεδὰ Κόλωνον, ἐ|μ Φ]ώκαι δὲ ὁ  
 πεδὰ Ἀρίσ[τ|]αρχον.

22. Mytilene. Soon after 324 B.C. IG. XII.ii.6. SGDI.214. Ditt. Orient. 2. Hicks 164. Hoffmann II.83. Inser. Jurid. II, pp. 344 ff. Michel 356. Solmsen 6.

..... [καὶ οἱ β]ασί[λῃες προστί]θησ[θον τῶι κατεληλύ-  
 θον|τι ὡς τέχναν τεχνα]μέν[ω] τῶ ἐ[ν τᾷ] πόλι πρόσθε [ἔοντος. αἱ  
 δὲ κέ τις | τῶν κατεληλυθόν]των μὴ ἐμμένη ἐν ταῖς διαλυσί[εσ]σι  
 ταύτ[α]ισι, | μὴ .....]εἰσέσθω παρ τᾶς πόλιος κτήματος μὴ δε-  
 5 νος μὴ [δὲ στ|ειχέτω ἐπὶ μὴ]δεν τῶμ παρεχώρησαν αὐτῶι οἱ ἐν τᾷ  
 πόλι πρό[σθε] | ἔοντες, ἀλλὰ σ]τείχοντον ἐπὶ ταῦτα τὰ κτήματα οἱ  
 παρχωρήσαν[τ]ες αὐτῶι ἐκ τῶν] ἐν τᾷ πόλι πρόσθε ἔόντων, καὶ οἱ  
 στρόταγοι εἰς | [αὐθις ἀποφέρου]ντον ἐπὶ τὸν ἐν τᾷ πόλι πρόσθε  
 10 ἔοντα τὰ κτήματα | [ὡς μὴ συναλλαγ]μένῳ τῶ κατεληλύθοντος ·  
 καὶ οἱ βασίλῃες προστί||[θησθον τῶι ἐν τ]ᾷ πόλι πρόσθε ἔοντι  
 ὡς τέχναν τεχναμένῳ τῶ κα[τεληλύθοντος ·] μὴδ' αἱ κέ τις δίκαν  
 γράφηται περὶ τ[ο]ύτων, μὴ εἰσά[γοντον οἱ περί]δρομοι καὶ οἱ  
 δικάσκοποι μὴδὲ ἄ[λλ]α ἄρχα μὴδεῖα. | [ἐπιμέ]λεσθαι δὲ] τοῖς  
 στροτάγοις καὶ τοῖς β[ασίλ]ῃας καὶ τοῖς πε[ριδρ]όμοις καὶ τ[ο]ῖς

22. Measures taken for the settle-  
 ment of disputes arising between the  
 exiles who returned under Alexander's  
 edict of 324 B.C. and the remaining citi-  
 zens of Mytilene.

Most of the restorations adopted are  
 those preferred by Dittenberger l.c.  
 But in many cases others are equally  
 possible.

1 ff. 'The βασιλῃες shall favor the  
 returned exile on the ground that the  
 one who remained in residence has  
 been guilty of fraud. But if any one  
 of the returned exiles does not abide  
 by these terms of settlement, he shall  
 not receive any property from the city,  
 nor shall he enter into possession of

any of the property which those who  
 remained in the city have surrendered  
 to him, but rather those who surren-  
 dered it shall enter into possession of it,  
 and the generals shall return the prop-  
 erty to the one who remained in resi-  
 dence, on the ground that the returned  
 exile has not conformed to the agree-  
 ment. And the βασιλῃες shall favor the  
 one who remained in residence on the  
 ground that the returned exile has been  
 guilty of fraud. Nor, if any one brings  
 suit, shall the clerks of the court and  
 inspectors of justice, or any other  
 magistrate, introduce it.'—13 ff. 'The  
 officials are to intervene if all things  
 prescribed in the decree are not carried

δικασκόποις καὶ ταῖς [ἄλλα]ῖς ἄρχαις αἱ κε [μὴ γίνηται ἅπαν]τα 15  
 ὥς ἐν τῷ ψ[αφίσματι γέγραπτ]αι, κατὰ γρεντον, [δὲ τὸν ἀθέτεντά  
 τι τῶν ἐν τῷ ψαφίσματι γεγραμμένων, ὥς κε μὴδ[εν διάφορον  
 εἴη τοῖς κατεληλυθόντεσσι π]ρὸς τοῖς ἐν τῇ πόλει [πρόσθε ἔον-  
 τας, ἀλλὰ διάγοιεν οἱ διαλε]λύμενοι πάντες πρὸς ἁλ[λάλοισι ἄνυ-  
 πόπτως καὶ ἀνεπιβουλεύ]τως καὶ ἐμμένοιεν ἐν τῇ ἀ[πυκρίσει τῇ 20  
 τῷ βασιλῆος καὶ ἐν τῇ] διαλύσει τῇ ἐν τούτῳ τῷ ψα[φίσματι.  
 διαλλάκταις δ' ἔλεσθ]αι τὸν δᾶμον ἄνδρας εἴκοσι, δέκα [μὲν ἐκ  
 τῶν κατελθόντων, δέκα] δὲ ἐκ τῶν ἐν τῇ πόλει πρόσθε ἔόντων. [οὔτοι δὲ  
 πρῶτον μὲν φυλίσσ]οντον καὶ ἐπιμέλεσθον ὥς μὴδεν  
 ἔσ[σεται διάφορον τοῖς κατ]ελθόντεσσι καὶ τοῖς ἐν τῇ πόλει πρό-  
 σ[θε ἔόντεσσι. πράξοιςι δὲ] καὶ περὶ τῶν ἀμφισβητημένων κτημά- 25  
 των [ὥς οἳ τε κατέλθοντες κ]αὶ πρὸς τοῖς ἐν τῇ πόλει ἔοντας καὶ  
 πρὸς [ἀλλάλοισι μάλιστα μ]ὲν διαλυθήσονται, αἱ δὲ μή, ἔσσονται  
 ὥς δικ[αιότατοι, καὶ ἐν τα]ῖς διαλυσίεσσι, ταῖς ὁ βασιλεὺς ἐπέ-  
 κρινε, [καὶ ἐν τῇ συναλλάγ]αι ἐμμενέοιςι πάντες καὶ οἰκήσοιςι  
 τὰμ πο[λιν καὶ τὰ γ] χώραν ὁμονόοντες πρὸς ἀλλάλοισι. καὶ περὶ 30  
 χρημάτων [πεδὰ τὸ παραδέχ]θαι ταῖς διαλύσεσι ὥς πλεῖστα καὶ  
 περὶ ὄρκῳ [τόν κε ἀπομόσσωσι οἳ] πόλιται, περὶ τούτων πάν-  
 των ὅσσα κε ὁμο[λογέωσι πρὸς ἀλλάλο]ις, οἱ ἀγρέθεντες ἄνδρες  
 φέροντον ἐπὶ τ[ὸν δᾶμον, ὁ δὲ δᾶμος ἀκο]ύσαις αἱ κε ἄγεται συμ-  
 φέρην βολλευέτω. [αἱ δέ κε ὁ δᾶμος ἄγεται τὰ] ὁμολογήμενα πρὸς 35  
 ἀλλάλοισι συμφέρον[τα, ψαφίσασθαι καὶ τοῖς κα]τελθόντεσσι ἐπὶ  
 Σμιθίνα προτάνιος [ὅσσα κε τοῖς λοίποισι ψαφ]ίσθη. αἱ δὲ κέ τι

out, and condemn any one who dis- regards them, so that there may be no disagreement between the two parties and they may live amicably and abide by the decision of the king and the settlement reached in this decree.'

—21 ff. 'Twenty men are to be chosen as mediators, ten from each party. They are to see to it that no disagree- ment arises, and in the case of dis- puted property they are to bring it about that the parties shall be recon-

ciled, or, if not, that they shall be as just as possible, and abide by the terms of settlement which the king decided upon and the agreement, and dwell in harmony.'—30–31 ff. 'Regarding questions of money, after the terms of settlement have been accepted as far as possible, and regarding the oath and other matters, the men selected shall report to the people, who shall take such measures as seem advantageous. If the people approve the matters agreed

ἐνδεύη τῷ ψαφίσματος, | [περὶ τούτῳ ἡ κρίσις ἔστω ἐπὶ] τῇ βόλ-  
 λαι. κυρώθεντος δὲ τῷ ψαφίσ[ματος ὑπὸ τῷ δάμῳ, σύμπαντα] τὸν  
 40 δᾶμον ἐν τῇ εἰκοίσται τῷ μῆνι | [πεδὰ τὰν θυσίαν εὐξασθαι] τοῖς  
 θεοῖσι ἐπὶ σωτηρίαι καὶ εὐδαι[μονίαι τῷ πολίταν πάντων] γένε-  
 σθαι τὰν διάλυσιν τοῖς κατελ[θόντεσσι καὶ τοῖς πρόσθε] ἐν τῇ πόλι  
 ἐόντεσσι· τοί[ς δ] ἐΐρηας τ[οῖς] δαμοσίοις ἅπαντας καὶ ταῖς ἱρεῖαις  
 45 ὀείγην τ[οῖς] ναύοις καὶ | [τὸν δᾶμον πρὸς εὐχὰν συνέλ]θην. τὰ δὲ  
 ἱρα τὰ ὁ δᾶμος [ε]ὔξατο, ὅτε ἐξ[έπεμψε τοῖς ἀγγέλοις πρὸς] τὸν  
 βασίλῃα, ἀπυδόμεναι τοῖς βασι[λ]λος γενεθλίοισι κατ' ἐνίαν]τον·  
 παρέμμεναι δὲ τῇ θυσίαι καὶ [τοῖς] εἴκοσι ἄνδρας καὶ τοῖς ἀγγέ-  
 λοις τοῖς πρὸς τὸν βασίλῃα πέ[μψ]θεντας τοῖς ἀπὸ τῶν πρόσθε] ἐν  
 τῇ πόλι ἐόντων καὶ τοῖς ἀ[πὸ] τῶν | κατελθόντων. τὸ δὲ ψάφισμα  
 τ]οῦτο ἀναγράφαντας τοῖς τ[αμίαις] .....

23. Nesos. Between 319 and 317 B.C. IG.XII.ii.645. SGDI.304.  
 Ditt.Orient.1. Hicks<sup>1</sup> 138. Hoffmann II.129. Michel 363. Solmsen 7. Only  
 the text of side A is given here, the more fragmentary B being omitted.

..... κα]λὶ Ἀλέξανδρ[ο]ς | ..... χ]ώρας  
 τῇ πόλι καὶ | [..... ὅτα δὲ] Ἀλέξανδρος διάλ[λα]ξε τὸμ  
 5 πᾶρ ἀνθρώπων βίον. Φίλιππος δὲ [ὁ] Φιλίππῳ καὶ | Ἀλέξανδρος  
 ὁ Ἀλεξάνδρῳ τ[ὰ]μ βασιλείαν παρέλαβον, Θέρσιππος ἔων | [τοῖς  
 βασ]ιλῆεσσι φίλος καὶ τοῖς στροτ[ά]γοισι καὶ τοῖς ἄλλοισι Μακε-  
 10 δόνεσσι μ[ε]γάλων ἀγάθων αἴτιος γέγονε τῇ πόλι. Ἀ[ν]τιπ[ά]τρῳ  
 γὰρ ἐπιτάξαντος χρήματα εἰς | τὸμ πόλεμον εἰσφέρειν πάντων τῶν  
 ἄλλων | εἰσφερόντων Θέρσιππος παργενόμενος | πρὸς τοῖς βασιλῃας  
 καὶ Ἀντίπατρον ἐκ[ού]φισσε τὰμ πόλιν, ἔπραξε δὲ καὶ πρὸς Κλε[ί]·  
 15 τ]ον περὶ τᾶς εἰς Κύπρον στρατείας καὶ ἐ[γ] μεγάλας δαπάνας εἰς

upon, they may decree the same privileges for the exiles returning in the prytany of Smithinas as for the others.' — 38–39 ff. 'When the decree has been confirmed, the people are to pray that the settlement may be for the general welfare. The priests and priestesses are to throw open the temples. The sacrifices which were promised when the messengers were sent to the king are to

be made annually on the anniversary of the king's birthday in the presence of the twenty men and the messengers.'

23. Decree in honor of Thersippus for using his influence with the Macedonians in behalf of the city. For the historical references see Hicks and Dittenberger, l.c. There are some κοινή forms, as μετὰ for πεδὰ, ἀνάγραψαι beside ὀγκαρσίστω.



μικρον συνάγαγε. | [ἐγένετ]ο δὲ καὶ περὶ τὰν σιτοδεῖαν ἄνη[ρ | ἄγα-  
 θος] καὶ παρ τῶν σαδράπαν εἰσαγώγα[ν σίτω κα|τεσκεύασσε,  
 ἔδωκε δὲ καὶ τῇ πόλει || [χρήματ]α εἰς σωτηρίαν καὶ τόκοις ἐλάσ- 20  
 [σο]νας αἴτ]ησε τῷ κατεστακόντων, ἐβαθόν | [δὲ χρη]μάτεσσι καὶ  
 τοῖς πολίταισι εἰς [σί]τωνία]ν. καὶ Πολυπέρχοιτος εἰς τὴν Ἀσί[αν |  
 στάλ]ε[ν]τος διώκησε φίλον αὐτον τῇ πό[λει ὑπ]ά[ρχη]ν, παρε- 25  
 σκεύασσε δὲ καὶ Ἀρράβαι[ον καὶ] τοῖς ἄλλοις τοῖς ἐπὶ τινων τε-  
 τα[γμέ]νο[ις] ὑπὸ τῶν βασιλῶν φίλοις τῇ π[ό]λει καὶ ἰ τὰλλα  
 πράσσει μετ' εὐνοίας πρὸς | [τὸν δ]ᾶμον πάντα· δέδοσθαι αὐτῷ  
 ἀτέλει[αν | πάντ]ω[ν] τὸμ πάντα χρόνον καὶ αὐτῷ καὶ [ἐκ]γόν[οι]σι, 30  
 στᾶσαι δὲ αὐτῷ καὶ εἰκόνα χαλ[κί]αν, δέδοσθαι δὲ καὶ σίτησιν ἐμ  
 προτανη[ί]ω, καὶ ὅτα κε ἂ πόλιν ἱροπότηται, μέρις δι[ι]δώ[σθω] Ἑρ-  
 σίππῳ καὶ τῶν ἐκγόνων αἰ τῷ γ[ε]ραι[τάτ]ω, κάλῃσθαι δὲ καὶ εἰς 35  
 προεδρίαν· | [στε]φανώτῳ δὲ αὐτον ὁ χοροστάτας αἰ ὁ ἐν[έ]ων ἐ[ν]  
 τῷ ἄγωνι καὶ ὀγκαρυσσέτω ἀνδραγ[αθί]ας ἔνεκα καὶ εὐνοίας τᾶς  
 πρὸς τὸν δᾶ[μον], ἵνα γινώσκωσι πάντες ὅτι ὁ δᾶμος ὁ || [Να]σιώ- 40  
 ταν τοῖς ἀγάθοις ἀνδρας [καὶ] εὐε[ρ]γέ[ταις] τί[μαι] καὶ σώθεντος  
 αὐτῷ ἐστεφα[να]φόρησεν ἀμέραις τρεῖς καὶ εὐαγγέλια | καὶ σωτήρια  
 ἔ[θ]υσε καὶ παν[άγ]υρ[ιν] συνάγαγε δαμοτέ[λ]ην καὶ νῦν τίμαι  
 δικάως. ἀνάγραψαι δὲ τοῖς ταμίαις τοῖς μετ' Ἱερακλείτῳ τὸ ψά- 45  
 φισμα εἰς στάλλαν λιθίναν τῷ ἐκ Ἑρμας λίθῳ καὶ στᾶσαι ὅππα  
 κε Ἑ[ρ]σίππῳ συνα[ρ]έσκη μέχρι Πορνοπίας· ἐξέ[σ]τω δὲ Ἑρ-  
 σί[π]πῳ καὶ ἄλλα ὅππα κε θέλη τῷ || ἱ[ρ]ων στᾶσαι | τὸ ψά- 50  
 φισμα, καὶ κέ τι θέλη π[ρ]οσγράφην, ἔμμεναι αὐτῷ, τῷ κεν  
 εὐεργέ[τ]η τὰμ πόλιν.

47. ἐκ Θέρμας λίθῳ: of marble from *Therma*, a place in Lesbos near Mytilene. — μέχρι Πορνοπίας: site of the temple of Apollo Parnopius, the epithet being derived from *πάρνοψ*, Lesb. Boeot. *πάρνοψ* (5). — 48 ff.: 'Thersipus may also have the decree set up elsewhere in any sanctuary that he chooses and add to it a statement of any of his other benefactions.'

24. Decree in honor of L. Vaccius

Labeo. This is a characteristic example of the artificial revival of the dialect in Roman imperial times (cf. 280). With the genuine dialect forms are interspersed κοινή forms as *παρητήσατο*, *πρύτανις*, *ἀνα-*, *μετά*, *ιερῶς*, *καθά*, *ἐφ' οἷσιν*, etc.; hyper-Aeolic forms as *ἐφάβων*, *πλάθεος* (words with original *η*, not *ᾱ*); and examples of latespelling as *τείμαις*, *κατείρων* with *ει = ι* (21), *ἐπισκεάσαντα* (36), *κοραγίαν*, *ὑπάρκοισαν* with *κ = χ*

24. Cyme. Between 2 B.C. and 19 A.D. SGDI.311. Hoffmann II.173.

- - - [δαμ]οσῖαι[s] - - - ταῖς ὑπαρκοί[σ]αις αὐτῷ κτή[σ]ιας ἐν τῷ  
 Ζμαραγῶ - - - - ἡ τοῦτοις τῷ δά[μω] | - - - - ονία πασσυδιά-  
 5 σαντος καὶ | [μεγαλο]πρεπες(τά)ταις τείμαις δογματίζοντος καὶ  
 ναύῳ ἐν τῷ γυμ(ν)ασίῳ κατεῖρων προαγρημμένῳ, ἐν ᾧ ταῖς τεί-  
 μαις αὐτῷ κατιδρύσει, κτίσταν τε καὶ εὐεργέταν προσονυμίσδεσθαι,  
 εἰκονάς τε χρυσῖαις ὀντέθην, καθὰ τοῖς τὰ μέγιστα τὸν δάμον εὐερ-  
 10 γητησάντεσσι νόμιμόν ἐστι, μετὰ τε τὰν ἐξ ἀνθρώπων αὐτῷ μετὰ-  
 στασιν καὶ τὰν ἐντάφην καὶ θέσιν τῷ σώματος ἐν τῷ γυμνασίῳ  
 γενήθην, ἀποδεξάμενος ὑπερθύμῳς τὰν κρίσιν τῆς πόλιος Λαβέων,  
 στοίχεις τοῖς προυπαργμένοισι αὐτῷ καὶ προσμέτρεις τὰν ἐαυτῷ  
 15 τύχην τοῖς ἐφίκτοις ἀνθρώπῳ, τὰν μὲν ὑπερβάρεια καὶ θέοισι  
 καὶ τοῖς ἰσοθέοισι ἀρμόζοισαν τῆς τε τῷ ναύῳ κατειρώσιος τῆς  
 τε τῷ κτίστα | προσονυμασίας τείμαν παρητήσατο, ἀρκέην νομί-  
 ζων τὰν κρίσιν τῷ πλάθεος καὶ τὰν εὐνόαν ἐπιτεθεῖωρήκην, ταῖς δὲ  
 20 τοῖς ἀγαθοῖσι τῶν ἀνδρῶν πρεποῖ[σ]αις ἀσμενίζοῖσα χάρα συνεπέ-  
 νευσε τείμαις · ἐφ' οἷσιν πρεπωδέστατόν ἐστι τῶν ἐννόμων ἐόντων,  
 χρόνων τὰν παντέλεα τῶν εἰς ἀμοιβὰν ἀνηκόντων ἐπαίνων τε  
 καὶ τειμίων περὶ τῆς καλοκάγαθίας αὐτῷ | μαρτυρίαν ἀπυδέδοσθαι ·  
 25 δι' ἧ καὶ τύχα ἀγάθα δέδοχθαι | τῇ βόλλᾳ καὶ τῷ δάμῳ · ἐπαίνην Λα-  
 βέωνα παίσας ἔοντα τεί[μας] ἄξιον καὶ διὰ τὰν λοιπὰν μὲν περὶ τὸν  
 βίον σεμνότητα καὶ διὰ τὰν φιλοδοξίαν δὲ καὶ τὰν μεγαλοδᾶπανον

(66 a). ἀρκέην (infin.), συντελέη beside the normal μι-forms κάλην, στεφάνων, etc. (155.3) are probably artificial. ναύῳ (l. 5), if correct, is a contamination of ναῦον with Att. νεώ. ἐπεγράφην (l. 36-37) is an aor. infin. pass., like ὀντέθην, with ε carried over from the indicative (perhaps only by the engraver). With regard to psilosis, we find κατεῖρων, κατιδρύσει, but ἐφίκτοιςιν. The forms of the relative, being borrowed from the κοινή (126), are transcribed with ε throughout (cf. also ἐφ' οἷσιν etc.); and one might also prefer λερέως and ἐαντόν (instead of ἐαντον

with ρ and Lesbian accent). But it is impossible to determine whether in such cases the κοινή form was adopted as a whole or only in part (cf. 280), and moreover by this time little, if anything, was left of the sound of the spiritus asper even in the κοινή. So the transcription chosen is of small consequence.

15 ff. He deprecated the excessive honor, suitable only to gods and demigods, of dedicating a temple and naming him founder, thinking it to be enough to have observed the judgment and good will of the people, but the honors suitable

εἰς | τὰν πόλιν διάθεσιν, καὶ ἔχην ἐν τῇ καλλίστῃ διαλάμψει τε  
καὶ | ἀπυδόχῃ, καὶ κάλῃν εἰς προεδρίαν, καὶ στεφάνων ἐν πάν-||  
τεσσι τοῖς ἀγώνεσσιν, οἷς κεν ἡ πόλις συντελέῃ, ἐν τῇ τῶν κατεύ- 30  
χαν ἡμέρᾳ ἐπὶ τῶν σπόνδων κατὰ τὰδε· ὁ δᾶμος στεφάνοι Λεύκιον  
Οὐάκκιον Λευκίῳ υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμαιον εὐεργέταν,  
στεφάνῳ χρυσίῳ ἀρέτας ἕνεκα | καὶ φιλαγαθίας τῆς εἰς ἑαυτον· ὁν-  
τέθην δὲ αὐτῷ καὶ εἴ|κονας, γράπταν τε ἐν ὄπλῳ ἐγχρύσω καὶ 35  
χαλκίαν, κατὰ τὰ αὐτὰ δὲ καὶ μαρμαρίαν καὶ χρυσίαν ἐν τῷ γυμνα-  
σίῳ, ἐφ' ἧν ἐπέγραψεν· ὁ δᾶμος ἐτείμασεν Λεύκιον Οὐάκκιον  
Λευκίῳ | υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμαιον εὐεργέταν, γυμνα-  
σιστὰρχήσαντα κάλως καὶ μεγαλοδόξως, ὕψιθεντα δὲ || καὶ τὸ βαλά- 40  
νην τοῖς νέοις καὶ πρὸς τὴν εἰς αὐτὸ κοραγίαν ταῖς ὑπαρκοῖσιν  
αὐτῷ κτήσις ἐν Ὑμαραγίῳ, καὶ ἐπισκεύσαντα τὸ γυμνάσιον,  
καὶ ἕκαστα ἐπιτελέσαντα | λάμπρως καὶ μεγαλοψύχως, ἀρέτας  
ἕνεκα καὶ εὐνοίας | τῆς εἰς ἑαυτον. καὶ ἐπεὶ κε δὲ τελευτάσῃ, κατε-  
νέχθη|τα αὐτὸν ὑπὸ τῶν ἐφάβων καὶ τῶν νέων εἰς τὴν ἀγορὰν | 45  
στεφανώθην διὰ τῷ τῆς πόλις κάρυκος κατὰ τὰδε· ὁ δᾶμος στεφά-  
νοι Λεύκιον Οὐάκκιον Λευκίῳ υἱὸν Αἰμιλία Λαβέωνα, φιλοκύμαιον  
εὐεργέταν, στεφάνῳ χρυσίῳ ἀρέτας ἕνεκα καὶ εὐνοίας τῆς εἰς ἑαυ-  
τον· εἰσενέχθη δὲ || αὐτὸν εἰς τὸ γυμνάσιον ὑπὸ τε τῶν ἐφάβων 50  
καὶ τῶν | νέων, καὶ ἐντάφην ἐν ᾧ κ' ἦν εὐθετον ἔμμεναι φαίνεται  
τόπῳ. τὸ δὲ ψάφισμα τόδε ἀνάγραψαι εἰς στήλαιν λίθῳ λεύκῳ καὶ  
ὀρθόμεναι εἰς τὸ γυμνάσιον παρὰ ταῖς δεδογματισμέναις αὐτῷ τεί-  
μαις. μῆνος Φρατρίῳ δεκάτῃ | ἀπρίοντος ἐπὶ ἱερέως τῆς Ῥώμας καὶ 55  
Αὐτοκράτορος Καίσαρος, θεῷ υἱῷ, θεῷ Σεβάστῳ, ἀρχιερεὺς μεγί-  
στω καὶ πάτριος τῆς πάτριδος Πολέμωνος τῷ Ζήνωνος Λαοδικεὺς,  
πρυτάνιος δὲ Λευκίῳ Οὐάκκιῳ Λευκίῳ υἱῷ Αἰμιλία Λαβέωνος, φι-  
λοκυμαίῳ εὐεργέτῃ, στεφαναφόρῳ δὲ || Στράτωνος τῷ Ἡρακλείδῃ. 60

to good men he accepted with gratifica-  
tion. — 47. **Αἰμιλία**: name of the tribe  
in the nom. sg., as in Latin inscrip-

tions. — 56 f. 'when Polemon was priest  
of Rome and Augustus.'

## Thessalian

*Pelasgiotis*

25. Larissa. V cent. B.C. IG. IX. ii. 662-663. SGDI. 343-344. Hoffmann II. 42. Roberts 240.

a. Πολυξεναία ἐμμί.

b. Φεκέδαμος.

26. Site of unknown identity, southeast of Larissa. V cent. B.C. IG. IX. ii. 1027.

a. Ἀπλῶνι Λεσχα[ί]ῶ[ι].

b. Ἀριστίῳν ὀνέθῃκε κοῖ συνδανχναφόροι.

c. Πρόνος ἐργάξατο.

27. Phalanna. V cent. B.C. IG. IX. ii. 1226. Hoffmann 5.

5 Νόμος. | Αἴ κε τῶν | φασσῶν | κισ φαλί[σ]σκεῖτα[ι] | κοινὰ χ[ρ]ῆ-  
10 ματα ἔ[χ]ῶν καὶ μ[εῖ] | δυνάετ[α] | ἄππε[ι]ῶ[ι] το - - -

28. Larissa. About 214 B.C. IG. IX. ii. 517. SGDI. 345. Ditt. Syll. 238-239 (only the letters of Philip). Hoffmann II. 16. Michel 41. Solmsen 9.

[Ταγ]ευόντων Ἀναγκίπποι Πετθαλείοι, Ἀριστονόοι Εὐνομεῖοι,  
2 Ἐπιγέneos Ἰασονεῖοι, Εὐδίκοι | Ἀδα]μαντεῖοι, Ἀλεξία Κλεαρχείοι,  
γυμνασιάρχεντος Ἀλεύα Δαμοσθενεῖοι. Φιλίπποι τοῖ βασιλεῖος  
ἐπιστολὰν ἀ[π]υστέλλαντος πὸτ τὸς ταγὸς καὶ τὰν πόλιν τὰν  
ὑπογεγραμμέναν.

4 “Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῇ πόλει  
χαίρειν. Πετραῖος καὶ Ἀνάγκιππος καὶ Ἀριστόνους ὥς ἀπὸ τῆς  
πρεσβείας ἐγένοντο, || ἐνεφάνιζόν μοι ὅτι καὶ ἡ ὑμετέρα πόλις διὰ

25. Πολυξεναία: sc. στάλλα. See 168 c. — Φεκέδαμος: see 46, 52 b.

26. Aristion and his fellow δαφνηφόροι set up to Apollo of the Λέσχη. A late inscription of Phalanna (IG. IX. ii. 1234) reads Ἀπλῶνι Κερῶ[ι]ῶν Σουσίπα-  
τρος | Πολεμαρχίδαος ὁ θύτας | ὀνέθεικε ἱε-  
ροναμονε[ι]σας καὶ ἀρχιδανχναφορέισας. —  
Λεσχα[ί]ῶ[ι]: or Λεσχα[ί]ῶ (cf. 38)?

Λεσχηνόριος, an epithet of Apollo, occurs in Plutarch, and Λεσχανόριος is the name of a month in Thessalian and Cretan.

28. Decrees of Larissa made in accordance with recommendations of the Macedonian king Philip V, whose letters, dated 219 and 214 B.C. and written in the κοινή, are included. The

τοὺς πολέμους προσδεῖται πλεόνων οἰκητῶν· ἕως ἂν οὖν καὶ ἐτέ-  
 ρους ἐπινοήσωμεν ἀξίους τοῦ παρ' ὑμῖν πολιτεύματος, ἐπὶ τοῦ πα- 6  
 ρόντος κρίνω ψηφίσασθαι ὑμᾶς ὅπως τοῖς κατοικοῦσιν παρ' ὑμῖν  
 Θεσσαλῶν ἢ τῶν ἄλλων Ἑλλήνων δοθῇ πολιτεία. τούτου γὰρ  
 συντελεσθέντος καὶ συνμεινάντων πάντων διὰ τὰ φιλάνθρωπα 8  
 πέπεισμαι ἕτερά τε πο[λ]λὰ τῶν χρησίμων ἔσεσθαι καὶ ἐμοὶ καὶ  
 τῇ πόλει καὶ τὴν | χώραν μᾶλλον ἐξεργασθῆσθαι. ἔτους β'  
 Ὑπερβερεταίου κά'."

ψαφισμένης τᾶς πόλιος ψάφισμα || τὸ ὑπογεγραμμένον· "Πα- 10  
 νάμμοι τᾷ ἕκτῳ ἐπ' ἱκάδι συνκλείτος γενομένης, ἀγορανομέντου  
 τοῦν ταγοῦν πάντων· Φιλίπποι τοῖ βασιλεῖος γράμματα πέμψαν-  
 τος πὸτ τὸς ταγὸς καὶ τὰν πόλιν δι(ἐ) κί Πετραῖος καὶ Ἀνάγκιπ-  
 πος καὶ Ἀριστόνοος, οὓς ἀτ τᾶς πρεισβείας ἐγένονθο, ἐνεφανίσσουσιν 12  
 αὐτοῦ, πὸκ κί καὶ ἁ ἀμμέουν πόλις διὲ τὸς πολέμος ποτεδέετο  
 πλειόνουν τοῦν κατοικεισόντων· μέσποδι κε οὖν καὶ ἕτερος ἐπι-  
 νοεῖσουμεν ἀξίος τοῖ παρ' ἡμῶν | πολιτεύματος, ἐτ τοῖ παρεόντος 14  
 κρεννέμεν ψαφίσασθαι ἡμῶν ο(ῦ)ς κε τοῖς κατοικέντεσσι παρ' ἡμῶν  
 Πετθ[α] || λοῦν καὶ τοῦν ἄλλων Ἑλλάνουν δοθεῖ ἁ πολιτεία· τοῖνεος  
 γὰρ συντελεσθέντος καὶ συνμεινάντων πάντων διὲ τὰ φιλάνθρωπα 16  
 πεπείστειν ἄλλα τε πολλὰ τοῦν χρεισίμουν ἔσσεσθαι καὶ εὐτοῦ καὶ  
 τᾷ πόλι καὶ τὰν χώραν μᾶλλον ἐξεργασθῆσθαι· ἐψάφισται τᾷ  
 πολιτεία πρᾶσσέμεν πὲρ τοῦννεον κατ' τὰ ὁ βασιλεὺς ἔγραψε, καὶ 18  
 τοῖς κατοικέντεσσι παρ' ἡμῶν Πετθαλοῦν καὶ τοῦν ἄλλων Ἑλλά-  
 νουν δεδόσθαι τὰν πολιτείαν καὶ αὐτοῖς καὶ ἐσγόνοις καὶ τὰ λοιπὰ  
 τίμια ὑπαρχέμεν αὐτοῖς πάντα ὅσσα περ Λασαίοις, φυλᾶς ἐλομέ-||  
 νοις ἐκάστου ποίας κε βέλλεται· τὸ μὰ ψάφισμα τότε κῦρρον 20  
 ἔμμεν καὶ παντὸς χρόνοι καὶ τὸς ταμίας ἐσδόμεν ὀνγράφειν αὐτὸ

Thessalians at this time were nominally independent, but actually subject to Macedonia. Cf. Polyb. 4.76.2.

10. **συνκλείτος**: *συνκλής* (167.9) is used, like Att. *σύγκλητος ἐκκλησία*, of a specially summoned assembly.—16. **εὐ-τοῦ**: *ἐαυτοῦ*. So also *εὐτοῦ*, *εὐτῆς* in two other inscriptions of Larissa. — 19. **Λα-**

**σαίοις**: *Λαρισαίοις*. Cf. Hesych. *Λάσαν· τὴν Λάρισαν*. But in other inscriptions only *Λάρισαι* or (later) *Λάρισσα*.—19f. **φυ-λᾶς** κτλ.: *choosing each the tribe to which he wishes to belong*, *ποίας* gen. sg. with *ἔμμεν* understood, *φυλᾶς* gen. sg. by attraction to *ποίας*. Cf. Att. *ἐλέσθαι δὲ αὐτοὺς φυλὴν καὶ δῆμον καὶ φρατρίαν*, *ἧς*



- ἐν στάλλας λιθίας δύας καὶ τὰ δυνάματα τοῦν πολιτογραφειθέντων  
 22 καὶ κατθέμεν | τὰμ μὲν ἴαν ἐν τὸ ἱερὸν τοῖ Ἀπλουνοσ τοῖ Κερδοίοι,  
 τὰμ μὰ ἄλλαν ἐν τὰν ἀκρόπολιν, καὶ τὰν ὀνάλαν, κίς κε γίνύειται  
 ἐν τάνε, δόμεν.” καὶ ὕστερον Φιλίπποι τοῖ βασιλείος ἐπιστολὰν  
 24 ἄλλαν ἀπυστέλλαντος πὸτ | τὸς ταγὸς καὶ τὰν πόλιν, ταγεύονται  
 Ἀριστονόοι Εὐνομεῖοι, Εὐδίοι Ἀδαμαντεῖοι, Ἀλεξίπποι Ἰππολο-  
 χεῖοι, || Ἐπιγένεος Ἰασονεῖοι, Νυμεινοῖ Μνασιαῖοι, γυμνασιάρχεν-  
 τος Τιμουνίδα Τιμουνιδαῖοι, τὰν ὑπογεγραμμένην· |  
 26 “ Βασιλεὺς Φίλιππος Λαρισαίων τοῖς ταγοῖς καὶ τῇ πόλει χαί-  
 ρειν. πυνθάνομαι τοὺς πολιτογραφηθέντας κατὰ | τὴν παρ’ ἐμοῦ  
 ἐπιστολὴν καὶ τὸ ψήφισμα τὸ ὑμέτερον καὶ ἀναγραφέντας εἰς τὰς  
 28 στήλας ἐκκεκολλάσθαι· εἴπερ οὖν ἐγεγόνει τοῦτο, ἡστοχήκεισαν οἱ  
 συνβουλευσάντες ὑμῖν καὶ τοῦ συμφέροντος τῇ πατρίδι | καὶ τῆς  
 ἐμῆς κρίσεως. ὅτι γὰρ πάντων κάλλιστόν ἐστιν ὡς πλείστων μετε-  
 30 χόντων τοῦ πολιτεύματος || τὴν τε πόλιν ἰσχύειν καὶ τὴν χώραν μὴ  
 ὥσπερ νῦν αἰσχυρῶς χερσέσθαι, νομίζω μὲν οὐδ’ ὑμῶν οὐθένα ἂν  
 ἀνῃταιπεῖν, ἔξεστι δὲ καὶ τοὺς λοιποὺς τοὺς ταῖς ὁμοίαις πολιτο-  
 32 γραφίαις χρωμένους θεωρεῖν, ὧν καὶ οἱ Ῥωμαῖοι εἰσιν, οἱ καὶ τοὺς  
 οἰκέτας, ὅταν ἐλευθερώσωσιν, προσδεχόμενοι εἰς τὸ πολίτευμα καὶ  
 τῶν ἀρχείων με[ταδι]δόντες καὶ διὰ τοῦ τοιοῦτου τρόπου οὐ μόνον  
 34 τὴν ἰδίαν πατρίδα ἐπηυξήκασιν, ἀλλὰ καὶ ἀποικίας (σ)χεδὸν | [εἰς  
 ἐβ]δομήκοντα τόπους ἐκπεπόμφασιν. πλ[ὴ]ν ἔτι δε καὶ νῦν παρα-  
 καλῶ ὑμᾶς ἀφιλοτίμως προσελθεῖν || [πρὸς τὸ] πρᾶγμα καὶ τοὺς  
 μὲν κεκριμένους ὑπὸ τῶν πολιτῶν ἀποκαταστήσαι εἰς τὴν πολι-  
 36 τεῖαν, εἰ δέ [τινες ἀ]νήκεστόν τι πεπράχασιν εἰς τὴν βασιλείαν  
 ἢ τὴν πόλιν ἢ δι’ ἄλλην τινὰ αἰτίαν μὴ ἄξιοι εἰσιν. [μετέχ]ειν  
 τῆς στήλης ταύτης, περὶ τούτων τὴν ὑπέρθεσιν ποιήσασθαι, ἕως  
 38 ἂν ἐγὼ ἐπιστρέψας ἀπὸ τῆς | [στρα]τείας διακούσω· τοῖς μέντων  
 κατηγορεῖν τούτων μέλλουσιν προείπατε ὅπως μὴ φανῶσιν διὰ  
 φ[ε]λο]τιμίαν τοῦτο ποιοῦντες. ἔτους ζ’ Γορπιαίου ιγ’.”

ἀν βούλωνται εἶναι. — 28. ἡστοχήκεισαν :  
 3 pl. plpf. of ἀστοχέω, miss the mark,  
 fail. Both word and ending are post-  
 classical.—38. μέντων : μέντοι. This is

now attested from some half dozen κοινή  
 sources. It is probably due to the analo-  
 gy of adverbals like πρῶτον, λοιπόν, etc.—  
 40. πὲρ ἱεροῦν : apparently equivalent,

ψαφίζαμένας τὰς πόλιος ψάφισμα τὸ ὑπογε[γ]ραμμένον· "Θε- 40  
μιστίοι τῇ ὑστερομειννία ἀγορανομέντος Ἀλεξίπποι πὲρ ἱεροῦν,  
Ἀλεξίπποι λέξα[ν]τος ἐψάφισται τῇ πολιτεία, ὅσσοι μὲν ἐφάν-  
γρενθεῖν κίνες τοῦν πεπολιτογραφειμένουν, τὸς ταγὸς ἐγγρά[ψαν]-  
τας ἐν λεύκουμα ἐσθέμεν αὐτὸς ἐν τὸν λιμένα, τοῦ[ν μ]ὰ λοιποῦν 42  
τοῦν πεπολιτογραφειμένουν κατ τὰν ἐπιστ[ο]λὰν τοῖ βασιλείος τὰ  
ὀνύματα καὶ τὰς ἐπιστολὰς τοῖ βασιλείος καὶ τὰ ψαφίσματα τό  
τε ὑπὲρ [τ]ῆς γενόμενον καὶ τὸ τᾶμον ὀγγράψαιτας ἐν στάλλας 44  
λιθίας δύας κατθέμεν τὰν μὲν ἴαν ἐν τὸν ναὸν τοῖ Ἀπλουρος τοῖ  
Κερδοῖοι, τὰν δὲ ἄλλαν ἐν τὰν ἀκρόπολιν ἐν τὸν ναὸν τῆς Ἀθάνας,  
καὶ τὰν ὀνάλαν τὰν ἐν τάνε γιγνόμεναν τὸς <τὸς> ταμίας δόμεν ἀτ 46  
τὰν κοινᾶν ποθόδουν· τὸ μὰ ψάφισμα τότε κύρρον ἔμμεν κατ  
παντὸς χρόνοι·" οἱ πεπολιτογραφειμένοι κατ τε τὰς ἐπιστολὰς τοῖ  
βασιλείος καὶ κατ τὰ ψαφίσματα τῆς πόλιος· |

Σαμόθρακες· Ἀρχιππος Καλλιφούντειος.

48

Κραννούνιοι· Ἀγαισίνοος Λυκίνειος, Φάλακρος Σιμίαιος, [κτλ.  
49-78].

Γυρτούνιοι· Εὐθόινος Λεττίναιος, Φιλόδαμος Λεττίναιος, Βοί- 79  
σκος Δαμμάτρειος, [κτλ. 79-92].

## 29. Larissa. II cent. B.C. IG.IX.ii.553. Hoffmann II.18.

Στρώμουν Μολότοι [ὁ] φάμενος ἀπειλευθ(ε)ροῦσθαι ἀπὸ | Μο- 20  
λότοι τοῖ Φοίνικος τὸς γινομένος τῇ πόλι κατ τὸν νόμον ἀργυ-  
ρίοι | στατεῖρας δεκάπεμπε. Ἀλιόδουρος Πολυξένειος ὁ φάμενος  
ἀπειλευθεροῦσθαι ἀπὸ Πολυξένοι Ἀρμοξενεῖοι τὸς γινομένος | τῇ 24  
πόλι κατ τὸν νόμον ἀργυρίοι στατεῖρας δεκάπεμπε.

in the language of adulation, to πὲρ βασιλικῶν.—41. ὅσσοι κτλ.: *whom-  
ever of those that have been enrolled any  
persons accuse*. ἐφάνγρενθειν in mean-  
ing not ἐφαιρῶνται, but κατηγοροῦνται  
(cf. l. 38).—43. καὶ τὰ ψαφίσματα κτλ.:  
*and the decrees, both the one just previ-  
ously passed and the present one*. ὑπὲρ  
τᾶς, sc. ἀμέρας. Cf. Boeot. προτηνί,

136.1. Similarly τοῖ ὑπὲρ τῆς γενομέ-  
νοι πὲρ αὐτῶν ψαφίσματος in another in-  
scription of Larissa (IG.IX.ii.512.30).

29. The whole inscription of 44 lines  
contains a list of manumissions, all in  
the same phraseology.

20. φάμενος ἀπειλευθεροῦσθαι: perf.  
infin. = ἀπηλευθερώσθαι, with φάμενος,  
*declared free*.

30. Larissa. Late II or early I cent. B.C. IG.IX.ii.536.

[Νικο]κλέα[ς Ἀ]ὐτοβο[ύ]λειο[ς]. | λειτορεύνοντος Ἀγείσῃα Ξε-  
 5 νουνεῖοι οἱ | τὸν ταῦρον πεφειράκοντες · Νικοκλέας Ἀυτοβούλειος, |  
 Ἀριστίουν Παρμενίσκειος, | Πραξίας Εἰρακλείδαιος, Δάμεας Θρα-  
 σίππειος, || [κτλ. 10-19].

31. Crannon. II cent. B.C. IG.IX.ii.461. SGDI.361 B. Hoffmann II.54. Michel 302.

[Στρατα]γέντος τοῦν Πε[τθαλοῦν] Λίοντος] Πανσαναίοι Μα-  
 τροπολ[ίτα, ταγευό]ντων Σιλάνοι Ἀστο[μαχείοι, Φίλ]ουνος  
 5 Ἀντιγενεῖοι, Γεν[νᾶοι Ἀσ]στον[οεῖοι, Γεννᾶοι Αἰσχυλ]εῖοι, - - |  
 - - Κ]αλλισθενεῖοι, ταμ[ιε]νόντων - - | - - Ἀ]ντιγονεῖοι, Φεῖδουρος  
 Εὐ[δοξείοι], | - - ος Ἀντιγενεῖοι λέξαντο[ς· ἐπεί]δὲ Λί|ουν Παν-  
 10 σανᾶιο[ς] Ματροπ[ολίτας || διετέ]λει ἐνεργῆτες τὸ κοινὸν [τᾶς |  
 πόλι]ος ἐν τε τοῖς πρότερο[ν χρόνοις | καὶ ἐ]ν τᾷ ἀρχῇ τᾷ ἑαυτοῖ  
 καὶ κ[οινῇ τᾷ πόλι κ]αὶ καθ' ἰδίαν ἀν τοῦ χρεῖαν [ἔχοντι, ἔδο]ξε  
 15 τοῦ κοινοῦ τᾶς πόλιος [ἐπαί]νῃσαι Λίοντα ἐτ τᾷ προαγγρέ[σι  
 τὰν | ἔχει καὶ π]ὸτ τὰν πόλιν καὶ πᾶ[θ' ἕκαστον | τοῦν] πολιτάουν  
 καὶ δεδόσ[θαι καὶ αὐτοῦ] κα(ὶ) τοῖς ἐσγόνοις ἀτ[έλειαν πάντων |  
 20 καὶ] ἀσυλίαν καὶ ἰσοτιμίαν καὶ [πάντα || τὰ λοι]πὰ αὐτοῦ ὑπαρχέ-  
 μεν τίμια [ὅσσα | καὶ] τοῖς λοιποῖς προξένοις, καὶ [φροντίσαι | τὸν]  
 ταμ[ί]αν Φεῖδουρα Εὐδόξει[ον οὓς κε | ἀτ τᾶς] τοῦν ταγοῦν γνού-  
 25 μας [τόνε τὸ | ψάφισμ]α ὀνγραφεῖ ἐν κίονα λιθίν[αν || καὶ τ]ε[θεῖ]  
 ἄκρουν ἐν τοῖς ἱαρουτοῖς, [τὸ | μὰ ὁ]νάλουμα τὸ γενόμενον [ἐν  
 τάνε | ἐγγραφέ]μεν ἐν τοῖς λόγοις τᾶ[ς πόλιος].

32. Phalanna. III cent. IG.IX.ii.1233. SGDI.1330. Hoffmann II.11. Michel 1126.

[Ἀ]θάνα Πολιάδι οἱ ττολίарχοι ὀνέθεικαν ἀρχιττολιарχέντος |  
 5 Ἀσκληαπιοδούροι Αἰσχυιναίοι · Πολύγνουτος Σιμμίατος, || Ἀσκληα-  
 πιδόουρος Ξενολάοι, | Εὐβίωτος Ἐπιγόνου, Ἐπίνικος Πανσαναίιος.

30. Refers to the Thessalian bull-  
 fight, the ταυροκαθάψια, or ταυροθηρία as  
 it is called in another inscription of  
 Larissa, Ditt.Syll.671.

31. Decree in honor of Leon of Ma-  
 tropolis. — 24. ἄκρουν κτλ.: in the con-  
 secrated places of the heights(?). But  
 in ἀκρουν one suspects some error of  
 the engraver.

*Thessaliois*

33. Thetonium, not far from Cierium. V cent. B.C. IG. XII.ii.257. Solmsen 10.

-ες *ηυλῶρέοντος Φιλονικῷ υἱός.* |

(Θ)ετόνιοι ἔδῳκαν Σῶταίρῳ τῷ Κορινθίῳ καὶ τῷ καὶ γένει καὶ  
 φοικιάταις καὶ χρέμασιν ἀσυλλήαν κατέλειαν κεύφεργέταν ἐποίη- 5  
 σαν κέν ταγᾶ κέν ἀταγίαι. αἱ τις παρβαῖνοι, τὸν ταγὸν τὸν ἐπε-  
 στάκοντα ἐξξανακά(δ)δεν. τὰ χρυσία καὶ τὰ ἀργύρια τῷ Βελφαῖῳ 10  
 ἀπολόμενα ἔσῳσε Ὀρέσταιο Φερεκράτ-

33. Decree of the Thetonians in honor of Sotaerus the Corinthian, who had recovered the gold and silver objects that had been lost from the temple of Apollo. For the special dialectic peculiarities, see 214.

5. κεύφεργέταν: or κεύφεργέταν? See 94.7. — 6. κέν ταγᾶ κέν ἀταγίαι: *in war and peace*. The phrase is plainly the equivalent of the usual καὶ πολέμου καὶ εἰρήνης (or ἐν πολέμῳ κτλ.), and is explained by the fact that in early times, as also later in the time of Jason of Pherae, the ταγός was the military head of the united Thessalians, appointed only in time of war. Jason of Pherae, in boasting of the military strength of the Thessalians on a war footing, express this last by ὅταν ταγεῖται Θετταλία, ὅταν ταγὸς ἐνθάδε καταστῇ, ὅταν ταγεῖται τὰ κατὰ Θετταλίαν (Xen. Hell. 6.1.8, 9, 12). So ταγᾶ (one would expect ταγία) and ἀταγία (cf. ἀκοσμία *time when no κόσμος was in office*) were times of war and peace respectively. But the use of the phrase does not necessarily show that the institution under which it originated was in vogue at the time of this inscription; and, in any case, the ταγός of l. 8 is the municipal official, like the ταγός of no. 28.

1, 10. It is obvious that the text as it stands is incomplete both at the beginning and the end, although the bronze tablet on which it is inscribed is intact. A horizontal line was cut in the bronze to indicate that l. 1 did not belong with the following. Either this is one of a connected series of tablets, in which case l. 1 forms the conclusion of a decree given on a preceding tablet, while the present decree was concluded on the following tablet; or, as seems on the whole more likely, l. 1 is the conclusion of the present decree, and was added at the top when it was found that no space was left at the bottom. In this case we read Ὀρέσταιο Φερεκράτης (cf. 108.2) or, with correction, Φερεκράτε(ο)ς *ηυλῶρέοντος Φιλονικῷ υἱός*, when Orestes, son of Pherecrates son of Philonicus, was *ύλωρός*. The use of the gen. instead of the patronymic adjective would be only another instance (see 214) of divergence from the usual Thessalian. The addition of the grandfather's name is unusual, but not unprecedented (cf. e.g. no. 20), likewise the use of *ύλός* instead of the gen. alone (cf. e.g. SGDI.1183, Arc.; Ditt. Syll. 478, Stratus; παῖς often so used in Lesbian and Cyprian). *ύλωρός* occurs in Arist.

34. Pharsalus. III cent. B.C. IG.IX.ii.234. SGDI.326. Hoffmann II.65.

Ἀ[γαθὰ τύχα] ἃ πόλις Φαρσαλίουν τοῖς καὶ οὓς ἐξ ἀρχᾶς  
 συμπολιτευομένοις καὶ συμπολ[εμεισάντε]σσι πάντα προθυμία  
 ἔδουκε τὰν πολιτείαν καττάπερ Φαρσαλίοις τοῖς | ἐ[ξ ἀρχᾶς πο-  
 λ]ιτευομένοις, ἐδούκαεμ μὰ ἐμ Μακουνίαις τᾶς ἐχομένας τοῦ Λου-  
 ἔρχου | (γ)ᾶ[ς μόραν πλέ]θρα ἐξείκοντα ἑκάστου εἰβάτα ἔχειν  
 5 πατρυνέαν τὸμ πάντα χρόνον. || τ[αγευόντου]ν Εὐμειλίδα Νικασι-  
 αίου, Λύκου Δρουπακείου, Ὀιολύκου Μνασιππείου, Λύκου | Φερε-  
 κρατείου, Ἀντιόχου Δυνατείου. (Four columns of names follow.)

### Boeotian

35. Temple of Apollo Ptous, near Acraephia. VI cent. B.C. Bréal, M.S.L.VII, 448. Holleaux, *ibid.* VIII, 180. Buck, *Class. Phil.* IV, 76 ff., 437.

Καλφὸν ἄγαλμα φάνακτι Ϝ[εκαβόλοι Ἀπό(λ)λῶνι  
 ?Δαμ]οσίδας ποίφεσε μ' Ἐχέστροτος. αὐτὰρ ἔπεμψαν

Pol.6.8.6 as the title of an official similar to the *ἀγοροβόμος*, but nowhere else than in this inscription as an eponymous officer.

34. Pharsalus grants citizenship to those who have assisted it, and gives land to each youth.

1 ff. τοῖς καὶ οὓς κτλ.: 'to those who have already from the beginning been politically associated (non-technical use of *συμπολιτευομένοις*, not *those who have already enjoyed citizenship*), and to those who have zealously assisted in war, just as to those who have been citizens of Pharsalus from the beginning.' — καὶ οὓς: *even as it is, already*. Cf., SGDI.2160 δουλεύων καθὼς καὶ ὥς *serving just as at present*, SGDI.1832.11 μετὰ τῶν καὶ ὥς *συνηρημένων with those already chosen*. — 3. ἐμ Μακουνίαις: 'in the district known as the Poppy (μήκων) Fields.'

35. An epigram of four hexameter verses inscribed *βουστροφηδόν* on a small tile, broken at the bottom.

Vs. 1. ἄγαλμα: not *statue*, but used in its earlier and more general sense of *ornament, pleasing gift*, about = *ἀνάθημα*. Cf. CIG.I,p.7, SGDI.5507. — Ϝ[εκαβόλοι]: or Ϝ[εκαβόλοι], cf. Ϝεκαδάμοε, no. 38 (52b).

Vs. 2. It is possible that the second letter is not σ but ϖ, in which case we should read some such name as Νεστ[ο]ρίδας (Wilamowitz). In either case various restorations of the first syllable are of course equally possible. The form is in agreement with Ἐχέστροτος, and is either an epic patronymic or a designation of the gens or phratry to which Ἐχέστροτος (a Boeotian; note -στροτος, 5) belonged.



[ - - - - - ]ον Πτοῖε̃φι.

τὸς τὸ, φάναχς, φεφύλαχσο, δίδοι δ' ἄρ(ε)τάν [τε καὶ ὄλβον.]

36. Vase probably from Tanagra, VI cent. B.C. 'Εφ. Ἀρχ. 1900, 107.

Δεμοθέ(ρ)ρῆς ἱαρὸν Ἀπό(λ)λῶνος Καρυκε̃φι̃.

37. Vase from Thebes. VI cent. B.C. 'Εφ. Ἀρχ. 1900, 107.

ἱαρὸν τῷ Πυθίῳ Φισφόδικος ἀνέθεκε.

38-39. Tanagra. VI cent. B.C. IG.VII.593, 606. SGDI.876, 885.

38. 'Επὶ Φηκαδάμοε̃ ἐμί.

39. 'Επὶ Ὀκίβαε.

40. Vase of uncertain origin. Probably V cent. B.C. IG.VII.3467. SGDI.1133.

Μογέα δίδῳτι ταῖ γυναικὶ δόρον Εὐχάρι τεῦτρῆτιφάντῳ κότυλον,  
ὅς χ' ἄδαν πῖε̃.

41. Thebes. Middle IV cent. B.C. IG.VII.2418. SGDI.705. Ditt. Syll. 120. Hicks 135. Michel 617.

[Τοὶ χρεῖ]ματα συνεβ[άλονθο ἐν τὸν πόλεμον τὸν] ἐπο[λέ-  
μουν] Βοιωτοὶ πε[ρὶ τῷ ἱάρῳ τῷ ἐμ Βελφοῖς | π]ὸτ τὼς ἀσεβίοντας  
τὸ ἱαρὸν τῷ Ἀπόλλωνος τῷ | Π]ουθίῳ. ||

Vs. 3. Here stood the subject of *ἐπεμφσαν*, the names of the donors. The form of which the final *ον* is preserved may be an adjective in agreement with, or a noun in apposition with, *ἀγαλμα* understood.

Vs. 4. *φεφύλαχσο*: Hom. *πεφύλαξο*, cf. 65. — *δίδοι*: a rare imperative form which occurs in Pindar, and in another Boeotian and a Corinthian inscription, and is formed, like *ἀγει*, *πίει*, by the addition of a particle (cf. *οὔτοσι* etc.). For the whole verse ending, compare h. Hom. 15 and 20, and Callim. 1.96.

36. Cf. Paus. 9.20.3 *ἔστιν . . . ἐν Τανάρῳ, καὶ ὄρος Κηρύκιον, ἔνθα Ἑρμῆν τεχθῆναι λέγουσι*. But here the epithet *Καρύκειος* is applied to Apollo. *Δεμοθέ(ρ)ρῆς* is the same as *Δαμοθέρης* found

elsewhere, and, if the *E* is correctly read, the dedicator was an Athenian or Euboean.

38-39. Examples of the early spelling *σε* and *αε*, 26, 30. For *φηκα-* see 52*b*. For *ἐπί* with dat. see 136*b*.

40. *Μογέα*: masc. in *-ᾱ*. 105.1*a*. — *τεῦτρῆτιφάντῳ* (or *τεν*-? See 94.7): *ταῖ Εὐ-*, daughter of *Εὐτρητιφάντος*. The first part of the name is identical with that of the Boeotian town which appears in Homer as *Εὐτρησις*. Cf. *Εὐτρετιδεῖς* in a later Boeotian inscription. See 61.3. — *ὄς*: *ὦς*. 58*a*.

41. List of contributions for the sacred war (355-346 B.C.). Byzantium was at this time allied with the Boeotians (cf. Dem. 9.34). Note the retention of the older spelling *ε* beside *ει*,

- 5 Ἀριστίωνος ἄρχοντος · Ἀλυξῆνοι - - - - - | πρισγῆες Χάροψ  
Δάδωνος, Ἀριστο - - - - - | Ἀνακτοριῆες τριάκοντα μνᾶς ·  
πρι[σγῆες] - - - - - | Φόρμω, Ἄρκος Τέρεος. | Βυζάντιοι χρυσίω  
10 Λαμφακανῶ στ[ατείρας] || ὀγδοέκοντα πέτταρας, ἀργυρίω Ἀτ[τι-  
κῶ δρα]χμᾶς δεκαεξί · σύνεδροι Βυζαντίων [εἵνιξαν] | τὸ χρυσίον  
Κερκίνος Εἰροτίμω, Ἀγ - - - - - | Δηλοπτίχῳ, Διωνύσιος Εἰ-  
15 ραίωνος. | Ἀθανόδωρος Διωνυσίῳ Τενέ[διος], || πρόξενος Βοιωτῶν,  
χει[λ]ίας δ[ραχμᾶς]. |

Νικολάω ἄρχοντος · Ἀλυξῆνοι - - - - - | ἄλλας τριάκοντα  
μνᾶς εἵ[νιξαν] · | πρισγῆες Ἀλυζαίων Θεο - - - - - | [Ἀ]λεξάν-  
δρου, Δίων Πολυλ[άου]. ||

- 20 [Ἀ]γισινίκῳ ἄρχοντος · Βυζάντιοι [συνεβάλ]ονθο ἄλλως πεν-  
τακατίως στατεῖρα[ς χρυσ]ίως Λαμφακανῶς ἐν τὸν πόλεμον τὸν  
ὑ[πὲρ τῶ] | ἱαρώ τῶ ἐμ Βελφοῖς ἐπολέμιον Βοιωτ[οί] · | σύνεδροι  
25 εἵνιξαν Σῶσις Καρα[ί]χῳ, || [Π]αρμενίσκος Πυράμου.

42. Temple of Apollo Ptous, near Aeraephia. Between 312 and 304 B.C.  
IG.VII.2723. SGDI.570. Michel 1105. Solmsen 13.

Βοιωτοὶ Ἀπόλλωνι Πτωῖοι ἀνέθιαν ἄρχοντος Βοιωτοῖς Φιλο-  
κώμῳ Ἀ[ντ]ιγ[ενε]σίῳ Θεισπιε[ῖος], | ἀφεδριατευόντων Ἐμπεδο-  
[κ]λείῳς Ἀθανοκριτίῳ Ταναγρήῳ, Πούθωνος Α[ν]τομειδε[ί]ῳ  
'Ερχομενίῳ, | Ἰπποτίωνος Φαστυμειδοντίῳ Κορωνέῳ, Ἐπιφά[λ]-  
τ[ι]ος Μαχωνίῳ Θειβίῳ, Νικίῳ Γ[ρ]υλ[ί]ωνος Πλαταεῖος, |  
'Αριστοκλείῳς Ἀγασιῳ Ἀνθαδονίῳ, Σάωνος Θιο[τ]ιμίῳ Θεισπι-  
εῖος, μαντευομένῳ Ὀνυμάστῳ Νικολαίῳ Θεισπιεῖος.

as πρισγῆες beside πρισγῆες, Attic ai in  
'Αλυζαίων beside Ἀλυξῆνοι, and Attic  
gen. sg. in -ον beside -ω.

22. τὸν ὑπὲρ κτλ.: relative use of the  
article, unknown in the later Boeotian  
inscriptions. See 126.

42. Dedication of a tripod to Apollo  
Ptous by the Boeotian league. This is  
one of a series of four belonging to the  
same period (IG.VII.2723-2724b).

ἀφεδριατευόντων: those who serve as  
\*ἀφεδριᾶται or official representatives at

the dedication. From ἐδρίῳ used like  
Att. ἰδρίῳ. Cf. Att. ἀφίδρυμα used of a  
shrine made after the model of another,  
as that of Asclepius modeled after the  
one at Epidaurus (cf. Roberts II.66.13).  
Observe that in the case of the repre-  
sentative of Plataea the gen. sg. of the  
father's name is used, not the patron.  
adj. as in the case of the others. The  
same holds true in the other three dedi-  
cations, and it is probable that this is  
not accidental, but that the Plataeans,

43. Orchomenos. Between 222 and 200 B.C. IG.VII.3172. SGDI. 488. Inscr.Jurid.I, pp.276 ff., 509 f. Solmsen 15. The sections of the text are given in the order in which they were inscribed (cf. ll. 30 ff.), but the numbering of the original publication is added in parentheses.

Τοὶ πολέμαρχοι τοὶ ἐπὶ Πολυκράτιος | ἄρχοντος Φιλόμειλος <sup>(I)</sup>  
 Φίλωνος, | Καφισόδωρος Διωνυσίω, Ἀθανόδωρος Ἰππωνος ἀνέ-  
 γραψαν καθὼς || ἐποιέσανθο τὰν ἀπόδοσιν τῶν δανείων τῶν Νικα- <sup>5</sup>  
 ρέτας κατ τὸ ψάφισμα τῷ δάμῳ. <sup>(106)</sup>

(Μει)ν(ὸ)ς Ἀλαλκομενίω | φικαστῇ κὴ ἔκτῃ, ἐπεψάφιδδε | Φιλό- <sup>11</sup>  
 μείλος Φίλωνος, Καφισόδωρος Διωνουσίῳ ἔλεξε· προβεβωλευμέ- <sup>(I)</sup>  
 νον | εἶμεν αὐτῷ ποτὶ δάμον, ἐπιδεὶ ἐπεψαφίττατο ὁ δάμος ἀποδόμεν <sup>10</sup>  
 Νικαρέτῃ(ι) | Θίωνος τὸν ταμίαν τὸν προάρχοντα | τὰν τρίταν <sup>(111)</sup>  
 πετράμεινον ἀπὸ [τ]ᾶν ὑπερ||αμεριῶν τὰν ἰωσάων κατ τὰς πόλις, <sup>15</sup>  
<sup>(116)</sup>

so long associated politically with the Athenians, adopted the Attic usage at an early date.

43. The Nicareta inscription. Nicareta, daughter of Theon, of Thespieae, had lent various sums of money to the city of Orchomenus, for which she held against it certain notes, generally referred to as οὐπεραμερίαι (once, l. 55 f., as τὰς ἐμπράξεις). These are recorded in IV. When Nicareta appeared at Orchomenus to collect these (ll. 44 ff.), the city was unable to meet them, and an agreement was entered into according to which the city was to pay her the sum of 18,833 drachmas within a certain time and the polemarchs were to give her a personal contract for the payment. The text of the agreement (ὁμολογία) is given in VII, and of the contract (σούγγραφος), written in the κοινή, in VI. The sum of 18,833 drachmas is more than the total of the notes recorded in IV (17,585 dr., 2 obols), but probably less than they amounted to with the normal penalties for delayed payment. For the phrase ὁ ἐπίθωσαν

(l. 135, cf. l. 16), *which they persuaded her to accept*, implies some concession on her part. Finally the city passed a vote (III) to pay the amount and take up the notes and the contract. When this had been accomplished it passed a further vote (II) ordering all the documents to be inscribed in a specified order. This was done as stated in I, which serves as a heading to the whole inscription.

10 ff. προβεβωλευμένον κτλ.: *that he had a probouleuma to present to the people, Whereas the people had voted that the treasurer in charge for the third period of four months should pay to Nicareta, in settlement of the notes which she held against the city, the sum which the city persuaded her (to accept), 18,833 drachmas, and that the polemarchs should take up the contract they gave for the money against themselves, they and the treasurer and the ten whom Nicareta selected, and cancel the notes against the city (maturing) in the archonship of Xenocritus, and since the polemarchs had arranged these matters and the*

ὃ ἐπίθωσε αὐτὰν ἡ πόλις, ἀργουρίῳ δραχμὰς | μουρίας ὀκτακισχι-  
 λίας ὀκτακατίας τριάκοντα τρίς, κὴ τὼς πολεμάρχως ἀνελέσθη τὰν  
<sup>20</sup>  
 (121) τε σύγγραφον, ἃν ἔδωκαν οὐπὲρ || [ο]ὔτων τῶν χρειμάτων κατ' α[ὕ]τὸ  
 αὐτῶ[ν] | κὴ ὁ ταμίας κὴ ὦν ποθείλετο Νικαρέτα δέκ[α], | κὴ τὰς  
 ὑπεραμερίας διαγράψασθαι τὰς [κατ] | τὰς πόλιος τὰς ἐπὶ Ξενο-  
<sup>25</sup>  
 (126) κρίτῳ ἄρχοντος | ἐν Θεισπιῆς, κὴ οὐτα φεφυκονομεϊόντων || τῶν  
 πολεμάρχων κὴ τῷ ταμίαο ἀποδό[ν]τος τὰ χρεῖματα κατ τὸ ὁμόλο-  
 γον τὸ πᾶρ | Θιόφεστον Θιοδῶρω Θεισπιεῖα τεθέν, | δεδόχθαι τῷ  
 δάμν· τὼς πολεμάρχως, | ἐπὶ κα τὸ ψάφισμα κούριον γένειται,  
<sup>30</sup>  
 (131) ἀγγραῖ[ψ]η ἐν στάλαν λιθίαν τό τε ψάφισμα οὗτο (II) | κὴ τὸ  
 οὐπὲρ τὰς ἀποδόσιος (III), κα(τ) ταῦτά δὲ κὴ | τὰς ὑπεραμερίας  
 τὰ(ς) κατ τὰς πόλιος τὰς Νικαρέτας (IV) κὴ τὸ ὅ[ν]ιουμα τῷ γραμ-  
<sup>35</sup>  
 (136) ματεῖος τῷ δ[ι]αγράψαντος αὐτὰς (V) κὴ τὰν σύγγραφον τὰν || τε-  
 θέισαν πᾶρ Φιφιάδαν (VI) κὴ τὸ ἀντίγραφον (κὴ) | τὸ ἀντίγραφον  
 τῷ ὁμολόγῳ τῷ τεθέντος πᾶρ Θιόφεστον (VII) κὴ τὰν διαγραφὰν  
 τῶν χρειμάτων ὦν | ἔγραψαν αὐτῇ διὰ τρεπέδδας (VIII), κὴ τὸ  
<sup>40</sup>  
 (141) ἄλωμα | ὑπολογίττασθαι ποτὶ κατόπ[τ]α[ς, π]όρον δ' εἶμεν || ἀπὸ  
 τῶν πολιτικῶν.

<sup>III</sup>  
 (F) Δαματρίῳ νιουμεινίῃ | πετράτῃ, ἐπεψάφιδδε Κ[α]φισόδωρος Δι-  
 ω[ν]ουσίῳ, Ἀθανόδωρος Ἰππωνος ἔλεξε· προβε[[β]ω]λευμένον εἶ-  
 μεν αὐτῷ ποτὶ δάμον, ἐπιδεῖ, | παργενομένας Νικαρέτας Θίωνος  
<sup>45</sup>  
 (146) Θεισπικᾶς || [κ]ὴ πραττώσας τὸ δάνειον τὰν πόλιν κατ τὰς οὐ-  
 πε[ρ]αμερία[ς] τὰς ἰώσας αὐτῇ, [ἀνα]γκάσ[θε]ν τὸν πολέμαρχον κὴ  
 ὁ ταμίας σουγχορεῖσαντος τῷ δάμῳ δόμεν | [κ]ατ αὐ[τὸν] αὐ-  
 [τ]ῶν σὺνγραφον ποτὶ τῇ οὐπαρχώσῃ οὐπε[ρ]αμερίῃ, ἐ[ν] τ[ῇ] ἀν κα

*treasurer had paid the money according to the agreement deposited with Theophestus, be it voted by the people, etc.*

40–41. **νιουμεινίῃ πετράτῃ**: τετάρτῃ ἱσταμένον. Οἱ νιου- from νεο-, see 42.5a. — 46 ff. *The polemarchs and the treasurer were obliged, with the assent of the people, to give a contract against themselves in addition to the existing οὐπεραμερία, until the levy for this purpose should be made and the amount agreed*

*upon provided.* This is the only satisfactory interpretation of the most troublesome passage in the inscription, though one difficulty remains, the use of the singular οὐπεραμερίῃ where we should expect the plural. — 49. ἐ[ν]τ[ῇ] ἀν: until, originating in ἐν τὰν ἀμέραν. Cf. 136.1 and note on 28.43. — ἐν οὗτο: for this purpose. Cf. πόρον ἐν οὗτο ll. 59, 60. — ἐνευχθεῖ, not ἐνευχθεῖ, is declared certain by Baunack, Philol. XLVIII,

ἐνεπιχθείει ἅ ἀνφορὰ ἐν οὔτο, κ[ὴ] || κομίττ[ειτη] τὰ συνχωρεθέντα<sup>50 (151)</sup>  
 χρείματα, | δεδόχθη τῷ δάμν· τὸν ταμίαν τὸν [π]ροῦρχοντα | | τὰν  
 τρίτα[ν] πετράμεινον ἀποδόμεν πεδὰ τῶν | πολεμάρχων Νικαρέτη  
 ἀργ[υ]ρίῳ δραχμὰς μυρίας | [ὁ]κ[τα]κισχειλίας ὁκτακατία[ς] | τριά-  
 κ[ο]ντα τριῶς Πολυκράτιος ἄρχοντος ἐν τῷ Δαματρίῳ μινὲν κὴ τὰς<sup>55 (156)</sup>  
 ἐ[μ]πράξις τὰς ἰώσας Νικα[ρέτη] κατ[ ] τὰς πόλιος Ξει[ο]κρίτω  
 ἄρχοντος ἐν Θεισπιῆς πάσας διαλιάνασ[θη] | | τὼς πολεμάρχως, κὴ  
 τὰν συνγραφὰν, ἂν ἔχι κατ[ ] τ[ῶν] | πολεμάρχων κὴ τῷ ταμίῳ,  
 ἀνελέσθη, πόρον [δ' εἰ] | μιν ἐν οὔτο ἀπὸ τῶν τὰς πόλιος ποθοδω-<sup>60 (161)</sup>  
 μάτων πάντ[ων]. |

Ξενοκρίτω, Ἀλαλκομένῳ. — Νικαρέτα Θέωνος τὰς π[ό]λιος<sup>IV (G)</sup>  
 Ἐρχομένων κὴ τῷ ἐγγύῳ Θίῳνος Συννόμῳ· τὰ ππάματα μούριη  
 ὀγδοεῖκοντα πέντε διού[ο] ὀβολίῳ· | κὴ τῷ τεθμίῳ ρίστωρ Ἀριστό-  
 νικος Πραξιτέλιος· || Λιουκίσκῳ, Θιουίῳ, τὸ συννάλλαγμα. — Νι-<sup>65 (166)</sup>  
 καρέτα Θίῳνος τὰς πόλιος Ἐρχομένων κὴ τῷ ἐγγούῳ Θίῳνος |  
 Σουννόμῳ· τὰ ππάματα δισχειλίη πεντακάτι[η]· | | κὴ τῷ τεθμίῳ  
 ρίστωρ ὁ αὐτός· Λιουκίσκῳ, Ὁμολωίῳ, | [τ]ὸ συννάλλαγμα. —  
 Νικαρέτα Θίῳνος τὰς πόλι[ος] || Ἐρχομένων κὴ τῷ ἐγγούῳ Θίῳ-<sup>70 (171)</sup>  
 νος Σουννόμῳ· τὰ ππάματα πετρακισχειλίη· κὴ τῷ τεθμίῳ  
 ρίστωρ | ὁ αὐτός· χρόνος ὁ αὐτός. — Νικαρέτα Θίῳνος τὰς πόλιος |  
 Ἐρχομένων κὴ τῷ ἐγγούῳ Θίῳνος Συννόμῳ· τὰ ππάματα χεί-  
 λιη· κὴ τῷ τεθμίῳ ρίστωρ ὁ αὐτός· Λιουκίσκ[ω], || Θε[ο]ιλουθίῳ, τὸ<sup>75 (176)</sup>  
 συννάλλαγμα.

Διαγράψη τὰς οὐπερ[αμ]ερίας τὰς Νικαρέτας ἐν Θεισπιῆς τὰς<sup>V (11)</sup>  
 κατ[ ] τὰς | [π]όλιος· τῶν τεθμοφουλάκων γραμματεὺς Σα . . . |

Ἐδάνεισεν Νικαρέτα Θέωνος || Θεσπικῇ, παρόντος αὐτῇ κυρίου<sup>VI (80)</sup>  
 τοῦ ἀνδρὸς Δεξιππου Ε[ὐ]νομίδου, Καφισοδώρῳ Δι[ο]νυσίῳ,<sup>(A 33)</sup>

413, and agrees with uncontracted forms found elsewhere, as *κουρωθελεῖ* (151.2). — 50. κομίττ[ειτη], not κομλτ-τ[η], also after Baunack l.c.

61 ff. The first date, archonship of Xenocritus, month of Alalcomenius, applies to all the following notes (cf. ll. 23, 56, 136, 151) and is probably the time at which they fell due, while the

date given at the end of each is the time of the loan (τὸ συννάλλαγμα). Cf. *Thalheim*, *Berl. Phil. Woch.* 1893, 267. The expression throughout is condensed. Ξενοκρίτω (ἄρχοντος), (μεινός) Ἀλαλκομένῳ, Νικαρέτα Θέωνος (κατὰ) τὰς πόλιος.

78 ff. The text of the contract is in the κοινή, though dialect forms are retained in some of the proper names,



Φιλομήλωι Φίλωνος, | Ἀθανοδώρῳ Ἰππῶνος, Πο[λυ]κρίτῳ Θά-  
 85  
 (8) ροπος καὶ ἐγγύοις || εἰς ἔκτεισιν τοῦ δανείου | Μνάσῳ Μέκγαο,  
 Τελεσίᾳ | Μέκγαο, Λασίππῳ Ξενοτίμῳ, Εὐάρει Εὐχώρῳ, Πε-  
 90  
 (13) ριλῳ Ἀναξίωνος, Διονυσῳ δώρῳ Καφισοδώρου, Κωμίῳ Τελε-  
 σίππῳ, Ὀνασίμῳ | Θεογείτῳ, Καφισοδώρῳ | Δαματρίχῳ,  
 95  
 (18) Νικοκλεῖ Ἀθανοδώρου Ὀρχομενίοις ἀργυρίου δραχμὰς μυρίας  
 ὀκτακισχειλίας ὀκτακοσίας τριάκοντα τρεῖς ἄτοκον ἐχ Θεσπιῶν  
 100  
 (23) εἰς τὰ Παμβοιώτια τὰ ἐπ' Ὀνασίμου ἄρχοντος Βοιωτοῖ[ς]. | ἀπο-  
 δότωσαν δὲ τὸ δάνειον | οἱ δανεισάμενοι ἢ οἱ ἐγγυοὶ Νικαρέται ἐν  
 τοῖς Παμβοιώτιοις πρὸ τῆς θυσίας ἐν ἡμέραις τρισίν. ἐὰν δὲ μὴ  
 105  
 (28) ἀποδῶσ[ι] || πραχθήσονται κατὰ τὸν νόμον· [ἦ] δὲ πρᾶξις ἔστω ἕκ-  
 τε | αὐτῶν τῶν δανεισαμένων | καὶ ἐκ τῶν ἐγγύων, καὶ ἐξ ἐνὸ[ς] |  
 110  
 (33) καὶ ἐκ πλειόνων καὶ ἐκ πάντων καὶ ἐκ τῶν ὑπαρχόντων | αὐτοῖς,  
 πραττούσῃ ὃν ἂν τρόπον βούληται. ἦ δὲ συγγραφὴ | κυρία ἔστω,  
 115  
 (38) καὶ ἄλλος ἐπιφέρει ὑπὲρ Νικαρέτας. Μάρτυρες Ἀριστογείτων  
 Ἀρμόξειον, Ἰθιούδικος Ἀθανάιο, | Γιφιάδας Τιμοκλείος, Φαρσά-  
 120  
 (43) λιος Εὐδίκον, Καλλέας Λυσιφάντου, Θεόφεστος Θεοδώρου, Εὐ-  
 ξενίδας Φιλώνδου | Θεσπιεῖς. ἃ σούγγραφος | παρ Γιφιάδαν  
 Τιμοκλείος. |  
 VII  
 (13) Ὀνασίμῳ ἄρχοντος Βοιωτοῖ[ς], | μινὸς Πανάμῳ, ὁμολογὰ ||  
 125  
 (48) Νικαρέτῃ Θίῳνος Θεισπικῇ, | παριόντος Νικαρέτῃ Δεξιππῳ Εὐ-  
 νομίδαο τῷ ἀνδρὸς Θε[ι]σπιεῖος, κὴ τῇ πόλῃ Ἐρχομεν[ί]ων·  
 130  
 (53) παρῆαν οὐπὲρ τῆς πόλ[ι]||ος πολέμαρχοι Καφισόδωρος Διωνου-  
 σίῳ, Φιλόμειλος Φίλωνος, Ἀθανοδώρος Ἰππῶνος· ἀποδόμεν τὰν  
 135  
 (58) πόλιν Ἐρχομενίων Νικαρέτῃ Θίῳνος, || ὃ ἐπίθωσαν οὐπὲρ τῶν  
 οὐπεραμεριῶν τῶν ἐπὶ Ξενοκρίτῳ ἄρχοντος ἐν Θεισπιῆς, ἀργου-  
 140  
 (63) ρίῳ δραχμὰς μυρίας ὀκτ[α]κισχειλίας ὀκτακατίας τρ[ιά]κοντα  
 τρεῖς, ἔσχατον Ὀνασ[ί]μῳ ἄρχοντος ἐν τῷ Ἀλαλ[κο]μενίοι μινί·  
 σούγγραφον δὲ | γράψασθαι τῷ ἀργουρίῳ τὸς | (τὸς) πολεμάρχως  
 145  
 (68) Ἐρχομενίων κὴ ἐγγούως, ὥς κα δοκιμάδδ[ει] | Νικαρέτα, κὴ  
 θέσθαι μεσέγγ[υ]ον παρ Γιφιάδαν Τιμοκλείος Θεισπιεῖα. ἐπὶ δέ  
 150  
 (73) κα κομίττε[ι]||τη Νικαρέτα τὸ ἀργούριον || παρ τῆς πόλιος, ἐσλια-

The names of the first two sureties are given by mistake in the nominative,

but with the third the error is rectified. — 113-114. ἐπιφέρει: presents it.

νάτω Νικαρέτα τὰς οὐπεραμερίας, ἃς ἔχει κατὰ τὰς πόλιος, τὰς ἐπὶ  
 Ξενοκρίτῳ ἄρχοντος ἐν Θεισπιῆς πάσας, κὴ τὰν σούγγραφον ἀπο-  
 δότω Γιβιάδας τοῖς πολεμάρχους κὴ τοῖς ταμίῃ κὴ τοῖς | ἐγγούοις.  
 ἢ δέ κα μὲν ἀποδῶι ἀ πόλις Νικαρέτῃ τὸ ἀργούριον ἐν τῷ γεγραμ-<sup>155</sup>  
 μένῳ χρόνῳ, τὰς μούρας κὴ ὀκτ[α]κισχειλίας ὀκτακατίας τριά-<sup>(75)</sup>  
 κοντα τρεῖς, ἀποδότω τὰν σούγγραφον κὴ τὰς οὐπεραμερίας τὰς  
 κατὰ τὰς πόλιος, ἅπαν τὸ ἀργούριον τὸ ἐν τῷ ὁμολό[γ]ῳ γεγραμμέ-  
 νον· (ἢ δέ κα) ἐν τῷ χρόνῳ τῷ γεγραμμένῳ μὲν ἐθέλει κ[ομ]ί[δδ]ε[-]  
 σθῇ Νικαρέ[τ]α τὸ ἀργούριον, ἀποδότω Γιβιάδας τὰν | σούγγραφον<sup>160</sup>  
 τοῖς πολεμάρχους κὴ τοῖς ταμίῃ κὴ τοῖς | ἐγγούοις, κὴ ποταποπι-<sup>(83)</sup>  
 σάτω Νικαρέτα τῇ πόλι Ἐρχομενίων κὴ τοῖς πολεμάρχους κὴ τοῖς  
 ταμίῃ κὴ τοῖς ἐγγούοις ἀργουρίῳ δραχμὰς πεντακισμουρίας, κὴ  
 τῇ || οὐπεραμερίῃ ἄκουρὺ νῦν ἐνθῶ. εἰστορες Ἀριστογίτων Ἀρμο-<sup>165</sup>  
 ξένῳ, Ἰθούδικος Ἀθανάιο, Γιβιάδας Τιμο[κλεῖ]ος, Φαρσάλιος Εὐ-<sup>(88)</sup>  
 δίκῳ, Καλλέας Λιουσιφάντῳ, Θιόφειστος Θιοδώρῳ, Εὐξενίδας  
 Φιλώνδαο Θεισπιεῖε[ι]ος. τὸ ὁμολογον παρ Θιοφειστον Θιοδώρῳ  
 Θεισπιεῖα.

Διαγραφὰ || Νικαρέτῃ διὰ τραπέδδας τὰς Πιστοκλείος ἐν Θει-<sup>170</sup>  
 σπιῆς· Ἐπιτέλιος ἄρχοντος ἐν Θεισπιῆς, μινὸς Ἀλαλκομένίῳ<sup>(93)</sup>  
 δευτέρῳ ἡμέρῃ ἑνακιδεκάτῃ, ἐπὶ τὰς Πιστοκλείος | τραπέδδας Νι-  
 καρέτῃ παρεγράφει παρ Πολιουκρίτῳ Θάρπος Ἐρχομενίῳ ταμίᾳ  
 οὐπὲρ τὰς πόλιος τὸ συνχωρεῖ θέν τὰν οὐπεραμεριάων τὰν ἐπὶ<sup>175</sup>  
 Ξενοκρίτῳ ἄρχοντος, | παριόντος πολεμάρχῳ Ἀθανοδώρῳ Ἰππω-<sup>(98)</sup>  
 νος Ἐρχομενί[ω], | ἀργουρίῳ δραχμὴ μούρη ὀκτακισχείλιη ὀκτα-  
 κάτῃ τριάκοντα τρεῖς.

154 ff. If the city fails to pay Nica-  
 reta in the time specified, it will have  
 to pay the amount stated in the con-  
 tract and the sum of the notes besides,  
 that is substantially double the amount  
 loaned. But if Nicareta refuses to ac-  
 cept the amount named in the con-  
 tract, as she might do in order to  
 secure the exorbitant penalty for de-  
 lay, she forfeits both contract and notes  
 and pays a heavy penalty.

169-170. διαγραφὰ Νικαρέτῃ κτλ.:  
*memorandum of payment to Nicareta*  
*(adnom. dat. 172) through the bank of*  
*Pistocles. διαγραφὰ cancellation (cf.*  
*διαγράφασθαι l. 22), and so payment. So*  
*ll. 172 ff., at the bank of Pistocles there*  
*was paid over to Nicareta by Polycritus*  
*the treasurer in behalf of the city the*  
*sum agreed upon of the notes (part. gen.;*  
*cf. ἀπὸ τῶν ὑπεραμεριάων ll. 14-15).*

44. Lebadea. III cent. B.C. IG.VII.3083. SGDI.425. Inser. Jurid. II, p. 238. Michel 1392.

Θιὸς τοῦχα ἀγαθὰ. | Φαστίαο ἄρχοντος | Βριωτῦς, ἐν δὲ Λεβα-||  
 5 δεῖη Δόρκωνος, Δωίλος | Ἰρανῆω ἀντίθειτι τὸν | φίδιον θεράποντα  
 10 Ἀνδρικὸν τῷ Δι τῷ Βασιλεῖ | κῆ τῷ Τρεφωνίῳ ἰαρόν εἰμεν, παρ-  
 μείναντα παρ | τὰν ματέρα Ἀθανοδώραν φέτια δέκα, καθὼς ὁ  
 πατεῖρ ποτέταξε· ἡ δέ κα | ἔτι δώσει Ἀθανοδώρα, [τ]ίσι [αὐτῇ] ||  
 15 Ἀνδρικὸς φόρον τὸν ἐν τῇ | θείκῃ γεγραμμένον· ἡ δέ τί | κα πάθει  
 Ἀθανοδώρα, παρμῆνι Ἀνδρώνικος τὸν περιττὸν | χρόνον παρ Δωί-  
 20 λον· [ἔ]πιτα ἰα||ρὸς ἔστω με[ι] ποθ[ι]κων μείθενι μείθεν· μεῖ  
 ἐσσεῖμεν δὲ καταδουλίττασθη | Ἀνδρικὸν μείθενι· Ἀνδρικὸν δὲ  
 25 λειτωργίμεν || ἐν τῆς θοσίης τῶν θιῶν | ζων οὔτων.

45. Lebadea. II cent. B.C. IG.VII.3080. SGDI.430.

[Σάων - - - - - ἀντίθειτι τὸ φίδιον | πη]δάριον Ἀθάνωνα τῷ Δι  
 τεῖ Βασιλεῖ κῆ τεῖ Τρεφωνίῳ ἰαρόν εἰμεν τὸν πάν[τα] | χρό[ν]ον ἀπὸ  
 τᾶσδε τᾶς ἀμέρας, μεῖ προθίκοντα μείτε αὐτεῖ Σάωνι μείτε ἄλλει |  
 [μ]ειθενι κατὰ μείθένα τρόπον. ἡ δέ κά τις ἀντιποιεῖτη Ἀθάνωνος  
 5 εἰ ἄλλο τι ἀδικῇ || [κ]αθ' ὄντινα ὦν τρόπον, οὐπερδικιόνθω κῆ προῖ-  
 στάνθω τύ τε ἰαρεῖες κῆ τε[ι] | ἰαρ]ἀρχῃ τὴν ἡ ἀντιτιουνχάνοντες  
 κῆ τῶν ἄλλων ὁ βειλόμενος. φίστορε[s] | . . . λεις Σάωνος, Εὐβω-  
 λος Σωκράτιος, Νίκαργος κῆ Κράτων Εὐνοστίδ[ας].

46. Chaeronea. II cent. B.C. IG.VII.3303. SGDI.385. Michel 1394.

Καλλίκωνος ἀρχῶ μινὸς Δαματρίῳ πεντεκηδεκάτῃ | Πούριππος  
 Προξένῳ ἀντίθειτι ἰαράν τὰν φιδίαν θεράπῃ[να]ν Ἀφροδιτίαν τῷ

44-48. Manumission decrees, of which there are over one hundred examples from Chaeronea alone, all of about the same period. Even from the same year some are in dialect, some in the κοινή, and some in a mixture of both. In those given here κοινή influence shows itself in ἀγαθὴν no. 46, in the ζ of ζῶνθι, ζῶνθι nos. 46, 47 (cf. δῶει no. 44, δαμιώοντες no. 48), κατὰ τὸν

νόμον no. 47 (cf. κατὰ τὸν νόμον no. 46), παραμείνανσαν nos. 46, 47 (cf. παρμείναντα no. 44), in προθίκοντα no. 45 (cf. ποθίκων no. 44), in ποιούμεναι no. 47 (cf. ποῖόμενος no. 46 = ποιόμενος), ἐξείμεν no. 48 (ἐσσεῖμεν no. 44).

Note εἰ for usual ν from οἰ in nos. 45, 47 (see 30). For θοσίης no. 44, see 24. For στ = σθ and δαμιώοντες, in no. 48, see 22.2.

Σαράπι, παραμείνασαν ἄσαντῷ κὴ τῇ γου[ν]ῃ κὴ αὐτῷ ἀγαθὴν ἄς  
κα ζῶωνθι, τὰν ἀνάθεσιν ποιοῦμε[ν] [vos] διὰ τῷ συνεδρίῳ κατ τὸν 5  
νόμον· κὴ κατέβαλε τῷ ταμίῃ [ἐ]πὶ τῶν ἱερῶν τὸ γιγνόμενον  
δραχμὰς φικάτι παραχρε[ῖ]μα.

47. Chaeronea. II cent. B.C. IG.VII.3352. SGDI.395.

Ἀρχεῖνω ἀρχῷ μεινὸς Θουῖω πεντεκηδεκάτη Διουκλείς κὴ Κω-  
τίλα ἀντίθεντι τὰν φιδίαν θρεπτάν, ἡ ὄνιυμα Ζωπουρίνα, ἱερ[ὰν] 5  
τεῖ Σεράπει, παραμείνασαν αὐτέῃς ἄς κα ζῶωνθι ἀνεγκλείτως, τὰν 5  
ἀνάθεσιν ποιούμεναι διὰ τῷ σ[ο]υνεδρίῳ κατὰ τὸν νόμον.

48. Orchomenus. II cent. B.C. IG.VII.3200. SGDI.497. Inscr.Jurid.  
II.p.237. Michel 1393.

Ἀπολλωνίδαο ἄρχοντος, ἱαρεῖαδδοντος Ἀντιγέμιος Σουκράτιος,  
ἱαραρχιόντων Ἀγισινίκω Σουκράτιος, Σωσιβίῳ Πουθίλλιος, 5  
ἀντίθειτι Θίῳν Δαματρίχ[ω] τὸν φίδιον φυκέταν Ἀκρίσιον ἱερὸν  
εἶμεν τῷ Σαράπιος κὴ τᾶ[ς] Ἰσιος, κὴ μεὶ ἐξεῖμεν μεῖθεν ἐφά- 10  
πτεστη μειδὲ κατὰδουλίτταστη· ἡ δὲ κά τις ἐφάπτεται, κούριος  
ἔστω ὁ ἱαρεὺς κὴ τὸ ἱαράρχη κὴ τὸ σούνεδρυ σουλῶντες κὴ δα-  
μῶντες.

## Phocian

### Delphian

49. Delphi. Early V cent. B.C. SGDI.1683 (with II, p.722). Roberts  
229.

Τοὶ πεντεκαίδεκα[α] | τῶν Λαβυαδᾶν, τοὶ [πέρ] | Θ[ρ]ασύμαχον  
καὶ Ι . . . α, ἐπὶ Τριχᾶ ἄρχ[ον]τος, ἀπέδειξαν [μνᾶ]ς δεκατέ- 5  
τορες [καὶ] | ἡμίμναϊον [κα]ὶ δραχμὰς πεν[τέ]κεντα καὶ ἑξέ.

As in similar decrees from other parts of Greece, the act of manumission takes the form of a dedication or sale (*ἀπέδοτο* at Delphi, e.g. no. 53) to the divinity of the local shrine, thus securing religious sanction and protection of the rights of the slave who has purchased his freedom. Often the manumission does not go into immedi-

ate effect, but is subject to various conditions, such as remaining in service during the lifetime of the master (nos. 46, 47) or for a term of years (no. 44), payment of an annuity, etc. Cf. no. 53.

49. Statement of the disbursement of funds by the officials of the phratry of the Labyadae, whose proceedings form the subject of no. 51.

50. Delphi. V cent. B.C. B.C.II.XXIII.611. Ziehen, *Leges Sacrae* 73.

Τὸν φοῖνον μὲ φάρεν ἐς τὸ [Ἐ]ὐδρόμον· αἱ δέ κα φάρει, ἡλιξά-  
στῶ | τὸν θεὸν ἡοῖ κα κεραῖεται καὶ | μεταθυσιάτῳ κάποτεισάτῳ  
5 πέν|τε δραχμάς· τούτου δὲ τοῖ καταγορέσαντι τὸ ἡέμισσον.

51. Delphi. About 400 B.C. SGDI.2561. Ditt.Syll.438 (with II, pp. 819f.). Inscr.Jurid.II, pp.180ff. Michel 995. Solmsen 36. Ziehen, *Leges Sacrae* 74 (c and d). Ionic alphabet, but with F, and Θ = h (in contrast to H = η); lengthened o usually ΟΥ, but sometimes Ο.

### Α

[ὁ δὲ ἡόρκος] | ἔστω· “ταγε[ν]σέω δι[καίως κ]ατὰ τοὺν νόμους  
τᾶς [π]ό[λι]ος καὶ τοὺς τῶν Λαβυαδ[ᾶν] | πὲρ τῶν ἀπελλαίων καὶ  
5 τᾶ[ν] δαρατᾶν· καὶ τὰ χρήματα | συμπραξέω κάποδειξέω [δι]καίως  
τοῖς Λαβυάδαις [κ]οῦτε κλεψέω οὔτε [β]λα[ψ]έω | οὔτε τέχναι  
10 οὔτε μαχαν[ᾶ]ι τῶν τῶλ Λαβυαδᾶν χρημ[ᾶ]των· καὶ τὸς ταγοῦ[ς]  
ἐπ]αξέω τὸν ἡόρκον τοὺς ἐν ν[έ]ω[τ]α κατὰ τὰ γεγραμμένα. ἡόρκος·  
15 ὑπὶσχομαι ποὶ τοῦ Δι[ὸς] τοῦ πατρώιου· εὐορκέοντι μέμ μοι ἀγαθὰ  
εἶη, αἱ δ' | ἐφιορκέοιμι, [ἡ]παντα κα[τὰ] ἀντὶ τῶν ἀγαθῶν.” |

50. The inscription is on a wall connected with the stadium, and Eudromus, though otherwise unknown, was probably a sort of guardian hero of athletes. Hence the interdiction of wine. Note φάρεν (12), ἐς τό where we expect ἐν τό (135.4), and κεραῖω (κεραῖεται) = κεράννυμι, as in Homer.—μεταθυσιάτῳ: *begin the sacrifice again*.

51. Regulations of the phratry of the Labyadae. The Labyadae have already appeared in no. 49.

Α 3. τοὺν νόμους: τοὺς νόμους. So τὸν νόμους B 16, but usually s unassimilated. 97.1.—4. ἀπελλαίων: *victims for the Ἀπέλλαι*. Cf. II. 44-46 where ἄγεν is used with ἀπελλαῖα, in contrast to φέρεν with δαράτας. Ἀπέλλαι is the name of the Delphian festival corresponding to the Attic Ἀπατούρια, at which children were introduced

into the phratries and offerings for the occasion were made by the parents.—

5. δαρατᾶν: *cakes*. Ath.3.110d, 114b cites a δάρατον meaning *unleavened bread* and says the word was used by the Thessalians. The δαράται at the Delphian festival were of two kinds (cf. l. 25), the γάμελα or cakes offered in behalf of the newly married wives that were introduced into the phratry by their husbands, and the παιδῆια offered for the children that were introduced into the phratry by their parents.

—6. συμπραξέω κάποδειξέω: *I will collect and disburse*. ἀποδεῖκνυμι, like Att. ἀποφαινώ, *render account for, disburse*. Cf. ἀπέδειξαν no. 49.—10. τῶλ Λαβυαδᾶν: τῶν Λαβ-, elsewhere unassimilated, as l. 3. 96.3.—11. *I will impose the oath upon the ταγοὶ for the next year*. Cf. B.27.



Ἔδοξε Λαβυδάδαις Βουκατῆϊου μηνὸς δεκάται ἐπὶ Κ[ά]μπου ἐν 20  
 τῇ ἀλῖαι σὺμ ψάφῳις ἑκατὸν ὕγδοῖκοντα | δυοῖν· τοὺς ταγοὺς  
 μὴ δέκεσθαι μήτε δαρατῶν γάμελα μήτε παιδῆια μήτ' ἀπελλαῖα, 25  
 αἱ μὴ τῆς πατριᾶς ἐπαινεούσας καὶ πληθυνόσας ἄς κα ἦι. αἱ δέ  
 τί κα παρ νόμον κελεύσωντι, τῶν κελεύσαντων ὁ κίνδυνος ἔστω. | 30  
 τὰ δὲ ἀπελλαῖα ἄγεν Ἀπέλλαις καὶ μὴ ἄλλαι ἀμέραι | μήτε ἄγεν  
 τοὺς ἄγοντας μήτε τοὺς ταγοὺς δέκεσθα||· αἱ δέ κα [δ]έξωνται 35  
 ἄλλαι | ἀμέραι ἢ Ἀπέλλαις, ἀποτεισάτω φέκαστος δέκα δραχμῶν·  
 ὁ δὲ χρήζων καταγορεῖν τῶν δεξαμένων ἐπὶ τῶ||ν ὑστέρων ταγῶν 40  
 καταγορεῖτω ἐν τῇ ἀλῖαι τῇ μετὰ Βουκάτια, αἱ κ' ἀμφιλλέγωντι  
 τοῖ ταγοῖ τοῖ δεξάμενοι. ἄγεν δὲ τὰ πελλαῖα | ἀντὶ φέτεος καὶ τὰς 45  
 δαράτας φέρεν. ὅστις δέ κα μὴ | ἄγῃ τὰ πελλαῖα ἢ τὰν δαράταν  
 μὴ φέρῃ, ἀμμόνιον κ' ατθέτω στατήρα ἐπὶ φεκα||τέρω, τῷ δὲ ὑστέρ- 50  
 ρω φέτει ἀγέτω τὰ πελλαῖα καὶ | τὰν δαράταν φερέτω· αἱ δέ | κα  
 μὴ ἄγῃ, μηκέτι δεκέσθων ἀμμόνια, ἀλλ' ἢ ἀγέτω ἀπ' ἐλλαῖα ἢ 55  
 ἀποτεισάτω φέκατι δραχμῶν ἢ ὑπογραφόμενος τόκιον φερέτω·  
 καὶ | τὰν δαράταν τῷ ὑστέρω | φέτει φερέτω ἢ ἀποτεισ[άτω - - - . 60

## B

[1—4 fragmentary. τ]οὶ Λαβυδάδαι Εὐκλείοι |ς περὶ τῶν δα[ρα- 5  
 τῶν ἐπι]κρινόντων καὶ [Ἀπέλλα]ις περὶ τῶν ἀπελ[λαίων. | π]α-  
 ρεόντες μὴ μεῖο[ς ἡ]ε[ν]ὸς καὶ ἑκατόν· τὰ[ν δὲ] | ψάφον φερόντων 10  
 ἀνδ[εξ]άμενοι ποὶ τῷ Ἀπόλλω[ν]ος καὶ τοῦ Ποτειδᾶνος | τοῦ φρα-  
 τρίου καὶ τοῦ Διὸς πατρώϊου δικαίως | οἰσεῖν κατ τὸν νόμον | τῶν 15  
 Δελφῶν· κήπευχέσθω δικαίως τὰν ψάφον φέροντι πόλλ' ἀγαθὰ

23 ff. *The tagoi are to receive neither, in the case of the cakes (lit. of the cakes), the γάμελα or the παιδῆια, nor the ἀπελλαῖα, unless the gens to which one belongs approves in full session.* The approval of the gens (πατριά, as in Elis; πάτρα in most Doric dialects) was a prerequisite to the introduction into the phratry, which was the larger body including several gentes.—30. ὁ: without *h*, as also A 38, C 19, but *ho* (de-moustr.) B 53, *hoδe* C 19. Cf. *ās* A 28

beside *hō* B 55, *ὅστις* A 46, B 30, C 19. See 58 a.—38 ff. 'Any one who wishes to accuse the *tagoi* of having received the offering at other than the stated times shall bring the charge when their successors are in office.'—45. ἀντὶ φέ-  
 τεος: *during the year, in the same year.* See 136.8.2).—56. Or let him sign a note (for the twenty drachmas) and pay interest.

B 11-12. ἀνδεξάμενοι: *undertaking, promising.* They swear by the gods of

20 τοῦ[ς | θ]εοὺς διδόμεν, αἱ δὲ ἀ[δ]ί|κως, τὰ κακά. τοῦτα δὲ τ[ρ]ὶ ταγοῖ  
 25 ἐπιτελεόντων καὶ τῶι δεομένῳ συν|αγόντων τοὺς Λαβυάδα[ς]. αἱ  
 δέ κα μὴ ποιῶντι καὶ [τ] τὰ γεγραμμένα ἢ μὴ το[ῦ]ς ταγούς τὸν  
 30 ἡόρκον ἐπαγάγωντι. ἀποτεισάτ[ω] φέκαστος ἐπὶ φεκατέ[ρ]ωι δέκα  
 δραχμάς. ἡόστ[ι]ς δέ κα μὴ ὁμόσηι, μὴ τα[γ]ευέτω. αἱ δέ κ' ἀνώ-  
 35 μοτο[ς] ταγεύηι, πεντήκοντα | δραχμάς ἀποτεισάτω. | αἱ δέ κα δέξων-  
 ται τοῖ [τ]αγοῖ ἢ γάμελα ἢ παιδιῇ|α παρ τὰ γράμματα, ἀποτεισάτω  
 40 πεντήκοντα δρ|αχμάς φέκαστος τῶν δέ|ξαμένων. αἱ δέ κα μὴ ἀπο-  
 τείσηι, ἄτιμος ἔστω ἐγ | Λαβυαδᾶν καὶ ἐπὶ τούτ|ωι καὶ ἐπὶ ταῖς  
 45 ἄλλαις | ζαμίαις, ἥντε κ' ἀποτε|ίσηι. καὶ ἡδὲ κα δέξωντα|ι ἢ δαρὰ-  
 ταν ἢ ἀπελλαῖα | παρ τὰ γράμματα, μὴ ἔστ|ω Λαβυάδας μηδὲ  
 50 κοιναρείτω τῶν κοινῶν χρημ|άτων μηδὲ τῶν θεμάτων. | αἱ δέ τίς  
 κα τῶν ταγῶν κ|αταγορῇ ποιήσαί τι παρ τὰ γράμματα, ἡο δὲ  
 55 ἀν|τι[φ]ᾶι, τοὶ ταγοὶ ἐν ταῖ || - - - - -

## C

[ὁμ]νύτω ποὶ τοῦ Ἀπόλλωνος καὶ Ποτειδάνος τοῦ φρ[α]τρ[ίου]  
 καὶ Διός, καὶ δικ|άξο[ν]τι μὲν δικαίως ἐπ|ευχέσ[θ]ω πόλλ' ἀγαθὰ  
 5 τ[ρ]οὺς θεοὺς [δ]ι|δόμεν, αἱ δ' ἐ|φιορκέοι, κα[κ]ά. αἱ δέ κα μὴ δικά-  
 ζηι καὶ [ρ]εθείς, ἀπ|οτεισάτω πέντ[ε] δραχμάς, ἄλλον δ' ἀνθελ[ο]ς[με]-  
 10 νοι τ[ρ]ὶν δίκαν τελεόντ[ων]. ἡό[σ]τις δέ κα παρ νόμον | [τι] ποιέοντα  
 τᾷ δίκαι ἡέληι, τὸ ἡήμισσον ἐχέτω. τοῖ δὲ ταγοὶ τῶι καταγορέ-  
 15 οντι τὰν δίκαν ἐπιτελεόντων. αἱ δὲ μή, τὸ διπλὸν φέκαστος ἀπο-  
 τεισάτω. ἡόστ[ι]ς δέ κα ζαμίαν ὀφείληι, ἄτ[ι]μος ἔστω, ἥντε  
 20 κ' ἀποτείσηι.— Ἡδὲ ὁ τεθμός πέρ τῶν ἐντοφῆων. μὴ πλέον  
 πέντε καὶ τριάκοντα δραχμ[ᾶ]ν ἐνθέμεν μήτε πριάμενο[ν] μήτε

the city, phratry, and gens. — 50. θεμά-  
 των: probably established rites, institu-  
 tions, though this meaning of θέμα is  
 not quotable. Cf. τεθμός = θεσμός, law,  
 ordinance, C 19.

C 1 ff. Oath of the person appointed  
 to act as judge. The missing conclusion  
 of B must have been the provision for  
 such an appointment. — 6 ff. If the one  
 chosen fails to serve as judge, he shall

pay five drachmas, and (the ταγοί) shall  
 bring the case to issue by appointing  
 another in his place. Whoever convicts  
 one guilty of an unlawful action shall  
 receive half the fine (cf. no. 18.24-25,50).

— 19 ff. Law concerning funeral rites.  
 Like the law of Iulis in Ceos (no. 8),  
 this is directed against extravagance.

— 20 ff. One shall not expend more than  
 thirty-five drachmas, either by purchase

φοίκω· τὰν δὲ παχεί[α]ν χλαῖναν φωτὰν εἶμεν. αἱ δέ τι τούτων 25  
 παρβάλλοιτο, ἀποτεισάτω πεντήκοντα δραχμάς, αἱ κα μὴ ἔξομό-  
 σι ἐπὶ τῷ σάματι μὴ πλεόν ἐνθέμεν. στρώμα δὲ ἢ ἐν ὑποβαλέ- 30  
 τω καὶ ποικεφάλαιον ἢ ἐν ποτθέτω· τὸν δὲ νεκρὸν κεκαλυμμένον  
 φέρετω σιγαῖ, κῆν ταῖς στρῶφαῖς μὴ καττιθέντων μὴ[δ] αμεί, 35  
 μηδ' ὁτοτυζόντων ἐ[χ]θὸς τᾶς φοικίας, πρίγ κ' ἐπὶ τὸ σάμα ἡ-  
 κωντι, τηνεῖ δ' ἔναγος ἔστω, ἥντε κα ἡα θιγὰνα ποτθεθῆι. τῶν  
 δὲ π[ρ]όστα τεθνακότων ἐν τοῖς σαμάτεσσι μὴ θρηνεῖν μηδ' ὁτοτύ- 40  
 ζεν, ἀλλ' ἀπίμεν φοίκαδε ἕκαστον ἔχθω ἡομεστίων καὶ πατραδελ-  
 φεῶν || καὶ πενθερῶν κῆγγόνων [κ]αὶ γαμβρῶν. μηδὲ τῇ ἡυσ[τ]ε- 45  
 ραία(ι) μηδ' ἐν ταῖς δεκάτ[α]ις μηδ' ἐν τοῖς ἐνιαυτοῖς[ς] [μ]ήτ' οἰμώζεν  
 μήτ' ὁτοτύ[ζε]ν. αἱ δέ τι τούτων παρβάλλοιτο τῶν γεγραμμέ- 50  
 νων - - - - -

## D

.....αχα...δ...|.....θοῖναι δὲ ταῖςδε νόμιμοι· Ἀπέλ-  
 λαι καὶ Β[ουκά]τια, Ἡηραῖα, Δαιδαφ[όρια], Πιοιτρόπια, Βυσίου | 5  
 [μην]ὸς τὰν ἡεβδέμαν καὶ | [τ]ὰν ἡενάταν, κηῦκλει[α] κ[α] ἄρταμίτια

or (in articles taken) from the home. — 23-24. *The shroud shall be thick and of a light gray color.* For φωτός = \*φαιωτός, see 31, and, as used of mourning apparel, cf. φαῖα ἱμάτια Polyb. 30.4.5, and φαῖα ἐσθῆς Ditt. Syll. 879.5. — 25 ff. *If one transgresses (παρβάλλω = παραβαίνω) any of these things, he shall pay fifty drachmas, unless he denies under oath at the tomb that he has spent more.* — 29 ff. στρώμα δὲ κτλ.: cf. no. 8.3-4. — 31 ff. τὸν δὲ νεκρὸν κτλ.: cf. no. 8.10-11. — 33 ff. κῆν ταῖς στρῶφαῖς κτλ.: *they shall not set the corpse down anywhere at the turns in the road (but carry it straight on to the tomb without interruption), nor shall they make lamentations outside the house until they arrive at the tomb, but there there shall be a ceremony for the dead* (? cf. ἐναγίζω) *until the lid (?) is closed* (cf. προστίθημι τὰς θύρας, etc.). But the last part, from τηνεῖ

on, is variously read and interpreted. — 39 ff. 'There shall be no mourning for the former dead, but every one shall go home, except the near relatives.' — 45. κῆγγόνων: or κησγόνων? The reading is uncertain. See 100. — 46 ff. *There shall be no wailing or lamentation on the following day, nor on the tenth day, nor on the anniversary.* — ἐνιαυτοῖς: See Glossary, and cf. τὰ ἐνιαύσια in the same sense at Ceos.

D 1 ff. Enumeration of the regular feasts. These are given in the order of their occurrence, as appears from the correspondence between many of them and the names of the months (Ἀπελλαῖος, Βουκάτιος, Ἡραῖος, etc.). For the identification of these festivals, see Ditt. l.c., notes. — 5-7. 'Those which occur on the seventh and the ninth of the month Βύσιος.' — 7-8. κηῦκλεια κάρταμίτια: καὶ Εὔκλεια καὶ Ἀρταμίτια. —

- 10 καὶ Λάφρι[α κ']αὶ Θεοξένια καὶ Τραχίνῳ|ια καὶ Διοσκουρήια, Μεγα-  
 λάρτια καὶ Ηηράκλει[α], | καὶ κ' αὐτὸς θύη|ιαιρῇ[ι]ον καὶ κα  
 15 λεκχοῖ παρῇι [κ]αῖ κα ξένοι φοι παρέων|τι|ιαιρῇια θύοντες καὶ  
 κα πενταμαριτεῶν τύχηι· αἱ δέ τι τούτων παρβάλ|λοιτο τῶν γε-  
 20 γραμμένων, | θωεόντων τοί τε δαμιορ|γοὶ καὶ τοὶ ἄλλοι πάντε|ς  
 Λαβυάδαι, πρασσόντων | δὲ τοὶ πεντεκαίδεκα. α[ἰ] δέ κα ἀμφιλ-  
 25 λέγηι τὰς θωιάσιος, ἐξομόσας τὸν νό|[μιμ]ον ἡόρκον λελύσθω. α[ἰ]  
 δ' ἄ|λίαν ποιόντων ἄρχω[ν ἄ]πείη, ἀποτεισάτω ὀδελόν, καὶ συγ-  
 30 χέοι, ἀποτεισάτω ὀδελόν. τοιάδε κῆν || Φανατεῖ γέγραπται ἐν  
 [τ]ῇι πέτραι ἔνδω· “[τ]άδε Φά[ν]οτος ἐπέδωκε τῇ θυγατρὶ Βου-  
 35 ζύγαι, τὰ ἡῆμρρ[ή]ν|ια κῆκ τὰς δυωδεκαῖδο|ς χίμαιραν καὶ τῆμι-  
 ρ[η]ν|αἰὰν δάρματα καὶ τὰ τῶι | Λυκεῖω δάρματα καὶ τὰν ἀγαίαν  
 40 μόσχον.” πάντων | καὶ φιδίων καὶ δαμοσίω|ν τὸμ προθύοντα καὶ  
 πρόμαντευόμενον παρέχεν | τὰ γεγραμμένα Λαβυάδα|ις· τῇι δὲ  
 45 θυσαίαι Λαβυαδᾶν τῶπελλαίου μηνὸς τῶ|[μ] Διονύσῳι, Βουκατίοις |  
 τῶι Διὶ πατρῶϊ καὶ τῶπ|όλλωνι τὰν ἀκρόθινα καὶ| συμπιπίσκειν

12 ff. Feasts are also held *if one sacrifices a victim for himself, if one assists (in the sacrifices for the purification of) a woman recently delivered of child, if there are strangers with him sacrificing victims, and if one is serving as πενταμαρίτας*. πενταμαρίτας is the name of some official appointed to serve five days (ἀμάρα, see 12), but nothing more is known about this office. —22. **τοὶ πεντεκαίδεκα**: cf. no. 49. —26–27. *If, when they hold an assembly, any official is absent*. ἄρχων nom. sg. part. *one holding office*. —29 ff. *These things are written at Phanoteus on the inner side of the rock*. The ancient city of Phanoteus (Panopeus) was perhaps the original seat of the phratry of the Labyadae. —30. **Φανατεῖ**: cf. **Φάνοτος** ll. 30–31. Both Φανατεὺς and Φανοτεὺς occur in other inscriptions. See 46. —31 ff. **τάδε Φάνοτος . . . μόσχον**: quotation from the ancient rock inscription, stating what

the eponymous herogave to his daughter Buzuga. This mythical heroine is mentioned elsewhere (Schol. Ap. Rhod. l. 185) as a daughter of Lycus, whose name is to be recognized in **Λυκεῖω** l. 37 (shrine of Lycus?). —38. **τὰν ἀγαίαν μόσχον**: apparently *the admirable or wonderful calf* (a sort of wonder-calf?), but the allusion is of course obscure. —38 ff. **πάντων κτλ.**: ‘in the case of all undertakings, both private and public, for which one offers sacrifice or consults the oracle in advance, the one doing so shall furnish to the Labyadae the victims mentioned (i.e. in the rock inscription just quoted).’ πάντων depends upon προθύοντα and προμαντευόμενον, *sacrificing etc. in advance of*. —47. **τὰν ἀκρόθινα** (or τὰ ἡακρόθινα, the reading being uncertain): sc. *ταγὸς παρέχεν*, *the tagoi shall furnish the first-fruits*. —48 f. **συμπιπίσκειν κτλ.**: *invite the Labyadae to drink together*. —

ἡμεῖ τοῖς Λαβυάδας· τὰς δ' ἄλλας || θοίνας κα[τ] τὰν ἡώραν 50  
ἀπ[ι]άγεσθαι.

52. Delphi. Between 240 and 200 B.C. SGDI.2653. Michel 274.

Ἀγαθαὶ τύχαι. Δελφοὶ ἔδωκαν Νικάνδρῳ | Ἀναξαγόρου Κολο-  
φωνίῳ, ἐπέων ποιητῇ, αὐτῷ καὶ ἐγγόνοις προξενίαν, προμαντείαν, |  
ἀσυλίαν, προδικίαν, ἀτέλειαν πάντων, προε[δ]ρίαν ἐν πάντε(σ)σι τοῖς 5  
ἀγῶνις οἷς ἡ πόλις τίθηται καὶ τὰλλα ὅσα καὶ τοῖς ἄλλοις προξέ-  
νοις καὶ εὐεργέταις τῆς πόλιος τῶν Δελφῶν· ἄρχοντος | Νικοδά-  
μου, βουλευόντων Ἀρίστωνος, Νικοδάμου, Πλείστωνος, Ξένωνος,  
Ἐπιχαρίδα.

53. Delphi. 186 B.C. SGDI.2034.

Ἀρχοντος [Ν]ικοβούλου μηνὸς Βουκατίου, ἐπὶ τοῖσδε ἀπέδοτο  
Νεοπάτρα Ὀρθαίου Δελφὶς τῷ Ἀπόλλωνι τῷ Πυθίῳ σώματα  
γυναικεῖα δύο αἷς ὀνόματα Ζωπύρα, Σωσίχα, τιμᾶς ἀργυρίου μνᾶν  
ἕξ, καθὼς ἐπίστευσαν Ζωπύρα, Σωσίχα τῷ | θεῷ τὴν ὠνάν,  
ἐφ' ᾧ τε ἐλευθέρας εἶμεν καὶ ἀνεφάπτους ἀπὸ πάντων τῶν || πάντα 5  
βίον. βεβαιωτῆρ κατὰ τὸν νόμον· Δαμῆνης Ὀρέστα Δελφός. πα-  
ραμε[ι]νάντων δὲ Ζωπύρα, Σωσίχα παρὰ Νεοπάτραν ἄχρι καὶ ζώῃ  
Νεοπάτρα ποέουσαι τὸ ποτιτασσόμενον πᾶν τὸ δυνατὸν ἀνεγκλή-  
τως· εἰ δέ τί κα μὴ ποιέωσι | Ζωπύρα ἢ Σωσίχα τῶν ποτιτασσο-  
μένων ὑπὸ Νεοπάτρας καθὼς | γέγραπται δυνατὰ οἶσαι, ἐξέστω  
Νεοπάτραι κολάζειν καθὼς | κα αὐτὰ δειλῆται καὶ ἄλλῳ ὑπὲρ 10

49 ff. τὰς δ' ἄλλας κτλ.: *the other feasts one shall carry out in accordance with the season.*

52. Proxeny decree in honor of the poet Nicander of Colophon, whose writings included a prose work on Aetolia. At this time the Aetolians were dominant in Delphi, and this shows itself in the language of the inscriptions. See 279. Note in l. 5 the combination of Delph. πάντε(σ)σι with Aetol. ἀγῶνις.

53. A typical Delphian manumission decree, of which there are more than 1600. See note to nos. 44-48. They show all varieties of mixture of Delphian, Northwest Greek κοινή, and Attic elements, e.g. in this inscription, 3 pl. inv. ἰόντω, ἐόντων, ἔστων. Nearly always at this time, the older αἰ, ιαρός are replaced by εἰ, ιερός, and τοί by οἰ, though τοί is frequently retained in the formal τοί ιερός beginning the list of witnesses.



Νεοπάτραν ἀζαμίους ὄντοισ καὶ ἀνυποδίοις πάσας δίκας καὶ  
 ζαμίας. εἰ δέ τί κα πάθηι Νεοπάτρα, ἐλεύθεραι | ἔστων Ζωπύρα  
 καὶ Σωσίχα κυριέουσαι αὐτοσαντᾶν καὶ ποέουσαι ὅ κα θέλωντι,  
 καθὼς ἐπίστευσαν τῶι θεῶι τὰν ὠνάν. εἰ δέ τίς κα ἄπτηται Ζω-  
 πύρας | ἡ Σωσίχας ἐπεὶ κα τελευτάσῃ Νεοπάτρα, βέβαιον παρε-  
 15 ψέτω ὁ βεβαιωτῆρ τῶι || θεῶι τὰν ὠνὰν κατὰ τὸν νόμον. ὁμοίως δέ  
 καὶ οἱ παρατυγχάνοντες κύριοι ἐόντων συλέοντες ὡς ἐλευθέρας οὖ-  
 σας ἀζάμιοι ὄντες καὶ ἀνυπόδιοι | πάσας δίκας καὶ ζαμίας. εἰ δέ  
 τί κα ἀξετωθέωντι περὶ Νεοπάτραν πεπονηρευμένοι ἡ τῶν Νεοπά-  
 τρας ὑπαρχόντων τι, κύριοι ἐόντω οἱ ἐπινόμοι κολλάζοντες αὐτὰς  
 20 καθ' ὅτι κα αὐτοῖς δοκῇ ἀζάμιοι ὄντες καὶ ἀνυπόδιοι || πάσας  
 δίκας. μάρτυρες· τοὶ ἱερεῖς Ξένων, Ἄθαμβος, τῶν ἀρχόντων Εὐ-  
 κλείδας, | ἰδιῶται Ἱεροκλῆς, Χαρίξενος, Βάγχιος.

*Exclusive of Delphi*

54. Stiris. About 180 B.C. IG.IX.i.32. SGDI.1539. Ditt.Syll.426.  
 Michel 24. Solmsen 37.

A

[Θ]εὸς τύχαν ἀγα[θ]άν. στραταγέοντος | [τ]ῶν Φωκέων Ζευ-  
 5 ξίου, | [μ]ηνὸς ἐβδόμου, ὁμολο[γ]ή[ι]α τᾶ πόλει Στειρίων καὶ | [τᾶ]  
 πόλει Μεδεωνίων· συ[ν]ε[π]ολίτευσαν Στείριοι κα[ὶ] | Μ[ε]δεωνιο  
 10 ἔχοντες ἱερά, πό[λ]ιν, χώραν, λιμένας, πάντα || [ἐ]λεύθερα, ἐπὶ τοῖσδε.  
 εἶμεν | [τ]οὺς Μεδεωνίους πάντας | [Σ]τιρίους ἴσους καὶ ὁμοίους, |  
 15 καὶ συνεκλησιάζειν καὶ συναρχοστατεῖσθαι μετὰ τᾶς || [πό]λιος  
 τᾶς Στιρίων, καὶ δικά[ζ]ειν τὰς δίκας τὰς ἐπὶ πόλι[ο]ς πάσας τοὺς  
 ἐνικομένους | [τ]αῖς ἀλικίαις. ἰστάνθω δὲ κα[ὶ] | ἱ]εροταμίαν ἐκ

17. ἀξετωθέωντι κτλ.: *are convicted of having done any wrong to Neopatra or her possessions*. Cf. ἐξελεγχθεῖ(ι)σαν in another of the manumission decrees. The derivation of ἀξετώ from \*ἀνξετώ (cf. 77.2) and connection with ἀναξητέω is most attractive, though ζητέω has original α, of which the weak grade would be α not ε. Others compare Hesych. ἀξετον· ἀπιστον, Σικελί, the origin of which is obscure.

54. Agreement establishing a *συμπολιτεία* or joint-citizenship between the Stirians and Medeonians.

10. ἐλεύθερα: *free, open to all* (of both towns). — 11 ff. τοὺς κτλ.: *all the Medeonians shall be Stirians with equal rights, and shall join with the city of the Stirians in the assembly and in appointing magistrates, and those who have arrived at proper age shall try all cases which come before the state*. — 18. ἰστάνθω: Boeotian

τῶν Μεδεω[ν]ίων ἕνα τὸν θυσέοντα τὰς θυσίας τὰς πατρίους 20  
 Μεδεων[ί]οις, ὅσαι ἐντὶ ἐν τῷ πολιτικῷ νόμ[ω, | μ]ετὰ τῶν ἀρχόν-  
 των τῶν στα[θ]έντων ἐν Στίρι· λαμβανέτω || [δ]ὲ ὁ ἱεροταμίας 25  
 ἀρέσμιον, ὃ τοῖς ἄρχοντες ἐλάμβανον, ἥμι[μ]ναῖον καὶ τῶν χοῶν  
 τὸ ἐπ[ι]β[α]λὸν τῷ ἱεροταμίᾳ. συνδι[κ]αξεῖ δὲ ὁ ἱεροταμίας μετὰ ||  
 [τ]ῶν ἀρχόντων τὰς δίκας, αἷς || [τ]οῖς ἄρχοντες δικάζοντι, καὶ || 30  
 [κ]λαρωσὶ τὰ δικαστήρια, ἃ κα | δέη κλαρώειν, μετὰ τῶν ἀ[ρ]χόν-  
 των. μὴ ἔστω δὲ ἐπάναγ[κ]ες λειτουργεῖν τοὺς Μεδεωνίους ἐν 35  
 Στίρι τὰς ἀρχάς, ὅσοι | γεγέννηται ἐν Μεδεῶνι ἄρχοντες, ξεινοδί-  
 και, πρακτῆρες, | δαμιουργοί, ἱερεῖς, ἱεράρχαι, καὶ || τὰν γυναικῶν 40  
 ὅσαι ἱερητεύκατι, εἰ μὴ τις ἐκὼν ὑπομένει· | ἰστάνθων δὲ ἐκ τῶν  
 ἀλειτουργήτων τῶν Μεδεωνίων καὶ ἐκ τῶν Στιρίων· δαμιουργ[ε]- 45  
 ὄντων δὲ καὶ τὰ ἐν Μεδε[ῶνι] ἐρὰ καθὼς ὁ πολιτικὸς νόμος κε-  
 λεύει. καὶ τὰν χ[ώ]ραν τὰν Μεδεωνίαν εἴμεν | [π]ᾶσαν Στιρίαν  
 καὶ τὰν Στιρίαν Μεδεωνίαν κοινὰν π[ᾶ]σαν. κοινωνεόντω δὲ οἱ 50  
 Μεδε[ῶ]νιοι τὰν θυσιᾶν τὰν ἐν Στί[ρι] πασᾶν καὶ τοῖς [τοῖς] Στίριοι  
 τὰν ἐν Μεδεῶνι πασᾶν. μὴ ἐξέστω δ[ὲ] ἀποπολιτεύσασται τοῦ[ς] || 55  
 Μεδεωνίους ἀπὸ τῶν Στιρί[ων] μὴδὲ τοὺς Στιρίους ἀπὸ | [τ]ῶν  
 Μεδε[ωνί]ων. ὁπότεροι | [δ]ὲ κα μὴ ἐμμείνωντι ἐν τοῖ[ς] γεγραμ- 60  
 μένοις, ἀποτεισάντων τοῖς ἐμμεινά[ν]τοισ ἀργυρίου τέλαν/τα δέκα.

## B

[.....π]οιούντων· | [γ]ραψάντων δὲ τὰν ὁμ[ο]λογίαν ἐν  
 στάλαν καὶ ἀν[αθέ]ντων ἐν τὸ ἱερὸν τῆς Ἀ[θάν]ας, θέστων δὲ 5  
 τὰν ὁμο[λογί]αν καὶ παρὰ ιδιώταν ἐσ[φρα]γισμέναι. ἡ ὁμολογία  
 π[αρά] | Ἡράσωνα Λιλαίεα. μάρ[τυ]ρες Ἡράσων Δαματρίων Ἐλα- 10  
 τεύς, Εὐπαλίδας Ἡράσωνος Λιλαίεύς, Τιμοκράτης Ἐπινίκου Τι-  
 θορρέύς. δόντων δὲ τοῖς Στίριοι | τῇ φατρία τῶν Μεδεωνίων ἐν 15  
 ἐτέοις τεττάροις | ἀργυρίου μνᾶς πέντε κα[ὶ] | [τ]όπον τὰν καλειμέ-  
 ναν | . α . . τρειαν.

for ἰστάντω. So ἰστάνθων l. 42 and θέ-  
 λωνθι in another Stirian inscription. Cf.  
 also κλαρωσὶ l. 32 with Boeot. ι for ει.  
 See 231. — 34 ff. μὴ ἔστω κτλ.: 'those  
 who have been officials in Medeon shall  
 be exempt from compulsory office hold-

ing in Stiris.'—40–41. ἱερητεύκατι: see  
 138.4. — 55. ἀποπολιτεύσασται: στ =  
 σθ as in θέστων B5. 85.1.

B 13 ff. The phratry of the Medeo-  
 nians, in distinction from the state, re-  
 tained its own organization, and was

## Locrian

55. Oeanthea (Galaxidi). First half V cent. B.C. IG IX.1.334. SGDI. 1478. Hicks 25. Inscr. Jurid. I, pp. 180 ff. Michel 285. Roberts 231 and pp. 346 ff. Solmsen 34.

Ἐν Ναύπακτον κα(τ) τῶνδε ἡπιφοικία. Δορρὸν τὸν Ἑυποκναμίδιον, ἐπ' εἰ κα Ναυπάκτιος γένεται, Ναυπάκτιον εὐντα, ἡπό(ς)

to receive a subsidy of money and land from the Stirians.

55. Law governing the relations between the Eastern Locrian colonists at Naupactus and the mother country. This does not refer to the founding of Naupactus, which was much earlier. Colonists are called ἀποικοι from the point of view of the mother country, but ἑποικοι as here (ἐπίφοιροι) from the point of view of their new home. The Eastern Locrians are referred to ethnically as Hypocnemidians (of which Epicnemidians is an equivalent), politically as Opuntians, since Opus was the seat of government, the two terms standing in the same relation as Boeotian and Theban.

It is probable that one copy was set up at Opus, with another at Naupactus, and that the present tablet is still another copy, which with the addition of the last sentence, stating that similar relations are to subsist between colonists from Chaleion and the mother city, was set up at Chaleion, from which place it may easily have found its way to Galaxidi.

In both this and the following inscription a single letter is used for double consonants, not only in the interior of a word, as θαλά(σ)σας, but often in sentence combination, as κα(τ) τῶνδε. So ἐ(δ) δάμο, ἐ(λ) λιμένος, etc., with assimilation of ἐκ (100); similarly

ἐ(ν) Ναυπάκτῳ (once ἐγ Ναυπάκτῳ), in contrast to which ἐν Ναύπακτον, ἐν Ναυπάκτῳι with original ἐν are always written out. Cf. also (in no. 56) τι(ς) συλῶι, ἀνάτῳ(ς) συλῆν, ἀδίκῳ(ς) συλῶι, in view of which the reading ἡπό(ς) ξένον (no. 55.2), which is generally though not universally adopted, is not a violent correction. No other Greek inscription has so many examples of ρ as no. 55, where it is uniformly employed before ο or ρο. In no. 56 it is no longer used. In no. 55 lengthened ε is expressed by ΕΙ, lengthened ο by Ο in the genitive singular, ΟΥ in the accusative plural. But in no. 56 always Ε and Ο. See 25 d. No. 55, beginning in l. 11, is divided into paragraphs by the letters Α-Θ.

No. 55 exhibits many instances of repetition (see l. 3, note), and some of omission of what is essential to clearness (e.g. the subject of ἀποθάει l. 30), and in general the style of both inscriptions is crude and obscure.

1. *The colony to Naupactus on the following terms.*—ἡπιφοικία: *ha épifoukia*. 94.5.—κα(τ) τῶνδε: see 136.5.—Δορρὸν τὸν Ἑυποκναμίδιον κτλ.: *A Hypocnemidian Locrian, when he becomes a Naupactian, being a Naupactian, may as a ξένος share in the social and religious privileges (i.e. in the mother country) when he happens to be present, if he wishes. If he wishes,*

ξένον ὅσια λανχάνειν καὶ θύειν ἐξεῖμεν ἐπιτυχόντα, αἶ κα δειλῆ-  
 ται· αἶ κα δειλῆται, θύειν καὶ λανχάνειν κῆ(δ) δάμω κῆ(ρ) ροινάνων  
 αὐτὸν καὶ τὸ γένος καταφέρει. τέλος τῶν ἐπιφοίρους Λορρῶν τῶν 5  
 Ὑποκναμιδίων μὲ φάρειν ἐν Λορροῖς τοῖς Ὑποκναμιδίοις, φρίν  
 κ' αὖ τις Λορρὸς γένεται τῶν Ὑποκναμιδίων. αἶ δειλῆτ' ἀρχο-  
 ρεῖν, καταλείποντα ἐν τῇ ἰστίαι παῖδα ἡῆβατὰν ἔ' δελφεὸν ἐξεῖ-  
 μεν ἄνευ ἐνετερίων· αἶ κα ἡν' ἀνάνκας ἀπελᾶδονται ἐ(ν) Ναυπάκτῳ  
 Λορροὶ τοὶ Ὑποκναμιδιοὶ, ἐξεῖμεν ἀρχορεῖν, ἡπό φέκαστος ἐν,  
 ἄνευ ἐνετερίων. τέλος μὲ φάρειν μεδὲν ἡότι μὲ μετὰ Λορρῶν τῶν 10  
 Γεσπαρίων.— Α — Ἐνορρον τοῖς ἐπιφοίοις ἐν Ναύπακτον μὲ πο-  
 στᾶμεν ἀ(π') Ὀποντίων τέκναι καὶ μαχανᾷ μεδεμῖαι φερόντας. τὸν  
 ἡόρρον ἐξεῖμεν, αἶ κα δειλῶνται, ἐπάγειν μετὰ τριάροντα φέτεα ἀπὸ  
 τῷ ἡόρρῳ ἡεκατὸν ἄνδρας Ὀποντίοις Ναυπακτίων καὶ Ναυπακτίοις  
 Ὀποντίους.— Β — Ἡόσστις κα λιποτελέει ἐν Ναυπάκτῳ τῶν ἐπι- 15  
 φοίρων, ἀπὸ Λορρῶν εἶμεν, ἔντε κ' ἀποτελέσει τὰ νόμια Ναυπακτίοις.

he may share in these privileges, both those of the people and those of the members of the societies, himself and his descendants forever. The colonists of the II. Locrians are not to pay taxes among the II. Locrians, until one becomes a II. Locrian again. In ὅσια λανχάνειν καὶ θύειν there is probably the same contrast as in ἱερὰ καὶ ὅσια or Cretan θέινα καὶ ἀνθρώπινα, though it is possible that both terms refer to religious privileges. — 3. αἶ κα δειλῆται: for the repetition cf. also ἐῖ ll. 16 f., δόμην ll. 41 f., καρῦξαι ἐν τὰγορᾷ ll. 20 ff. — 4. κῆ(δ) δάμω κῆ(ρ) ροινάνων: καὶ ἐκ δήμου καὶ ἐκ κοινωνῶν. 94.6, 100. — 7 ff. If a colonist wishes to return, he may do so without taxes of admission (to citizenship), provided he leaves behind in his house an adult son or brother. If the II. Locrians are driven from Naupactus by force, they may return without admission taxes to the town from which they each came. They are to pay no taxes except

in common with the Western Locrians, i. e. they are not to be subject to any special taxes as colonists. — αἶ δειλῆτ': for subj. without κα (also in l. 26), see 174.—9. ἡπό φέκαστος ἐν: a 3 sg. ἦν is otherwise known only in Attic-Ionic, other dialects retaining the original ἦς. See 163.3. Hence this is the 3 pl. ἦν agreeing with the logical subject they (cf. the preceding). Cf. Hom. ἔβαν οἰκόνδε ἕκαστος, etc. Kühner-Gerth I, p. 286. — 11 ff. Oath for the colonists to Naupactus, not to forsake the alliance with the Opuntians willingly by any device. If they wish they may impose the oath thirty years after this oath, one hundred Naupactians upon the Opuntians and the Opuntians upon the Naupactians. — 11. ἀποντίων: for ἀπ' Ὀποντίων. Probably here only a graphic omission, similar to haplogogy (88 a). — 14 ff. Whoever of the colonists departs from Naupactus with unpaid taxes shall lose his rights as a Locrian until he pays



- Γ — Αἱ κα μὲ γένος ἐν τῇ ἰστίαι ἐῖ ἐ ἡγεπάμων τῶν ἐπιφοι-  
 ρῶν ἐῖ ἐν Ναυπάκτῳ, Λορρῶν τῶν Ὑποκναμιδίων τὸν ἐπάνχιστον  
 κρατεῖν, Λορρῶν ἡπό κ' ἐῖ, αὐτὸν ἰόντα, αἱ κ' ἀνὲρ ἐῖ ἐ παῖς, τριῶν  
 μὲν ὧν· αἱ δὲ μὲ, τοῖς Ναυπακτίοις νομίσις χρῆσται. — Δ — Ἐ(ν)  
 20 Ναυπάκτῳ ἀνχῶρῆοντα ἐν Λορρῶν τοὺς Ὑποκναμιδίου ἐν Ναυ-  
 πάκτῳ καρῦξαι ἐν τὰ γορῶν, κὲν Λορρῶν τοῖ(ς) Ὑποκναμιδίοις ἐν  
 τῇ πόλῃ, ἡδ' κ' ἐῖ, καρῦξαι ἐν | τὰ γορῶν. — Ε — Περροθαρῖαν καὶ  
 Μυσαχῶν ἐπεὶ κα Ναυπάκτι(ός τι)ς γένῃτα| αὐτός, καὶ τὰ χρῆ-  
 ματα τὲν Ναυπάκτῳ τοῖς ἐν Ναυπάκτῳ χρῆσται, | τὰ δ' ἐν Λορρῶν  
 25 τοῖς Ὑποκναμιδίοις χρῆματα τοῖς Ὑποκναμιδί|οις || νομίσις χρῆ-  
 σται, ἡπόως ἂ πόλῃς φεκάστῶν νομίζει Λορρῶν τῶν Ὑποκν|αμιδίων.  
 αἱ τις ἡπὸ τῶν νομῖν τῶν ἐπιφοιρῶν ἀνχῶρῇ Περροθαρῖαν καὶ  
 Μυσαχῶν, τοῖς αὐτῶν νομίσις χρῆσται κατὰ πόλῃν φεκάστους. | —  
 Ἐ — Αἱ κ' ἀδελφεοὶ ἔδντι τῷ ὕ Νάυπακτον φοικέοντος, ἡπόως καὶ  
 30 Λορρῶν τῶν Ὑποκναμιδίων φεκάστῶν νόμος ἐστὶ, αἱ κ' ἀποθάνῃ,  
 τῶν χρῆμάτων κρατεῖν τὸν ἐπίφορον, τὸ κατιρόμενον κρατεῖν. —  
 Ζ — | Τοὺς ἐπιφοίρους ἐν Νάυπακτον τὰν δίκαν πρόδιδον ἡρέσται  
 the Naupactians his lawful dues. — 16 ff. If there is no family in the home,  
 or heir to the property among the colo-  
 nists in Naupactus, the next of kin  
 among the II. Locrians shall inherit,  
 from whatever place among the Lo-  
 crians he comes, and, if a man or boy,  
 he shall go himself within three months.  
 Otherwise the laws of Naupactus shall  
 be followed. — 19 ff. If one returns from  
 Naupactus to the II. Locrians, he must  
 have it announced in Naupactus in the  
 market-place, and among the II. Locrians  
 in the city whence he comes. — 22 ff. When-  
 ever any of the Περροθαρῖαι and the Μυ-  
 σαχῆς (probably the names of two noble  
 or priestly families, the first obviously  
 containing κοθαρός = καθρός) becomes a  
 Naupactian himself, his property in  
 Naupactus shall also be subject to the  
 laws in Naupactus, but his property  
 among the II. Locrians to the II. laws,  
 as the law may be in the several cities  
 of the II. Locrians. If any of them,  
 under the laws of the colonists, return,  
 they shall be subject to their own laws,  
 each according to the city of his origin.  
 — 29 ff. If there are brothers of the one  
 who goes as a colonist to Naupactus,  
 then, according to what the law of the  
 II. Locrians severally (i.e. in each city)  
 is, if (one of them) dies, the colonist  
 shall inherit his share of the property,  
 shall inherit what belongs to him. Note  
 the double construction with κρατεῖν  
 according as the sense is partitive or  
 not. But many take ΤΟ as gen. sg.  
 τῷ in relative sense, though this use is  
 not otherwise attested in Locrian, and  
 understand ἐστὶ with κατιρόμενον, trans-  
 lating which it is proper for him to in-  
 herit. — 32 f. The colonists may bring  
 suit before the judges with right of prece-  
 dence, they may bring suit and submit



πὸ(τ) τοὺς δίκαστῆρας, ἡρέσται καὶ δόμεν ἐν Ὀπώνετι κατὰ φέος  
 αὐταμαρόν. Λογρῶν τῶν Ἡυποκναμιδιῶν προστάταν καταστάσαι  
 τῶν Λογρῶν τῶπιφοῖροι καὶ τῶν ἐπιφοιρῶν τῷ Λογρῷ, ἡοίτινες κα 35  
 ὅπιατῆς ἔντιμοι (ες) (ἔντι). — Η — Ἡόσσ[τις] κ' ἀπολίπει πατῆρα  
 καὶ τὸ μέρος τῶν χρῆμάτων τῷ πατρί, ἐπεὶ κ' | ἀπογένεται, ἐξεῖμεν  
 ἀπολαχεῖν τὸν ἐπιφοιρον ἐν Ναύπακτον. | — Θ — Ἡόσσ[τις] κα τὰ  
 φεραδῆρότα διαφθείρει τέχνη καὶ μηχανᾷ καὶ μιᾷ, ὅτι κα μὲ  
 ἀνφοτάρους δοκέει, Ἡοποντίων τε χιλίων πλέθει καὶ Ναυπακτίων 40  
 τῶν ἐπιφοιρῶν πλέθει, ἄτιμον εἶμεν καὶ χρῆματα παματοφαγεῖ-  
 σται. τὸν καλειμένῳ τὰν δίκαν δόμεν τὸν ἀρχόν, ἐν τριάροντ' ἀμά-  
 ραις δόμεν, αἷ κα τριάκοντ' ἀμάραι λείπονται τῆς ἀρχῆς· αἷ κα

to suits against themselves in Opus on the same day. This provision is intended to secure for the colonists the greatest expedition in their litigation at Opus. *ἡρέσται* (i.e. *ἔλσθαι*) καὶ *δόμεν* = *λαβεῖν καὶ δοῦναι* (cf. Hdt. 5.83). *δίκην λαβεῖν* is usually *to bring suit*, as here, though sometimes the opposite, while *δίκην δοῦναι* is usually *to submit to suit* (e.g. Thuc. 1.28), as here, though sometimes used of a magistrate, *to grant trial*, as below, l. 41 f. — 34 f. *Whoever are in office for the year shall appoint from among the H. Locrians a προστάτης, one of the Locrians for the colonist, one of the colonists for the Locrian.* τῶν Λογρῶν Ἡυποκναμιδιῶν applies properly only to the appointment of the *πρόστατης* for the colonist, this being the important provision in continuation of the preceding paragraph. Making the provision mutual was an afterthought. — *καπιατες* without correction is to be read *κα' πιατές*, with *hyphaeresis* where we expect *elision*, from *κα* and *ἐπιατές*, an adv. epd. of *φῆτος* for which we should expect *ἐπιφῆτες* or *ἐπιετές* (intervocalic *φ* is not always written, cf. Ὀπώνετι, δαμουρ-

γούς). Some correct to *πῖ(φε)τές*, but a by-form with (φ)ατ is possible. ΕΞ after *ἐντιμοι* is due to dittography (cf. the ending of the preceding *hoitines*, ὅπιατῆς). The omission of *ἐόντι* may be the engraver's error, or simply ellipsis, such as is not infrequent in a clause of this kind (Kühner-Gerth I, p. 41, n. 2 c). — 36 f. *A colonist to Naupactus who has left behind a father and his portion of the property with the father, shall inherit his share when (the father) dies.* — 38 ff. *Whoever violates these statutes by any device in any point which is not agreed to by both parties, the majority of the Thousand in Opus and the majority of the colonists in Naupactus, shall be deprived of civil rights and shall have his property confiscated.* For the spelling *Ναυπακτίων* see 32. — 41 ff. *To the one who brings suit the magistrate shall grant trial within thirty days, if thirty days of his magistracy remain. If he does not grant trial to the one bringing suit he shall be deprived of civil rights and have his property confiscated, his real estate together with his servants. The customary oath shall be taken. The voting shall be by ballot. For μέρος real*

μὲ διδοῖ τῷ ἐγκαλειμένῳ τὰν δίκαν, ἄτιμῳ ἐῖμεν καὶ χρῆματα παμα-  
 45 τοφαγεῖσται, τὸ μέρος μετὰ φοικιατᾶν. διομόσαι ὁρρον τὸν νόμιον.  
 ἐν ὑδρίαν τὰν ψάφιξι ἐῖμεν. καὶ τὸ θέθμιον τοῖς Ἠυποκναμιδίοις  
 Λορροῖς ταῦτ᾽ ἀτέλεον ἐῖμεν Χαλειέοις τοῖς σὺν Ἀντιφάται φοικεταῖς.

56. Oeanthea. Second half V cent. B.C. IG.IX.iii.333. SGDI.1479.  
 Hicks 44. Michel 3. Roberts 232 and pp.354 ff. Solmsen 35.

Τὸν ξένον μὲ ἡγάγῃν ἐ(τ) τᾶς Χαλειίδος τὸν Οἶανθέα, μὲ δὲ τὸν  
 Χαλειέα ἐ(τ) τᾶς Οἶανθίδος, μὲ δὲ χρῆματα αἷ τι(ς) συλῶι· τὸν δὲ  
 συλῶντα ἀνάτῳ(ς) συλῆν. τὰ ξενικὰ ἐ(θ) θαλά(σ)σας ἡγάγῃν | ἄσυ-  
 5 λον πλὰν ἐ(λ) λιμένος τῷ κατὰ πόλιν. αἷ κ' ἀδίκῳ(ς) συλῶι, τέτο-  
 ρες δραχμαί· αἷ δὲ πλέον δέκ' ἀμαρᾶν ἔχοι τὸ σῦλον, ἡμίολιν  
 ὀφλέτῳ φότι συλᾶσαι. αἷ μεταφοικέοι πλέον μὲνός ἐ | ὁ Χαλειεύς  
 ἐν Οἶανθέα ἐ Ὀϊανθεὺς ἐν Χαλειῶι, τᾷ ἐπιδαμία δίκαι χρῆστῳ.  
 10 τὸν πρόξενον, αἷ ψευδέα προξενέοι, διπλείῳι θιδέστῳ. || αἷ κ' ἀνδι-  
 χάζῳντι τοῖ ξενοδίκαι, ἐπῳμότας ἡλέσῳτῳ ὁ ξένος ὀπάγῳν τὰν δίκαν

*estate*, cf. the similar use of *κλῆρος*. —  
 46 f. *And this compact for the II. Lo-  
 crians shall hold good in the same terms  
 for the colonists from Chaleion under  
 Antiphates.* See introductory note.

56. The tablet consists of two docu-  
 ments inscribed by different hands, as  
 appears from the forms of the letters,  
 which also show, together with the ab-  
 sence of  $\varphi$ , that both are later than  
 no. 55. The first, ending with  $\chi\rho\acute{\epsilon}\sigma\tau\omicron$   
 l. 8, is a treaty between Oeanthea and  
 Chaleion of the kind known as  $\sigma\acute{\upsilon}\mu\beta\omicron\lambda\omicron$   
 λον or  $\sigma\upsilon\mu\beta\omicron\lambda\acute{\alpha}$  (the latter in l. 15). It  
 is for the protection of foreigners, that  
 is citizens of other Greek states, visit-  
 ing either city from reprisal at the  
 hands of citizens of the other. Such  
 reprisal or seizure in enforcement of  
 claims was freely employed, so far as  
 it was not specifically regulated by  
 treaty. For graphic peculiarities see  
 no. 55, introductory note.

1 ff. *An Oeanthean shall not carry*

*off a foreigner from Chaleian territory,  
 nor a Chaleian from Oeanthean terri-  
 tory, nor his property, in case one makes  
 a seizure. But him who makes a seiz-  
 ure himself one may seize with impunity.  
 The property of a foreigner one may  
 carry off from the sea without being sub-  
 ject to reprisal, except from the harbor  
 of each city. If one makes a seizure  
 unlawfully, four drachmas (is the pen-  
 alty); and if he holds what has been  
 seized for more than ten days, he shall  
 owe half as much again as the amount  
 he seized. If a Chaleian sojourns more  
 than a month in Oeanthea or an Oean-  
 thean in Chaleion, he shall be subject to  
 the local court.*

The second document, ll. 8-18, con-  
 sists of regulations of one of the two  
 cities, presumably Oeanthea, regarding  
 the legal rights of foreigners.

8 ff. *The proxenus who is false to his  
 duty one shall fine double (the amount  
 involved in each particular case). If*

ἐχθὸς προξένῳ | καὶ φιδίῳ ξένῳ ἀριστίνδαν, ἐπὶ μὲν ταῖς μναιαΐαις  
καὶ πλέον πεντεκαίδεκ' ἄνδρας, ἐπὶ ταῖς | μειόνοις ἐντέ' ἄνδρας. αἷ  
κ' ὁ φασσὶ τοὶ τὸν φ[αστὸν δικάζεται κα(τ) τᾶς συνηβολᾶς, δαμιορ- 15  
γὸς ἡλεέσται τὸς ἡορκῶμους ἀριστίνδαν τὰν πεντορκίαν ὁμόσαν-  
τας. τὸς ἡορκῶμους τὸν αὐτὸν ἡόρκον ὁμνύειν, πλεῖθὺν δὲ ικεῖν.

### Elean

57. Olympia. Before 580 B.C. SGDI.1152. Inscr.v.Olympia 2. Michel 195. Roberts 292 and pp.364 ff. Solmsen 38. Danielsson, Eranos III, 80 ff. Keil, Gött. Nachr. 1899, 154 ff. Glotz, Solidarité de la famille en Grèce, pp. 218 ff.

Ἄ φράτρα τοῖς Φαλείοις. πατριὰν θαρρῆν καὶ γενεὰν καὶ ταυτῶ. |

*the xenodikai (the judges in cases involving the rights of foreigners) are divided in opinion, the foreigner who is plaintiff (ῥπάγων = ὁ ἐπάγων) shall choose jurors from the best citizens, but exclusive of his proxenus and private host (who would be prejudiced in his favor), fifteen men in cases involving a mina or more, nine men in cases involving less. If citizen proceeds against citizen under the terms of the treaty, the magistrates shall choose the jurors from the best citizens, after having sworn the quintuple oath (i.e. oath by five gods). The jurors shall take the same oath, and the majority shall decide.*

57. This covenant for the Eleans. (An accused man's) gens and family and his property shall be immune. If any one brings a charge against a male citizen of Elis, if he who holds the highest office and the βασιλεῖς do not impose the fines, let each of those who fail to impose them pay a penalty of ten minae dedicated to Olympian Zeus. Let the Hellenodica enforce this, and let the body of demiurgi enforce the other fines (which they had neglected to impose). If he (the Hellenodica) does not enforce this, let him pay double the penalty in his

*accounting (or in the body of the μαστοί?). If any one maltreats one who is accused in a matter involving fines, let him be held to a fine of ten minae, if he does so wittingly. And let the scribe of the gens suffer the same penalty if he wrongs any one. This tablet sacred at Olympia.*

The numerous interpretations of this inscription have differed fundamentally. According to that preferred here the object of the decree is to do away with the liability which under primitive conditions, such as survived longer in Elis than elsewhere, had attached to the whole gens and family of an accused person, also to prevent confiscation of his property and personal violence, and to prescribe the manner in which penalties were to be imposed.

1. ἀ: this, the following, see Kuhner-Gerth I, p. 597. — πατριὰν: like Delph. πατριά, Dor. πάτρα = γένος, while γενεά is the immediate family. — θαρρῆν: be of good cheer, without fear, hence, as a technical term in Elean, be secure, immune, just as the Attic ἀδεια is in origin freedom from fear (δέος). It is used of persons and things. Cf. θ[άρρος] αὐτοῖ καὶ χρεμάτοις in another inscription. — αὐτῶ: refers to φάρρεον Φαλείο of the

αὶ ζέ τις καταραύσειε φάρρενορ Φαλείῳ, αὶ ζέ μὲ ᾽πιθεῖαν τὰ ζί'καῖα  
 ὃρ μέγιστον τέλος ἔχοι καὶ τοὶ βασιλᾶες, ζέκα μναῖς καὶ ἀποτίνου  
 5 φέκαστος τῶν μὲ ᾽πιποεόντων κα(θ)θυταῖς τοῖ Ζι' Ὀλυν||πίοι. ἐπέν-  
 ποῖ ζέ κ' Ἑλληνοζίκας καὶ τᾶλλα ζίκαια ἐπενπ|έτῳ ᾷ ζαμιοργία· αὶ  
 ζέ μὲ ᾽νποῖ, ζίφυιον ἀποτίνέτῳ ἐν μαστράαι. αὶ ζέ τις τὸν αἰτια-  
 θέντα ζικαῖον ἱμάσκει, ἐν ταῖ ξεκαμναῖαι κ' ἐνέχο[ιτ]ο, αὶ φειζὺς  
 ἱμάσκει. καὶ πατριᾶς ὁ γροφεὺς ταῦ[τ]ά κα πάσκει, | [αἴ τ]ιν' [ᾷζ]ι-  
 κέο[ι]. ὁ π[ι]ναξ ἱαρὸς Ὀλυνπίαι.

58. Olympia. VI cent. B.C. SGDI.1149. Inscr.v.Olympia 9. Hicks 9. Michel 1. Roberts 291 and pp.362 ff. Solmsen 39.

Ἄ φράτρα τοῖρ Φαλείοις καὶ τοῖς Ἑρ'φασίοις. συνμαχία κ' ἔα  
 ἐκατὸν φέτα, | ἄρχει δέ κα τοῖ. αὶ δέ τι δέοι αἵτε φέπος αἵτε φ'άρ-  
 5 γον, συνέαν κ' ᾷ(λ)άλοις τά τ' ᾷ(λ)α καὶ πᾶ|ρ πολέμῳ. αὶ δέ  
 μὰ συνέαν, τάλαντόν κ' | ἄργύρῳ ἀποτίνουσαν τοῖ Δι' Ὀλυνπίοι τοῖ  
 κα(δ)δαλέμενοι λατρεῖόμενον. αὶ δέ τιρ τὰ γράφεα ταῖ κα(δ)δα-  
 10 λείτο αἵτε φέτας αἵτε τελεστά αἵτε δᾶμος, ἐν τέπιαροι κ' ἐνέχ'οιτο  
 τοῖ ᾽νταῦτ' ἐγρα(μ)μένοι.

59. Olympia. VI cent. B.C. SGDI.1156. Inscr.v.Olympia 7. Michel 196. Roberts 296 and pp.369 ff. Ziehen, Leges Sacrae 61.

κα θεαρὸς εἶε. αὶ δέ βενέοι ἐν τῖαροῖ, βοῖ κα θῳά(δ)δοι καὶ κο-  
 θάρσι τελείαι, καὶ τὸν θεαρὸν ἐν τ'α[ι(δ)]ταῖ. αὶ δέ τις παρ τῷ

following clause, which logically goes with the preceding as well as the following. — 2. **καταραύσειε**: καθιερεύω, but meaning first to utter an imprecation against some one (cf. κατεύχομαι), and then, since this was, or had been, the manner of introducing a charge, simply κατηγορέω. See also no. 60. Like various other expressions in Elean, this reflects the essentially religious character of the legal procedure. — **αὶ ζέ μὲ κτλ.**: cf. no. 51 C 13-16. For ἐπενποῖ, μαστράαι, ἱμάσκω, etc., see the Glossary.

58. This covenant between the Eleans and the Heraeans (of Arcadia). There shall be an alliance for one hundred

years, beginning with the present year. If there shall be any need of word or deed, they shall combine with one another both in other matters and in war. If they do not combine, let those who violate (the agreement) pay a talent of silver consecrated to Olympian Zeus. If any one violates these writings, whether private citizen, official, or the state, let him be held in the penalty here written.

59. This is the conclusion of an inscription which was begun on another tablet not preserved.

If he (some one previously mentioned) commits fornication (?) in the sacred precinct, one shall make him expiate it by



γράφος δικά(δ)δοι, ἀτελέες κ' εἴῃ ἀ δικά, ἡ δέ κα φράτρα ἀ δαμοσία  
τελεία εἴῃ δικά(δ)δῶσα. τῶν δέ κα γραφέων ὅτι δοκέοι κα(λ)λιτέρως  
ἔχῃν πὸ(τ) τὸν θ(ε)όν, ἐξαγρέων καὶ ἐνποιῶν σὺν βῶλαϊ (π)εντακα-  
τίων ἀφλανέως καὶ δάμοι πλεθύνοντι δινάκοι· (δινά)κοι δέ κα (ἐ)ν  
τρίτῳ, αἷ τι ἐνποιοῖ αἷτ' ἐξαγρέοι.

5

60. Olympia. Second half IV cent. B.C. Szanto, Oest.Jhrb.I, 197 ff. Danielsson, Eranos III, 129 ff. Meister, Ber.Sächs.Ges. 1898, 218 ff. Keil, Gött. Nachr. 1899, 136 ff. Reinach, Rev. Ét. Gr. XVI, 187 ff. Solmsen 40.

Θεός· τύχα. ταίρ δέ γενεαίρ μὰ φυγαδείημ μαδὲ κ' αὖτ ὁποῖον  
τρόπον, μάτε ἐρσεναιτέραν μάτε θηλυτέραν, μάτε τὰ χρήματα

the sacrifice of an ox and by complete purification, and the θεαρός in the same way. If any one pronounces judgment contrary to the regulation, this judgment shall be void, but the decree of the people shall be final in deciding. One may make any change in the regulations which seems desirable in the sight of the god (136.3), withdrawing or adding with the approval of the whole council of the Five Hundred and the people in full assembly. One may make changes three times, adding and withdrawing. — The restoration and interpretation of the last sentence, (δινά)κοι κτλ., is uncertain. In l. 4 the adverb ἀφλανέως (see 55) is used loosely where we should expect an adjective in agreement with βῶλαϊ or πεντακατίων.

60. But one shall not exile the children (of an exile) either male or female, under any circumstances, nor confiscate the property. If any one exiles them or confiscates the property, he shall be subject to trial before (in the name of) Olympian Zeus on a capital charge, and any one who wishes may bring the charge against him with impunity. And it shall be permitted, even in case they have exiled any, to any one who wishes to return

and be free from punishment so far as concerns matters happening later than the time of the demiurgi under Pyrrhon. Those next of kin shall not sell or send off the property of the exiles, and if one does any of these things contrary to the regulation, he shall pay double the amount sent off and sold. If any one defaces the stele, he shall be punished like one guilty of sacrilege.

Several times during the fourth century B.C. the oligarchy and democracy alternated in power in Elis, with resulting banishment and recall of exiles. It is probable that this decree belongs to the Macedonian period and perhaps refers to the exiles of 336 B.C. who were recalled in 335 B.C. Cf. Arrian 1. 10.1 Ἡλείοι δὲ τοὺς φυγάδας σφῶν κατεδέξαντο, ὅτι ἐπιτήδαιοι Ἀλεξάνδρῳ ἦσαν. It is a supplementary decree to another on the same subject, as is shown by δέ in the first sentence after the introductory formula, and the use of γενεαίρ without modifier, which must be understood from the preceding. On the dialect as compared with that of the earlier inscriptions, see 241.

1. γενεαίρ: the singular is often used collectively in the sense of offspring,



- δαμοσιῶμεν· αἱ δέ τιρ φυγαδεῖοι αἵτε τὰ χρήματα δαμοσιοῖα, φευ-  
 5 γέτω πὸτ τῷ Δῖδῳ τῷ λυμπῖω αἵματορ, καὶ κατῖαράϊων ὁ δηλομήρ |  
 ἀνάτορ ἦστο. ἐξήστο δέ, καὶ κα φυγαδεύαντι, τοῖ δηλομένοι νο-  
 στίτην καὶ ὑπτάμιον ἦμεν, ὅσσα κα ὕσταριν γένωνται τῶν περὶ  
 Πύρρωνα δαμοργῶν. τοῖρ δέ ἐπ' ἄ(σ)σιστα μὰ ἀποδόσσαι μᾶτε  
 10 ἐκπέμψαι τὰ χρῆματα τοῖρ φυγάδεσσι· αἱ δέ τι ταύτων πὰρ τὸ  
 γράμμα ποιέοι, ἀποτινέτω διπλ[ά]σιον τῷ κα ἐκπέμπα καὶ τῷ κα  
 ἀποδῶται. αἱ δέ τιρ ἀδεαλτώχαιε τὰ στάλαν, | ὥρ ἀγαλαματοφῶραν  
 ἐόντα πᾶσχην.

61. Olympia. First half of III cent. B.C. SGDI.1172. Inscr.v.Olympia 39. Michel 197.

- Θεός. Τύχα. | Ὑπὸ Ἑλλανοδικᾶν τῶν περὶ | Αἰσχύλον, Θυῖω. |  
 5 ὅπωρ, ἐπεὶ Δαμοκράτηρ Ἀγήτορορ || Τενέδιορ, πεπολιτευκῶρ  
 παρ' ἀμὲ | αὐτόρ τε καὶ ὁ πατάρ, καὶ ἐστεφανωμένορ τόν τε τῶν

*descendants*, e.g. Epir. αὐτῶι καὶ γενεᾷ καὶ γένει ἐκ γενεᾶς (SGDI.1334), Arc. αὐτοὶ καὶ γενεά (Oest.Jhrb.IV,79), both = usual αὐτῶι καὶ ἐκγόνοις. For the plural cf. Mess. τὰν γυναικᾶ τε καὶ τὰς γενεάς αὐτοῦ (SGDI.4689.97). Some take *γενεαίρ* here as *members of the γενεαί*, understanding these as noble families, but this is less likely. — 4-5. *φευγέτω πὸτ τῷ Δῖδῳ* κτλ.: see 136.3 and no. 57.2, note. — 5. *δηλομήρ*: we expect *δηλόμενορ*. Probably an error, for which the existence of some such form as *δηλοντήρ* (cf. *ἐθελοντήρ*) may be responsible. — 6. *φυγαδεύαντι*: aor. subj. 151.1. — 9-10. It is uncertain whether this is a provision in favor of the exiles, preventing their property being disposed of by relatives, or one directed against them, preventing the relatives from selling the property for them or sending it to them. In the former case *ἀποδόσσαι* may refer to the sale of real estate, and *ἐκπέμψαι* to the sending off

of movable property for sale abroad. *φυγάδεσσι* is dative of advantage or of disadvantage, according to the interpretation preferred. — 12-13. *αἱ δέ τιρ ἀδεαλτώχαιε* κτλ.: cf. *ἦν δέ τις [τὴν στήλην] ἀφαν[ίστην ἢ τὰ γράμματα]*, *πασχέτω ὡς ἱερῶν* in an inscription of Iasus, SGDI.5517. *ἀδεαλτώ* = *ἀδηλώ*, *ἀφανίζω*, is probably from \**δεαλος* (cf. *δέαμαι*, *δηλος*), whence — perhaps through the medium of a verb *δεάλλω* — \**δεαλτός*, \**δεαλτώ*. According to another view, from *δέλτος* tablet (cf. Cypr. *δάλτος*), so that the meaning would be *make the stele ἀδελτος*, i.e. remove the tablet from the stele. For *τὰ στάλαν* see 96.2.

61. Proxeny decree in honor of Damocrates of Tenedos, who is mentioned as one of the Olympian victors by Pausanias (6.17.1). On the dialect as compared with that of the earlier inscriptions, see 241. With *ὑπὸ Ἑλλανοδικᾶν* 1.2 for usual *ἐπὶ* with gen., compare Lac. *ὑπὸ* with acc. in no. 66.66.

Ὀλυμπίων ἀγῶνα καὶ ἄλλοιρ καὶ πλείονερ, ἐπανιτακῶρ ἐν τὰν |  
 ἰδίαν τὰν τε τῷ πατρὶ θεαροδοκίαν δια||δέδεκται καὶ ὑποδέχεται 10  
 τοῖρ θεαροῖρ, ὁμοίωρ δὲ καὶ τοῖρ λοιποῖρ τοῖρ παρ' ἀμέων | τὰν  
 πᾶσαν χρεῖαν ἐκτενέωρ καὶ ὑπροφασίστωρ παρέχεται, φανεράν  
 ποιέων | τὰν ἔχει εὖνοιαν ποτὶ τὰν πόλιν, καθὼρ | πλείονερ ἄπε- 15  
 μαρτύρεον τῶμ πολιτῶν· ὅπωρ δὲ καὶ ἂ πόλερ καταξίαιρ φαίνα-  
 ται· χάριτερ ἀνταποδιδῶσσα τοῖρ αὐτᾶρ | εὐεργέταιρ, ὑπάρχην  
 Δαμοκράτη πρόξενον, καὶ εὐεργέταν δ' ἥ μιν τᾶρ πόλιον αὐτὸν καὶ 20  
 γένορ, καὶ τὰ | λοιπὰ τίμια ἦμεν αὐτοῖ ὅσσα καὶ τοῖρ ἄλλοιρ προ-  
 ξένοιρ καὶ εὐεργέταιρ ὑπάρχει παρὰ | τᾶρ πόλιον. ἦμεν δὲ καὶ  
 ἀσφάλειαν καὶ πολέμω | καὶ εἰράναιρ, καὶ γᾶρ καὶ βοικίαιρ ἔγκτη-  
 σιν, καὶ || ἀτέλειαν, καὶ προεδρίαν ἐν τοῖρ Διουνσιακοῖρ | ἀγῶνοιρ, 25  
 τὰν τε θυσιᾶν καὶ τιμᾶν πασᾶν | μετέχην, καθὼρ καὶ τοῖ λοιποὶ  
 θεαροδόκοι | καὶ εὐεργέται μετέχοντι. δόμεν δὲ αὐτοῖ, καὶ Δαμο-  
 κράτη τὸν ταμίαν ξένα τὰ || μέγιστα ἐκ τῶν νόμων. τὸ δὲ ψάφι- 30  
 σμα | τὸ γεγονὸς ἀπὸ τᾶρ βωλᾶρ γραφὲν ἐγ χάλκωμα ἀνατεθᾶι  
 ἐν τῷ ἱερῶν τῷ Διὶ τῷ Ὀλυμπίῳ. | τὰν δὲ ἐπιμέλειαν τᾶρ ἀναθέ-  
 σιορ ποιήσσαι | Αἰσχίαν τὸν ἐπιμελητὰν τῶν ἵππων. | περὶ δὲ 35  
 τῷ ἀποσταλᾶμεν τοῖρ Τενεδίοιρ | τὸ γεγονὸς ψάφισμα ἐπιμέλειαν  
 ποιήσεται | Νικόδρομον ὁ βωλογράφορ, ὅπωρ δοθᾶι τοῖρ θεαροῖρ  
 τοῖρ ἐμ Μίλητον ἀποστελλομένοιρ ποτὶ τὰν θυσίαν καὶ τὸν  
 ἀγῶνα || τῶν Διδυμείων.

40

### Northwest Greek κοινή

62. Thermum. About 275 B.C. 'Εφ.'Αρχ.1905,55 ff.

#### ΣΥΝΘΗΚΑ ΚΑΙ ΣΥΜΜΑΧΙΑ Αἰτωλοῖς καὶ Ἀκαρνανοῖς

Ἀγαθᾶ τύχαι. Συνθήκα Αἰτωλοῖς καὶ Ἀκαρνανοῖς ὁμόλογος.  
 εἰρήμην | εἶμεν καὶ φιλίαν ποτ' ἀλλάλους, φίλους ἐόντας καὶ συμ-  
 μάχους ἅματα τὸμ πάντα χρόνον, ὅρια ἔχοντας τᾶς χώρας τὸν

62. Treaty of alliance between the Aetolians and Acarnanians. This is an example of the mixed dialect current at this time in various parts of Northwest Greece, which we call the North-

west Greek κοινή. See 279. Note e.g. the retention of original ā, κα, ποτί, infin. in -μεν, 3 pl. inv. in -ντω, ξ in aor. (τερμαζάντω), but Att. εἰ for αἰ, ου beside εο (e.g. ἀντιποιῶνται but στραταγέοντος),

- Ἀχελώιον ποταμὸν ἄχρι εἰς θάλασσαν. τὰ μὲν ποτ' ἀὸ τοῦ Ἀχε-  
 5 λώιου ποταμοῦ Αἰτωλῶν εἶμεν, τὰ δὲ || ποθ' ἐσπέραν Ἀκαρνάνων  
 πλὰν τοῦ Πραντὸς καὶ τᾶς Δέμφιδος· ταύτας δὲ Ἀκαρνᾶνες  
 οὐκ ἀντιποιοῦνται. ὑπὲρ δὲ τῶν τερμόνων τοῦ Πραντὸς, εἰ μέγ κα  
 Στράτιοι καὶ Ἀγραῖοι συγχωρέωντι αὐτοὶ ποτ' αὐτούς, τοῦτο κύ-  
 ριον ἔστω, εἰ δὲ μή, Ἀκαρνᾶνες καὶ Αἰτωλοὶ | τερμαζάντω τὰμ  
 Πραντίδα χώραν, αἰρεθέντας ἐκατέρων δέκα πλὰν Στρατίων καὶ  
 Ἀγραίων· καθὼς δὲ κα τερμάζωντι, τέλειον ἔστω. εἶμεν δὲ καὶ  
 10 ἐπιγαμίαν ποτ' ἀλλάλους καὶ γ' ἄς ἔγκτησιν τῶι τε Αἰτωλῶι ἐν  
 Ἀκαρνανίαι καὶ τῶι Ἀκαρνᾶνι ἐν Αἰτωλίαι καὶ πολίταν εἶμεν τὸν  
 Αἰτωλὸν ἐν Ἀκαρνανίαι καὶ τὸν Ἀκαρνᾶνα ἐν Αἰτωλίαι ἴσοι καὶ  
 ὅμοιοι. ἀναγραφάτω δὲ ταῦτα ἐν στάλαις χαλκαίς ἐπ' Ἀκτίω  
 μὲν οἱ ἄρχοντες τῶν Ἀκαρνάνων, ἐν δὲ Θέρμῳ τοὶ ἄρχοντες τῶν  
 Αἰτωλῶν, ἐν Ὀλυμπίαι δὲ καὶ ἐν Δελφοῖς καὶ ἐν Δω(δ)ώναι κοι-  
 νᾶι ἐκάτ' ἐροι. ἐπὶ ἀρχόντων ἐμ μὲν Αἰτωλῖαι στραταγέοντος Πολυ-  
 15 κρίτου Καλλιέος τὸ δευτέρου, ἱππαρχέοντος Φίλωνος Πλευρωνίου,  
 γραμματεύοντος Νεοπτολέμου Ναυπακτίου, | ἐπιλεκταρχέοντων  
 Λαμέδωνος Καλυδωνίου, Ἀριστάρχου Ἐρταίου, Λέωνος Καφρέος,  
 Καλλία Καλλιέος, Τιμολόχου Ποτειδανιέος, Παμφαίδα Φυσκέος,  
 Σίμου | Φυταιέος, ταμιευόντων Κυδρίωνος Λυσιμαχέος, Δωριμάχου  
 Τριχονίου, Ἀρίστωνος Δαιῶνος, Ἀριστέα Ἰστωρίου, Ἀγήσωνος  
 20 Δεξιέος, Τιμάνδρου Ἐριναῖος, || Ἀγρίου Σωσθενέος· ἐν δὲ Ἀκαρνα-  
 νίαι στραταγῶν Βυνθάρου Οἰνιάδα, Ἐπι[λ]άου Δηριέος, Ἀγήσωνος  
 Στρατίου, Ἀλκέτα Φοιτιᾶνος, Ἀλκίνου Θυρρείου, Θεώνος Ἀνακτο-  
 ριέος, Πολυκλέος Λευκαδίου, ἱππαρχέοντος Ἰππολάου Οἰνιάδα, |  
 γραμματεύοντος Περικλέος Οἰνιάδα, ταμῖα Ἀγελαίου Στρατικού.  
 — Συμμαχία Αἰτωλοῖς καὶ Ἀκαρνάνοις ἅματα τὸμ πάντα χρόνον. ||  
 25 εἴ τίς κα ἐμβάλλῃ εἰς τὰν Αἰτωλίαν ἐπὶ πολέμῳ, βοαθοεῖν

eis beside ἐν with acc. (eis τὰν Αἰτωλίαν but ἐν Ἀκαρνανίαν), ἱππεῦσι beside ἱπ-  
 πέοις.

16. ἐπιλεκταρχέοντων: this is the first reference to ἐπιλεκτάρχαι as military officials in the Aetolian league. For the Achaean league, cf. ἐπιλεκτοί,

used of the citizen levies in contrast to the mercenaries, Polyb. 2.65, 5.91, 95, and ἐπιλεκτάρχης Plut. Arat. 32. — 24. ἅματα: probably connected with μάτην, Dor. μάταν, and so having the same force as the frequent ἀπλῶς καὶ ἀδό-  
 λως, e.g. no. 112.22.

τοὺς | Ἀκαρνᾶνας πεζοῖς μὲν χιλίοις, ἵππεύσι δὲ ἑκατόν, οὓς κα  
 τοὶ ἄρχοντες πέμπωντι, ἐν ἡμέραις ἕξ. καὶ εἴ τις ἐν Ἀκαρνανίαν  
 ἐμβάλλοι ἐπὶ πολέμῳ, | βοαθοεῖν Αἰτωλοὺς πεζοῖς μὲν χιλίοις,  
 ἵππέοις δὲ ἑκατόν, ἐν ἡμέραις ἕξ, οὓς | κα τοὶ ἄρχοντες πέμπωντι.  
 εἰ δὲ πλείονων χρεῖαν ἔχοιεν ἄτεροι πότεροι, || βοαθοούντω τρισχι- 30  
 λίοις ἑκάτεροι ἑκατέροις, ἐν ἡμέραις δέκα. τὰς δὲ βοαθοίας τὰς  
 ἀποστελλομένας ἔστω τὸ τρίτομ μέρος ὀπλῖται. πεμπόντω δὲ τὰμ  
 βοάθοιαν | ἐγ μὲν Ἀκαρνανίας οἱ στραταγοὶ τῶν Ἀκαρνάνων καὶ  
 οἱ σύνεδροι, ἐγ δὲ Αἰτωλίας | οἱ ἄρχοντες τῶν Αἰτωλῶν. σιταρ-  
 χούντω δὲ τοὺς ἀποστελλομένους στρατιώτ|ας ἑκάτεροι τοὺς αὐ-  
 τῶν ἡμερᾶν τριάκοντα· εἰ δὲ πλείονα χρόνον ἔχοιεν τὰς βοα|θοίας 35  
 χρεῖαν οἱ μεταπεμφάμενοι τὰμ βοάθοιαν, διδόντω τὰς σιταρχίας  
 ἔστε κα | ἐν οἶκον ἀποστείλωντι τοὺς στρατιώτας. σιταρχία δ' ἔστω  
 τοῦ πλείονος χρόνου τῶ[ι μὲν ἵππεϊ στα]τῆρ Κορίνθιος τὰς ἡμέ-  
 ρας ἑκάστας, τῶι [δὲ] τὰμ πανοπλίαν ἔχο[ντι . . . . .], τῶι  
 δὲ τὸ ἡμιθωράκιον ἐννέ' ὀβολοί, ψιλῶι ἑπτ' ὀβολοί. ἀγείσθων |  
 [39-42 fragmentary].

### Laconian

**63.** Olympia. VI cent. B.C. SGDI:4405. Inscr. v. Olympia 252. Roberts 261.

[Δέξ]ο, φάν[αξ] Κρονίδα [Ζ]εῦ Ὀλύμπιε, καλὸν ἄ[γ]αλμα  
 ἡλέξῃ[ι θυ]μῶι τοῖ(λ) Λακεδαιμονίο[ις].

**64.** Delphi. Soon after 479 B.C. SGDI:4406. Ditt. Syll. 7. Hicks 19. Michel 1118. Roberts 259. Solmsen 16.

[Τ]ο[ι]δε τὸν | πόλεμον [ἐ]πολ[έ]μεον· | Λακ[εδ]α[ι]μόν[ι]οι, ||  
 Ἀθ[α]ν[α]ζ[ι]οι, | Κορίνθιοι, | Τεγεαῖ[αι], | Σικυδῶνιοι, | Αἰγινᾶται, || 5

**63.** This is the inscription mentioned by Paus. 5.24.3, who reproduces it, eliminating the dialectic peculiarities, as follows:

Δέξο, ἀναξ Κρονίδα Ζεῦ Ὀλύμπιε, καλὸν  
 ἄγαλμα  
 ἱλάω θυμῷ τοῖς Λακεδαιμονίοις.

**64.** The famous bronze serpent-column which once supported the gold

tripod set up at Delphi after the battle of Plataea. The tripod was destroyed by the Phocians in the Sacred War, but the column remained until it was carried by Constantine to Constantinople, where it still remains. According to Thucydides (1.132.3) and others, the Lacedaemonians, after erasing the boastful epigram of Pausanias, inscribed simply the names of the cities

10 Μεγαρήες, | Ἐπιδαύριοι, | Ἐρχομένοι, | Φλειάσιοι, | Τροζάριοι, ||  
 15 Ἐρμιονῆς, | Τιρύνθιοι, | Πλαταιῆς, | Θεσπιῆς, | Μυκανῆς, || Κεῖιοι, |  
 20 Μάλιοι, | Τέριοι, | Νάξιοι, | Ἐρετριῆς, || Χαλκιδῆς, | Στυρῆς, | Φα-  
 30 λεῖοι, | Ποτειδιᾶται, | Λευκάδιοι, || Γανακτοριῆς, | Κύθιοι, | Σίφιοι, |  
 Ἀμπρακιῶται, | Λεπρεᾶται.

65. Found at Tegea. V cent. B.C. SGDI.4598. Inscr. Jurid. II, pp. 60 ff. Michel 1343. Roberts 257 and pp. 357 ff. Solmsen 26.

- A Ξουθίαι τοῖ Φιλαχαῖο διακάτῃαι μυαῖ. αἴ κ' αὐτὸς εἴ, ἵτῳ ἀνε-  
 λῆσθῳ. αἴ δέ κ' ἀποθάνῃ, τῶν τέκνων ἔμην, ἐπεὶ κα πέντε ρέτεια ||  
 5 ἡβῶντι. αἴ δέ κα μὲ γένῃται τέκνα, τῶν ἐπιδικατῶν ἔμην. | διαγνῶ-  
 μεν δὲ τὸς Τεγεάτα[s] | κα(τ) τὸν θεθμόν.
- B Ξουθίαι παρκα(θ)θέκα τοῖ Φιλαχαῖο τ(ζ)ετρακάτῃαι μυαῖ ἀργυ-  
 ριῷ. εἰ μὲν κα ζῴῃ, αὐτὸς ἀνελέσθῳ. αἴ δέ κ' α μὲ ζῴῃ, τοὶ υἱοὶ ἀνε-  
 5 λῶσθῳ τοὶ γνέσῃοι, ἐπεὶ κα ἐβάσῳντι πέντε ρέτεια. εἰ δέ κα μὲ

which had taken part in the war and had set up the tripod. On the retention of  $\sigma$  in Φλειάσιοι, see 59.1. Note also [ἐ]πολ[ε]μεον, for which the true Laconian form would be ἐπολέμιον.

65. Statements of two deposits of money made by a certain Xuthias, son of Philachaeus, and the conditions for their future disbursement. The place of deposit was without doubt the temple of Athena Alea in Tegea, the Greek temples often being used for such purposes. But the dialect is not Arcadian, and must therefore represent that of a foreign depositor. The most natural assumption is that Xuthias was from the neighboring Laconia, and we are expressly informed (cf. Athen. 6.233) that the Spartans used to deposit money with the Arcadians to evade the law against holding private property. It has been suggested, partly on account of the names (Xuthias, Philachaeus), but mainly because of the retention of

intervocalic  $\sigma$  (γνέσῃοι, ἐβάσῳντι), that Xuthias was not a Spartan proper, but an Achaean perioecus. But there is no good evidence that the perioeci differed in speech from the Spartans at this time, and the retention of intervocalic  $\sigma$  and of antevocalic  $\epsilon$  (ρέτεια) is sufficiently explained by the fact that the document was intended for use outside of Laconia. See 59.1, 275.

A. For Xuthias the son of Philachaeus (are deposited) two hundred minae. If he lives, let him come and take it, but if he dies, it shall belong to his children five years after they reach the age of puberty. If there are no children, it shall belong to those designated by law as heirs. The Tegeans shall decide according to the law.

B. This was inscribed later than A, which was thereupon canceled, as shown by its mutilation. The Tegean engraver is responsible for the use of εἰ instead of αἰ, the subj. ζῴῃ (cf. 149)



ζῶντι, ταὶ θυγατέρες ἀνελόςθῳ ταὶ γνέσται· εἰ δέ κα μὲ ζῶντι, τοὶ νόθοι ἀνελόςθῳ· εἰ δέ κα μὲ νόθοι ζῶντι, τοὶ ὅσσι σιστα πόθικες 10 ἀνελόςθῳ· εἰ δέ κ' ἀμφι(λ)λέγοντ(ι, τ)οὶ Τεγεᾶται διαγνόντῳ κα(τ) τὸν θεμόν.

66. Sparta. V cent. B.C. SGDI.4416. Michel 946. Roberts 264. Solmsen 17. Annual British School XIII, 174 ff.

Δαμόνῳν | ἀνέθεκε Ἀθαναία[ι] | Πολιάχῳι  
νικάῃς | ταυτᾷ ἡατ' οὐδὲς || πέποκα τῶν νῦν. | 5

Τάδε ἐνίκαε Δαμ[όνῳν] | τῷ αὐτῷ τεθρίππῳ[ι] | αὐτὸς ἀνιοχίῳν· |  
ἐν Γαῖαφύχῳ τετράκι[ν] || καὶ Ἀθάναια τετ[ράκιν] | κέλευθῦνια τε- 10  
τ[ράκιν.] | καὶ Ποιοῖδαῖα Δαμόνῳ[ν] | ἐνίκε Πέλει, καὶ ἡο κέλ[εξ] |  
ἡαμ]ᾶ, αὐτὸς ἀνιοχίῳν || ἐνῆβόῃς ἡίπποις | ἑπτάκιν ἐκ τῶν αὐτῷ 15  
ἡίππῳν κέκ τῷ αὐτ[ῷ] ἡίππῳ. | καὶ Ποιοῖδαῖα Δαμόνῳν | ἐνίκε  
Θευρίαι ὀκτά[κ]ι[ν] || αὐτὸς ἀνιοχίῳν ἐνῆβόῃς ἡίπποις | ἐκ τῶν 20  
αὐτῷ ἡίππῳν | κέκ τῷ αὐτῷ ἡίππῳ. | κέν Ἀριοντίης ἐνίκε | Δαμόνῳν 25  
ὀκτάκιν | αὐτὸς ἀνιοχίῳν | ἐνῆβόῃς ἡίπποις | ἐκ τῶν αὐτῷ ἡίπ-  
πῳν | κέκ τῷ αὐτῷ ἡίππῳ, καὶ | ἡο κέλεξ ἐνίκε ἡ[αμ]ᾶ. | καὶ Ἐλευ- 30  
θῦνια Δαμ[όνῳν] | ἐνίκε αὐτὸς ἀνιοχίῳν ἐνῆβόῃς ἡίπποις |

in contrast to ἀποθάνει of A, the omission of *h* in *νιολ*, ἐβάσονται (cf. 53*d*); and his blunder in writing τετρακάταιαι was perhaps due to the Arcadian pronunciation (cf. 68.3). It is also possible that in ll. 10–11 we should read, without correction, ἀμφι(λ)λέγονται, with Arc. -τοι = -ται (139.1). But the passive with *μνα* understood as subject is less natural than the corrected reading usually adopted. For the reading ἀμφι(λ)λεγ-, rather than ἀμφιλεγ-, cf. the *λλ* attested in other dialects (89.3). For ἀνελόςθῳ see 140.3*b*.

66. Record of the victories of Damon and his son. The portion of the stone containing ll. 42–94 was only recently discovered.

3 ff. νικάῃς κτλ.: *Having won victo-*

*ries in such a manner as never any one of those now living.*—7. *With his own four-horse chariot*, αὐτῷ reflexive as in ll. 16, 17, etc.—9. *In the games of Poseidon*, with elliptical genitive as in *ἐν Ἀἰδαῷ* etc. So ἐν Ἀριοντίᾳ 1.24. Γαῖαφύχος = Πον. γαῖόχος.—11, 31. κέλευθῦνια: καὶ Ἐλευσίνια (20, 59.1), games in honor of the Eleusinian Demeter.—12, 18. Ποιοῖδαῖα: Ποσειδώνια (49.1, 59.1, 61.5) celebrated at Helos in Laconia and Thuria in Messenia.—15 ff. *Seven times with colts (bred) from his own mares and his own stallion.*—ἐνῆβόῃς ἡίπποις: ἐνῆβόῃς being in ἥβη, *young mares*.—19. Θευρίαι: the usual form of the name is *Θοῦρα*.—24. Ἀριοντία: the name of some goddess or heroine otherwise unknown.—

35 τετράκιν. || τάδε ἐνίκαθε Ἐννυμα[κρατίδας] πρᾶτ[ος π]αι(δ)ῶν.  
 δο[λιχὸν | Λιθέ]hia καὶ κέλεξ μι[ᾱς | ἀμέρ]ας ha[μᾶ] ἐν[ίκων. | - - - |  
 40 - - - - | - - - -] | δολιχὸν καὶ ho κέλεξ μιᾱς | ἀμέρας haμᾶ ἐνίκων. |  
 45 καὶ Παρπαρόνια ἐνικέ || Ἐννυμακρατίδας παῖδας | στάδιον καὶ δίαυ-  
 λον | καὶ δολιχὸν καὶ ho κέ[λεξ] | μιᾱς ἀμέρας haμᾶ | ἐνικέ. καὶ  
 50 Δαμόνῳ || ἐνικέ παῖς ἰδὼν ἐν | Γαῖαφόχῳ στάδιον καὶ | [δί]αυλον.  
 55 [κ]αὶ Δαμόνῳ ἐνικέ | παῖς ἰδὼν Λιθέhia || στάδιον καὶ δίαυλον.  
 καὶ Δαμόνῳ ἐνικέ | παῖς ἰδὼν Μαλεάτεια | στάδιον καὶ δίαυλον. |  
 60 καὶ Δαμόνῳ ἐνικέ || παῖς ἰδὼν Λιθέhia | στάδιον καὶ δίαυλον. | καὶ  
 65 Δαμόνῳ ἐνικέ | παῖς ἰδὼν Παρπαρόνια | στάδιον καὶ δίαυλον, | καὶ  
 Ἄθάναια στάδιον. | ἡνὸ δὲ Ἐχεμένε ἔφορον | τάδε ἐνικέ Δαμό-  
 70 νῳ, | Ἄθάναια ἐνῆβόῃς | ἡίπποις αὐτὸς ἀνιοχίδῳ || καὶ ho κέλεξ  
 μιᾱς ἀμέρας haμᾶ ἐνικέ, καὶ | ho ἡνὸς στάδιον haμᾶ | ἐνικέ. ἡνὸ  
 75 δὲ | Εὐῖππον ἔφορον τάδε || ἐνικέ Δαμόνῳ, Ἄθάναια | ἐνῆβόῃς  
 ἡίπποις | αὐτὸς ἀνιοχίδῳ καὶ | ho κέλεξ μιᾱς ἀμέρας | haμᾶ ἐνικέ,  
 80 καὶ ho ἡνὸς || στάδιον haμᾶ ἐνικέ. | ἡνὸ δὲ Ἀριστὲ ἔφορον | τάδε  
 ἐνικέ Δαμόνῳ, | ἐν Γαῖαφόχῳ ἐνῆβόῃς | [ῥ]ίπποις αὐτὸς ἀνιοχίδῳ ||  
 85 [κ]αὶ ho κέλεξ μιᾱς ἀμέρας | [ῥ]αμᾶ ἐνικέ, καὶ ho ἡνὸς | στάδιον  
 90 καὶ δίαυλον καὶ | δολιχὸν μιᾱς ἀμέρας | ἐνίκων πάντες haμᾶ. || ἡνὸ  
 δὲ Ἐχεμένε ἔφορον | τάδε ἐνικέ Δαμόνῳ, | ἐν Γαῖαφόχῳ ἐνῆβό-  
 ῃς | ἡίπποις αὐτὸς ἀνιοχίδῳ, | [κ]αὶ ho ἡνὸς στάδιον κ[αὶ] - - -

67. Taenarum. IV cent. B.C. SGDI.4591. Michel 1076. Roberts 265c.  
 Inser.Jurid.II,p.235. Transitional alphabet. H = h and once η.

5 Ἀνέθεκε | τοῖ Ποιοιδᾶνι | Νίκων | Νικαφορίδα || καὶ Λύηππον |  
 10 καὶ Νικαρχίδα | καὶ ταύτας πάντα. | ἔφορος | Εὐδαμίδας. || ἐπά-  
 κοε | Μενεχαρίδας | Ἀνδρομέδης.

35 ff. Victories won by Ἐννυμακρατίδας (cf. l. 45), evidently Damonon's son (cf. II.72, 79, etc.). The name (cf. Ὀνομάκριτος) points to an ἔννυμα = δνυμα, δνομα, with an inherited e-grade in the first syllable, which is seen in some of the cognate forms of other languages, e.g. Old Prussian *emmens*, but was hitherto unknown in Greek. Probably the o of

the usual form is due to assimilation to the vowel of the second syllable. — 44, 63. Παρπαρόνια: Πάρπαρος is the name of a mountain in Argolis where games were held. — 49 ff. Victories won by Damonon as a boy. — 54, 60. Λιθέhia: games in honor of Apollo Lithesius. — 57. Μαλεάτεια: games in honor of Apollo Maleates. Cf. Paus.3.12.8.

68. Taenarum. IV cent. B.C. SGDI.4592. Michel 1077. Roberts 265d. Transitional alphabet. H = *h* and *η*.

Ἀνέθηκε | Αἰσχυρίων | Ἀπειρώτας | τοῦ Ποιοιδᾶ | υἱ Ἡρακλήδαν | 5  
αὐτὸν καὶ | ταύτῳ. ἔφορος | Παγηχίστρατος. ἐπάκῳ Πρναῖος. Ἐπι- 10  
κῶδη[ς].

69. Thalamae. IV cent. B.C. Annual British School X, 188. Meister, Ber.Sächs.Ges. 1905, 277 ff. Ionic alphabet, but H = *h* as well as *η*.

Νικοσθενίδας τῷ Πασιφᾷ | γεροντεύων ἀνέσθηκε, | αὐτὸς τε καὶ  
ἡ τῷ πατρὸς πατὴρ Νικοσθενίδας, προβειπάῃας τᾷ(ς) σιῶ 5  
ποτ' Ἀνδρίαν συνεφορεύοντα ἀν[σ]τάμεν | Νικοσθενίδαν ἐ[ν] τῷ  
ἰ[ε]ρῶι, ἥδ' ὃν καὶ σὺν καλῶι χρῆσται.

70. Sparta. II cent. A.D. SGDI.4198. Annual British School XII, 356.

- - - ὅς καὶ Νεικηφόρος οἱ Νεικήφορου, | νεικάαντερ κασ' ση-  
ρατόριν μῶαν (καὶ) κατλ[ή]αν, Ἀρτέμιδι Βωρθέα ἀνέθηκαν ἐπὶ 5

— 66 ff. Victories won by Damonon and his son at the same games.— 66, 73, 81, 90. *ὑπό* with acc. for usual *ἐπὶ* with gen., as El. *ὑπό* with gen. in no. 61.2.

67, 68. Manumissions of slaves in the form of dedications to Poseidon.

ἐπάκοε, ἐπάκῳ: dual forms of ἐπάκοος = ἐπήκοος *witness*. ἐπάκῳ is the contracted form, of which the uncontracted ἐπακόω occurs in another inscription of the same class. ἐπάκοε is due to the analogy of consonant stems, to which nouns in -οος are not infrequently subject, e.g. Att. χοῦς (112.6), late νοῦς gen. sg. νοός, nom. pl. νόες (after βοῦς, βόες).

69. From the shrine of Pasiphae at Thalamae, an oracle often consulted by the Spartan officials. Cf. Cic. de divin. 1.43.96, Plut. Agis 9 and Cleom. 7. The name of the goddess was Πασιφάα (Att. Πασιφάη), whence the contracted Πασιφᾶ, like Ἀθηνᾶ, and here, with Lac. *h* for intervocalic σ, Πασιφᾶ. Since Nico-

sthenidas the dedicator was a member of the Council of Elders, his grandfather of the same name could not have been living at the time. He was carrying out an injunction previously laid upon the grandfather by the goddess, which for some reason had been unfulfilled.

4 ff. προβειπάῃας κτλ.: since the goddess had declared that Nicosthenidas should set up in the shrine a statue in honor of Andreas his fellow-ephor, and that he would then consult the oracle with success. The construction ποτ' Ἀνδρίαν . . . ἀνιστάμεν is unusual, but other possible interpretations are equally difficult in this respect. — ἥδ' ὃν κτλ.: infin. clause depending on προβειπάῃας, *who would = and that he would*. For χρῆσται = χρῆσθαι see 85.1.

70-73. These belong to a series, now fifty-odd in number, of dedications to Artemis Orthia by the victors in certain juvenile contests. The object

πατρονόμου Μάρ(κου) Ἀνρ(ηλίου) Σωσινείκου | τοῦ Νεικάρωνος,  
φ[ιλ]οκαίσαρος καὶ φιλοπάτριδος.]

71. Sparta. II cent. A.D. Annual British School XII, 368.

5 Κλέανδρος | ὁ καὶ Μῆνιρ | Καλλιστράτω | βουαγὸρ ἐπὶ || πατρο-  
νόμω | Γοργίππω τῶ (Γοργίππω) | νικάρ μῶν Ἀρτέμιτι Βωρ-  
σέα ἀνέσηκε.

72. Sparta. II cent. A.D. SGDI.4500. Annual British School XII, 355.

5 Ἀγαθὴ τύ]χη. | Φίλιππος | Φιλήτω | ἐπὶ πατρο||νόμω Γορ|γίππω  
τῶ (Γοργίππω) | νικάρ κελῶν | Ἀρτέμιτι Βωρσέα | ἀνέσηκε.

73. Sparta. II cent. A.D. Annual British School XII, 372.

Εὐδόκιμος (Εὐδοκίμω) κελία καὶ Εὐδόκιμος Δαμοκράτωρ | ὁ  
5 καὶ Ἀριστείδας κασ||σηρατοῖοι νικάρ|τερ ἐπὶ Ἀλκάστω βουα-  
γοῖ | μικριγδομένων Φωρθέα.

dedicated, the prize itself, was an iron sickle, which was let into a socket, with which each of the stone slabs is provided, some with two (as nos. 70, 73), or even three. Of the contests, one is called *κασσηρατόριν*, *καθηρατόριν*, *καθηρατόριον*, etc., i.e. *καταθηρατόριον*, not an actual chase of wild beasts, but some athletic game called *the hunt*. The *μῶα*, i.e. *μουσα*, was of course a musical contest. The word which is variously spelled *καλ[ῆ]αν*, *κελῶν*, *κελῆα*, *κελοῖαν*, *κελέαν*, probably from the root seen in *κέλαδος*, *κελαδέω*, also denotes a musical contest. That the contests were between boys is shown by the use of *παιδῶν* in many of the dedications, e.g. *νικάρ τὸ παιδῶν μῶα* *winning the boys' contest in music* (*μῶα* dat. sg.), and by the appearance of the *βουαγὸρ* *leader of the βούαι*, the bands in which the Spartan boys were trained, or *βουαγὸρ μικκιγδομένων*, *leader of boys in their tenth year*. According to a gloss

to Herodotus, the Spartan boy in the third year of his training was called *μικζόμενος*. This is from Dor. *μικκός* = *μικρός*, while *μικκιγδομένος* is from a diminutive in *-ιχος* (original or for *-ικος*?) Cf. *παιδιχόν* beside *παιδικόν*.

A few of the dedications are in the *κοινή*, and a few show Doric forms without the specific Laconian coloring, e.g. *νικάσας*. But most of them, like those given here, represent an artificial revival of the local dialect, that is, artificial as regards its use in inscriptions, but probably reflecting, though only crudely and with great inconsistency in spelling (e.g. in the use of *σ* = *θ*), the form of speech which still survived as a patois among the Laconian peasants. Some of the peculiarities in spelling are not characteristic of Laconian especially, but of the late period, e.g. *ει* = *ī* in *νικάαντερ* etc., *ω* for *ο* in *Βωρθέα*, final *α* for *ā* in *Βωρθέα* etc.

## Heraclean

74. The Heraclean Tables. End of IV cent. B.C. IG.XIV.645. SGDI. 4629. Inscr. Jurid. I. p. 191 ff. Solmsen 18. Ionic alphabet, but with  $\varphi$ , and  $\vdash = h$ . Only Table I is given.

## I

Ἐφορος Ἀρίσταρχος Ηηρακλείδα· μῆς | Ἀπελλαῖος· *ha πό-*  
*λις καὶ τοὶ ὀρισταί,* | *fē τρίπους Φιλώνυμος Ζωπυρίσκω,* | *πε καρ-*  
*υκείου Ἀπολλώνιος Ηηρακλήτω,* || *αἱ πέλτα Δάζιμος Πύρρω, κν* 5  
*θρίναξ* | *Φιλώτας Ηιστιεῖω, μῆ ἐπιστύλιον* | *Ηηρακλείδας Ζωπύρω,*  
*Διούσω.* |

Ἀνέγραψαν τοὶ ὀρισταὶ τοὶ *hairēthēntes* ἐπὶ τὼς χώρως τὼς  
*hiarōs* τὼς τῷ Διούσω, | *Φιλώνυμος Ζωπυρίσκω,* Ἀπολλώνιος  
*Ηηρακλήτω, Δάζιμος Πύρρω, Φιλώτας Ηιστιεῖω,* || *Ηηρακλείδας* 10  
*Ζωπύρω, καθὰ* [ὥρ] *ιξαν καὶ ἐτέρμαξαν καὶ συνεμέτρησαν καὶ*  
*ἐμέριξαν τῶν Ηηρακλείων διακνόντων ἐν κατακλήτῳ ἀλῖαι.*

Συνεμετρήσαμες δὲ ἀρξάμενοι ἀπὸ τῷ ἀντόμῳ τῷ *hyper* Πανδο-  
*sias* ἄγοντος τῷ διατάμνοντος τὼς τε *hiarōs* χώρως καὶ τὰν *fidian*  
*gān* ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα τὼς τε τῷ Διούσω χώρως καὶ |  
τὸν *Kwnēas ho Dīwnos* ἐπαμώχη. *katetāmomes* δὲ *meridas* τέτο-  
*ras* · || τὰν μὲν πρᾶταν *merida* ἀπὸ τῷ ἀντόμῳ τῷ *pār* τὰ *Hiarōi-* 15  
*deia* ἄγοντος, | *eūros* ποτὶ τὰν *triakontápēdon* τὰν διὰ τῶν *hiarōn*  
χώρων ἄγωσαν, | *mākos* δὲ ἄνωθα ἀπὸ τὰν ἀποροᾶν ἄχρι ἐς ποτα-  
μὸν τὸν Ἀκίριν, καὶ | ἐγένοντο *metriōmenai* ἐν ταῦται τῷ *merēiai*  
*ērrihēias* μὲν *dikātiai* μία *schōinoi*, σκίρω δὲ καὶ ἄρρηκτω καὶ

74. The lands which were the prop-  
erty of the temples of Dionysus and  
Athena Polias having been encroached  
upon by private parties, with a conse-  
quent diminution of their revenue, two  
commissions were appointed to define  
and mark their boundaries, survey  
them, and divide them into lots. Ta-  
ble I contains the report of the commis-  
sion dealing with the lands of Dionysus  
(II. 1-94), a statement of the regula-  
tions under which the lands were of-  
fered for rental (II. 95-179), and a list

of those who took leases, with their  
sureties and the amount of the rental  
(II. 179-187). Table II, which is not  
given here, contains a report of the com-  
mission on the lands of Athena Polias.

1-7. The groups of letters *φε*, *πε*,  
etc., and the names of objects which  
served as emblems *τρίπους*, *καρυκεῖον*,  
etc., are used as symbols to denote the  
tribe and family of the person named.

— 11. *διακνόντων*: *διαγνόντων* II. 9. 66.  
— 18 ff. *ἐρρηγείας* κτλ.: 201 *schōinoi* of  
arable land, 646  $\frac{1}{2}$  of brushwood, barren,



- 20 δρυμῷ *φεξακάτιαι* || *τετρώκοντα* *φῆξ* *σχοῖνοι* *ηημίσχοινον*· τὰν δὲ δευτέραν *μερίδα*, *εὖρος* ἀπὸ | τὰς *τριακονταπέδω* ἐπὶ τὸν *ἄντομον* τὸν *πρᾶτον*, *μᾶκος* δὲ ἀπὸ τὰν | ἀποροᾶν ἄχρι ἐς *ποταμόν*, καὶ ἐγένοντο *μετριώμεναι* ἐν ταύται *τῇ* *μερείαι* *ἐρρηγείας* μὲν *διακάτιαι* *ἑβδεμήκοντα* *τρεῖς* *σχοῖνοι*, *σκίρω* δὲ | καὶ *ἄρρηκτω* καὶ *δρυμῷ*
- 25 *πεντακάτιαι* *σχοῖνοι*· || τὰν δὲ *τρίταν* *μερίδα*, *εὖρος* ἀπὸ τῷ *ἀντόμῳ* τῷ *πρᾶτῳ* τῷ *πὰρ* τὰν *τριακονταπέδον* ἄγοντος ἐπὶ τὸν *ἄντομον* τὸν *δεύτερον* ἀπὸ τὰς *τριακονταπέδω*, *μᾶκος* ἀπὸ τὰν ἀποροᾶν ἄχρι ἐς *ποταμόν*, καὶ ἐγένοντο *μετριώμεναι* ἐν ταύται *τῇ* *μερείαι* *ἐρρηγείας* μὲν *τριακάτιαι* | *δέκα* *δύο* *σχοῖνοι* *ηημίσχοινον*, *σκίρω* δὲ καὶ
- 30 *ἄρρηκτω* καὶ *δρυμῷ* *πεντακάτιαι* *τριάκοντα* *ἑπτὰ* *ηημίσχοινον*· τὰν δὲ *τετάρταν* *μερίδα*, *εὖρος* ἀπὸ | τῷ *ἀντόμῳ* τῷ *δευτέρῳ* ἀπὸ τὰς *τριακονταπέδω* ἐπὶ τὸν *ἄντομον* τὸν | ὀρίζοντα τὰν *τε* *ἡιάραν* καὶ τὰν *φιδίαν* *γᾶν*, *μᾶκος* δὲ ἀπὸ τὰν ἀποροᾶν | ἄχρι ἐς *ποταμόν*, καὶ ἐγένοντο *μετριώμεναι* ἐν ταύται *τῇ* *μερείαι* *ἐρρηγείας* μὲν *τρια-*
- 35 *κάτιαι* *ἡοκτῷ* *σχοῖνοι* *ηημίσχοινον*, *σκίρω* δὲ καὶ *ἄρρηκτω* || καὶ *δρυμῷ* *πεντακάτιαι* *τετρώκοντα* *μία* *ηημίσχοινον*· |

- Κεφαλὰ* *πάσας* *ἐρρηγείας* *χίλιαι* *ἑνενήκοντα* *πέντε* *σχοῖνοι*, *σκίρω* δὲ καὶ *ἄρρηκτω* καὶ *δρυμῷ* *δισχίλιαι* *διακάτιαι* *φίκατι* *πέντε*· | τὰν δὲ *νᾶσον* τὰν *ποτιγεγενημέναν* ἐς τὰν *ἄρρηκτον* *γᾶν* *συνεμέτρησames*. ἀπὸ ταύτας τὰς *γᾶς* *ἀπολώλη* *ἐρρηγείας* μὲν
- 40 *τριακάτιαι* || *τρεῖς* *σχοῖνοι* *ηημίσχοινον*, *σκίρω* δὲ καὶ *ἄρρηκτω* καὶ *δρυμῷ* *τετρακόσiai* *τριάκοντα* *πέντε* *σχοῖνοι*, ἐμ μὲν τῇ *πράται* *μερείαι* τῇ | *πὰρ* τὰ *Ἡηρώιδια* *ἐρρηγείας* μὲν *ἑβδεμήκοντα* *φῆξ* *σχοῖνοι*, *σκίρω* δὲ καὶ *ἄρρηκτω* καὶ *δρυμῷ* *ἑκατὸν* *ἡογδοήκοντα* *πέντε* *σχοῖνοι*, ἐν δὲ τῇ *τετάρται* *μερείαι* τῇ *πὰρ* τὰ *Φιντιά* *ἐρρη-*
- 45 *γείας* μὲν || *διακάτιαι* *φίκατι* *ἑπτὰ* *σχοῖνοι* *ηημίσχοινον*, *σκίρω* δὲ καὶ *ἄρρηκτω* καὶ *δρυμῷ* *διακάτιαι* *πεντήκοντα* *σχοῖνοι*. *Κεφαλὰ* *πάσας* *γᾶς* *ἡᾶς* *κατεσώισames* τῷ *Διονύσῳ* *ἑπτακάτιαι* *τριά-*
- 50 *κοντα* *ἡοκτῷ* *σχοῖνοι* *ηημίσχοινον*· ταύταν τὰν *γᾶν* *κατεσώισames* *ἐγδικαζάμενοι* *δίκας* *τριακοσταίας* *τοῖς* τὰν *ἡιάραν* *γᾶν* *φι*||*δίαν*

and wooded, land. — 39. ἀπολώλη: had been lost, i.e. by private encroachment. This land the commissioners restored to Dionysus, bringing suits against those

who had appropriated it to private use (ll. 47 ff.). — 49. δίκας τριακοσταίας: suits which had to be tried within thirty days. Cf. no. 55.42 and the Attic

ποιόντασιν. *ἡαῦτα ἐμισθώθη* [*ἡα γὰ*] *κατὰ βίῳ* | [*ῥόσσα*] *ν* *ἡ[α]* | *μὲς κατεσώισαμες τριακατίων μεδίμνων τὸ φέτος ἡέκαστον*, | *ἡα δὲ πᾶσα γὰ ἡα τῷ Διονύσω τετρακατίων δέκα μεδίμνων κᾶδδιχος τὸ φέτος ἡέκαστον*.

Ἔστασαμες δὲ καὶ ὅρως ἐπὶ μὲν τᾶς | *πλευριάδος ἄνω, ἡένα μὲν ἐπὶ τῷ ἀντόμῳ τῷ παρ Πανδοσίαν* || *τῷ παρ τὰ Πηρώϊδεια τῷ ὀρί-* 55  
*ζοντος τάν τε ἡιάρην γᾶν καὶ τὰν ριδίαν | ἀνχωρίζαντες ἀπὸ τᾶν ἀποροᾶν ἐς τὰν ριδίαν γᾶν, ἥως μὴ καταλυμακωθῆς ἀδηλωθείῃ καθὼς τοὶ ἔμπροσθα ὅροι, ἄλλον δὲ ἐπὶ τῷ ἀντόμῳ τῷ παρ τὰ Φιντία ἄγοντος ἐστάσαμες παρ τὰν βυβλίαν καὶ | τὰν διόρυγα ἀνχωρίζαντες ἥωσαύτως ἐς τὰν ριδίαν γᾶν ζτανγ.* ἄλλως δὲ ἀντό- 60  
*ρως τούτοις ἐστάσαμες ἐπὶ τᾶς ἀμαξιτῷ τᾶς διὰ τῷ χαράδεος ἀγώ- σας τᾶς παρ τὸν δρυμόν, τὰς μὲν στάλας ἐς τὰν ἡιάρην | γᾶν, τὼς δὲ ἀντόρως ἐς τὰν ριδίαν γᾶν, καταλιπόντες ρικατίπεδον | ἀντομον. ἐστάσαμες δὲ καὶ μεσσόρως, δύο μὲν ἐπὶ τᾶς ἡοδῷ τᾶς | ἀγώσας ἔκ τε πόλιος καὶ ἐκ Πανδοσίας διὰ τῶν ἡιάρων χώρων, δύο || δὲ ἐν ταῖς* 65  
*ἡακροσκιρίαις · τούτως πάντας ἀν εὐθυωρείαν ἡομολόγως ἀλλά- λους, τὰς μὲν ἐς τὸ ἡιάρὸν πλάγος τῷ ἀντόμῳ ἐπιγεγραμμένως “ἡιάρως Διονύσω χώρων,” τὼς δὲ ἐν τῇ ριδίᾳ γᾷ ἐπιγεγραμμένως “ἀντόρως.” ἥωσαύτως δὲ καὶ ἐπὶ τῷ ἀντόμῳ τῷ | παρ τὰ Φιντία ἄγοντος ἐστάσαμες μεσσόρως, δύο μὲν ἐπὶ || τᾶς ἡοδῷ τᾶς ἔκ πόλιος* 70  
*καὶ ἐκ Πανδοσίας ἀγώσας διὰ τῶν ἡιάρων χώρων, δύο δὲ ἐπὶ τᾶν ἡακροσκιρίαν παρ τὰς τυρείας · τούτως πάντας ἡομολόγως ἀν εὐθυωρείαν τοῖς ἐπὶ τᾶς ἡοδῷ | τᾶς διὰ τῷ χαράδεος ἀγώσας παρ τὸν δρυμόν, τὼς μὲν ἐς τὸ ἡιάρὸν ἡ πλάγος ἐπιγεγραμμένως “ἡιάρως Διονύσω χώρων,” τὼς δὲ ἐς τὰν ριδίαν γᾶν ἐπιγεγραμμένως “ἀντό-* 75  
*ρως,” ἀπέχοντας ἀπ’ ἀλλάλων ἥως ἥμεν ρικατίπεδον ἀντομον. ἐπὶ δὲ τᾶς τριακονταπέδῳ τᾶς διὰ τῶν ἡιάρων χώρων ἀγώσας ἐπὶ μὲν τᾶς πλευριάδος ἄνω δύο ἀπέχοντας ἀπ’ ἀλλάλων τριάκοντα πό-*  
*δας, ἄλλως δὲ ἀντόρως τούτοις ἐπάξαμες παρ | τὰν ἡοδῶν τὰν παρ τὸν δρυμόν ἀγώσαν δύο ἀπέχοντας ἀπ’ ἀλλάλων || τριάκοντα πό-* 80  
*δας · ἐν δὲ μέσσωι τῷ χώρῳ ἐπὶ τᾶς τριακονταπέδῳ τέτορας*

δικαιέμνηροι.—56. *Setting it (the bound-  
ary) back from the springs onto the pri-*

*vate land, so that it should not be covered  
over with stones (which were washed*

ἀπέχοντας ἀπ' ἀλλάλων ἡῦ μὲν τριάκοντα πόδας, ἡῦ δὲ ρίκατι· ἐπὶ δὲ τῷ ἀντόμῳ τῷ παρ τὰν τριακοντάπεδον δύο ἀπέχοντας ἀπ' ἀλλάλων ρίκατι πόδας καὶ ἄλλως ἐπὶ τῷ δευτέρῳ ἀντόμῳ ἀπέχοντας | ἀπ' ἀλλάλων ρίκατι πόδας· τούτως πάντας ἀνεπιγρό-  
 85 φως ὀρίζοντας || τὰς μερείας τὰς ποτ' ἀλλάλως τοῖς μεμισθωμένοις τὼς ἡιαρὼς χώρως. τὼς δὲ πάντας χώρως τὼς τῷ Διονύσῳ τερμά-  
 ζοντι τοί τε ἄντομοι | ἡό τε παρ τὰ Ηῡρῶιδεια ἄγων καὶ ἡο παρ τὰ Φιντία ἀπὸ τὰν ἀποροῶν ἄνω|θα ἄχρι ἐς ποταμὸν τὸν Ἄκιριν. ἀριθμὸς ὄρων τῶν ἐστάσαμεν τῶν μὲν ἐπὶ τῷ ἀντόμῳ τῷ παρ τὰ  
 90 Ηῡρῶιδεια ἡεπτὰ σὺν τῷ ἐπὶ τᾶς πλευριάδος, || ἐπὶ δὲ τᾶς τρια-  
 κονταπέδῳ ἡοκτῷ σὺν τῷ τετρώ(ι)ρῳ, ἐπὶ δὲ τῷ ἀντόμῳ | τῷ τε παρ τὰν τριακοντάπεδον καὶ τῷ ἐχομένῳ δύο ἐφ' ἑκατέρῳ, ἐπὶ δὲ τῷ | παρ τὰ Φιντία ἡεπτὰ σὺν τῷ παρ τὰν βυβλίαν μασχάλαν καὶ παρ τὰν διώρυγα. |

Συνθήκα Διονύσω χώρων. ||

95 Ἐπὶ ἐφόρῳ Ἀριστίωνος, μὴνὸς Ἀπελλαίῳ, ἡα πόλις καὶ τοὶ πολιανόμοι, ἁσ βότρυς Τίμαρχος Νίκωνος, ρε ἄνθεμοι Ἀπολλώ-  
 μιὸς Ἀπολλωνίῳ, καὶ τοὶ ὀρίσται ρε τρίπους Φιλώνυμος Ζωπυρί-  
 σκῳ, πῆ καρυκεῖον Ἀπολλώμιος Ηῡρακλήτῳ, αἰ πέλτα Δάξιμος Πύρρῳ, | κῶ θρίναξ Φιλώτας Ηῡστιεῖῳ, με ἐπιστύλιον Ηῡρακλεί-  
 δας Ζωπύρῳ, μισθῶντι τὼς ἡιαρὼς χώρως τὼς τῷ Διονύσῳ ἔχοντας  
 100 ἡως ἔχοντι κατὰ βίῳ, καθὰ τοὶ Ηῡρακλείοι διέ|γνον. τοὶ δὲ μισθω-  
 σάμενοι καρπεύσονται τὸν αἰὲ χρόνον, ἡᾶς κα πρωγγύως ποτά-  
 γων|τι καὶ τὸ μίσθωμα ἀποδιδῶντι παρ ρέτος αἰὲ Πανάμῳ μὴνὸς  
 προτερεῖαι· καὶ κ' ἔμπροσθα | ἀποδίνωντι, ἀπάξοντι ἐς τὸν δαμό-  
 σιον ρόγον καὶ παρμετρήσονται τοῖς σιταγέρταις τοῖς | ἐπὶ τῶν  
 ρετέων τῷ δαμοσίῳ χοῖ μεστὼς τὼς χοῦς κριθᾶς κοθαράς δοκί-  
 μας, ἡοίας κα ἡα γᾶ | φέρει· ποτάξοντι δὲ πρωγγύως τοῖς πολιανό-  
 105 μοις τοῖς αἰὲ ἐπὶ τῶν ρετέων ἔντασιν παρ || πενταητηρίδα, ἡᾶς  
 κα ἐθέλουντες τοὶ πολιανόμοι δέκωνται. καὶ αἱ τινὶ κα ἄλλοι |

down by the current) and made invisible, like the former boundaries. — 102. ἀποδίνωντι: thresh. But some correct to ἀποδιῶνται. — 104. φέρει: for φέρη.

39. So usually, but also ἐπιβῆ, κόπτῃ, θραύῃ ll. 138–139, and ἀμμισθωθῇ l. 111. — 105 ff. καὶ αἱ τινὶ κα ἄλλῳι κτλ.: if they assign to another the land which they

παρδῶντι τὰν γᾶν, ἥν κα αὐτοὶ μεμισθώσωνται, ἢ ἀρτύσωντι ἢ ἀπο-  
δῶνται τὰν ἐπικαρπίαν, ἂν αὐτὰ τὰ παρθέξονται πρωγγύως ἡοι  
παρλαβόντες ἢ τοῖς κ' ἀρτύσει ἢ ἡοι περιάμενοι τὰν ἐπικαρπίαν,  
ἂν ἡὰ καὶ ἡο ἐξ ἀρχῆς μεμισθωμένος. ἡόστις δέ κα μὴ ποτάγει  
πρωγγύως ἢ μὴ τὸ μίσθωμα ἀποδιδῶι κατὰ τὰ γεγραμμένα, τό τε  
μίσθωμα διπλεῖ ἀποτεισεῖ τὸ ἐπὶ τῷ φέ[τ]εος καὶ τὸ ἀμπώλημα 110  
τοῖς τε πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς αἰεὶ ἐπὶ τῷ φέτεος,  
ἡόσωι κα | μείονος ἀμμισθωθῇ πὰρ πέντε φέτη τὰ πρᾶτα, ἡότι κα  
τελέθει ψαφισθὲν ἡάμα πᾶν τῷι πρᾶτῳ | μισθώματι, καὶ τὰ ἐν  
ταῖ γαῖι πεφυτευμένα καὶ οἰκοδομημένα πάντα τᾶς πόλιος ἔσσονται.

Ἐργάζονται δὲ κατὰ τάδε· ἡο μὲν τὸν πρᾶτον χῶρον μισθωσά-  
μενος τὸν πὰρ τὸν ἄντομον τὸν ὑπὲρ Πανδοσίᾶς ἄγοντα τὸν πὰρ  
τὰ Ἡρωῖδα ἄχρι τᾶς τριακονταπέδῳ ἀμπέλων μὲν φυτευσεῖ μὴ  
μείον ἢ δέκα || σχοίνως, ἐλαιᾶν δὲ φυτὰ ἐμβαλεῖ ἐς τὰν σχοῖνον 115  
ἡεκάσταν μὴ μείον ἢ τέτορα ἐς τὰν | δυνατὰν γᾶν ἐλαίας ἔχεν· αἱ  
δέ κα μὴ φᾶντι τοῖ μεμισθωμένοι δυνατὰν ἡμεν ἐλαίας ἔχεν, τοῖ  
πολιανόμοι τοῖ αἰεὶ ἐπὶ τῶν φετέων ἔντες καὶ αἱ τινάς κα ἄλλως  
τοῖ πολιανόμοι ποθέλῳνται ἀπὸ τῷ δάμῳ, ὁμόσαντες δοκιμάζοντι  
καὶ ἀναναγγέλουσι ἐν ἀλῖαι θασάμενοι τὰν | γᾶν πὸτ τὰν τῶν ἐπι-  
χωρίων. ἐπιμελήσονται δὲ καὶ τῶν ὑπαρχόντων δενδρέων· αἱ δὲ  
τινά κα || γήραι ἢ ἀνέμῳ ἐκπέτῳντι, αὐτοὶ ἡέξονται. ταῦτα δὲ πάντα 120

have leased, or devise it by will, or sell the harvest rights, those who take it over or those to whom it has been willed, or those who purchase the harvest rights, shall furnish sureties in the same manner as the one who leased it in the beginning. — 108. ἡόστις δέ κα μὴ ποτάγει κτλ.: 'whoever fails to fulfill his obligations shall pay not only double the rental for the year, but also, all together with the first rental, whatever rebate, namely the decrease allowed in re-leasing for the first five years, is determined by decree.' To insure leasing the land again it was generally necessary to offer it at a rental less than that

originally fixed. The ἀμπώλημα is the re-bargaining, hence concretely the amount involved in it, the rebate. Cf. also ll. 155 ff. be surety for the rentals, fines, rebates, and judgments. ἡάμα l. 111 seems from its position to go with πᾶν as well as with τῷι πρᾶτῳ μισθώματι. For the whole situation, cf. from a Delian inscription, B.C.H. XIV, 432 ἀνεμισθώσαμεν δὲ καὶ τῆς Χαριτείας τὸ μέρος, ὃ ἐμισθωτο Μνησιμάχῳ, οὐ καθιστάντος τοὺς ἐγγύνους Μνησιμάχου, — τὸ δὲ λοιπὸν, ὅσω ἔλαττον ἡῦρεν ἢ γῆ ἀναμισθωθεῖσα, ὀφείλει Μνησιμάχῳ κτλ. — 120. ἐκπέτῳντι: ἔπετον, aor. of πίπτω, occurs also in Pindar and Alcæus and



πεφυτευμένα παρθέξοντι καὶ ἐνδεδιωκότα, ὅσσοι ἐν ταῖ συνθήκαι γεγράφαται, ἐν τῷ πέμπτῳ καὶ δεκάτῳ ρέτει ἀπὸ τῷ ποτεχεῖ ρέτῃος ἢ Ἀριστιῶν ἐφορεύει· αἱ δὲ κα μὴ πεφυτεύκωντι κατὰ γεγραμμένα, κατεδικάσθεν παρὰ μὲν τὰν | ἐλαίαν δέκα νόμῳ ἀργυρίῳ παρὰ τὸ φυτὸν ἑκάστον, παρὰ δὲ τὰς ἀμπέλους δύο μνᾶς ἀργυρίῳ παρὰ τὰν | σχοῖνον ἑκάσταν. τὼς δὲ πολιανόμῳ τὼς ἐπὶ τῷ  
 125 ρέτῃος ποθελομένῳ μετ' αὐτοσαυτῶν ἀπὸ τῷ || δάμῳ μὴ μείον ἢ δέκα ἄνδρας ἀμφίστασθαι, ἢ κα πεφυτεύκωντι πάντα κατὰ τὰν συνθήκαν, | καὶ τὼς πεφυτευκότας ἀγγράφαι ἐς δόγμα· ἀνγράφειν δὲ ὅσσοι κα πεφυτεύκωντι· ἂν αὐτὰ δὲ τὰ | καὶ εἴ τινὲς κα μὴ πεφυτεύκωντι κατὰ τὰν συνθήκαν, ἀνγραφάντω καὶ ἐπελάσθω τὰ ἐπιζάμι' α τὰ γεγραμμένα πὸτ τῷ ἄλλῳ μισθώματι. αἱ δὲ τίς κα ἐπιβῇ  
 130 ἢ θραύῃ ἢ πριῶι ἢ ἄλλο τι σίνηται, ὁ μεμισθωμένος ἐγδικαξῇται ὡς πολίστων καὶ ὅτι κα λάβει αὐτὸς ἑξέει.

Τὰς δὲ τράφῳς τὰς διὰ τῶν χώρων ῥέουσας καὶ | τὼς ῥόῳς οὐ κατασκάψοντι οὐδὲ διασκάψοντι τῷ ἡύδατι οὐδὲ ἐφέρξοντι τὸ ἡύδωρ οὐδ' ἀφέρξοντι· ἀνκοθαρίοντι δὲ ἡοσσάκεις κα δέωνται τὰ παρὰ τὰ αὐτῶν χωρία ῥέοντα· οὐδὲ τὰς ἡοδῶς τὰς ἀποδεδειγμένας ἀράσσοντι οὐδὲ συνῆρξοντι οὐδὲ κωλύσονται πορεύεσθαι· ὅτι δὲ κα τούτων τι ποιῶντι παρὰ τὰν συνθήκαν, τοὶ πολιανόμοι τοὶ ἀὲς ἐπὶ τῷ  
 135 ρέτῃος ἐπικαταβα(λί)οντι καὶ ζαμιώσονται, || ἄχρι ἡῶ κα ἀφομοιώσονται κατὰ τὰν συνθήκαν. οὐ κοψεῖ δὲ τῶν δεινδρέων οὐδὲ θραυσεῖ οὐδὲ πριωσεῖ | οὐδὲ ἡῖς οὐδὲ ἡὲν οὐδὲ ἄλλος τήνῳι. οὐδὲ γαιῶνας θησεῖ παρὰ τὼς ἡυπάρχοντας οὐδὲ σαρμενσεῖ, | αἱ μὴ ὅσσοι κα ἐν

is probably the form of all dialects except Attic-Ionic, where *ἔπεσον* shows a change of *τ* to *σ* which does not fall under the usual conditions (61) and is not certainly explained. — 122. *κατεδικάσθεν*: have been condemned, i.e. are hereby condemned in advance. Cf. *προκαδδεδικάσθω* l. 171. — 128. *ἐπιβῇ*: *trespasses*, from *ἐπιβάω* = *ἐπιβαίνω*. — 130 ff. *τὰς δὲ τράφῳς* κτλ.: the ditches

and canals which run through the lands they shall not dig deeper nor make a breach in for the water, nor shall they dam in or dam off the water. — *ἐφέρξοντι, ἀφέρξοντι, συνῆρξοντι*: these belong with Ion. *ἀπέργω* (Hom. also *ἀποέργω*), *συνέργω*, etc. from *φέργω*, while Att. *ἀπέργω* etc. are from \**ἐφέργω* with prothetic *ε*. The spiritus asper is found mainly, as here, with the forms



αὐταὶ τῇ γαῖ ἡαὶ μεμίσθωται οἰκοδόμηται· οὐδὲ τοφιῶνας ἐν ταῖ  
 ἡαρᾷ γαῖ ποιησεῖ | οὐδὲ ἄλλον ἐασεῖ· αἱ δὲ μή, ἡυπόλογος ἐσση-  
 ται ἡως τὰν ἡαρὰν γὰν ἀδικίων. οἰκοδομησῆται δὲ καὶ οἰκίαν ἐν  
 τοῖς χώροις τούτοις, βοῶνα, μυχόν, ἀχύριον, τὸν μὲν βοῶνα τὸ μὲν  
 μᾶκος ρίκατι καὶ δυὼν ποδῶν, τὸ δὲ εὖρος ἡοκτῶ καὶ δέκα ποδῶν, 140  
 τὸν δὲ ἀχύριον μὴ μείον τὸ μὲν μᾶκος ἡοκτῶ καὶ δέκα ποδῶν, τὸ  
 δὲ εὖρος πέντε καὶ δέκα ποδῶν, τὸν δὲ μυχὸν πέντε καὶ δέκα πο-  
 δῶν πανταῖ. ταῦτα δὲ παρέξοντι οἰκοδομημένα καὶ στεγόμενα καὶ  
 τεθυρωμένα ἐν τοῖς χρόνοις ἐν ἡοῖς καὶ τὰ δένδρεα δεῖ πεφυτευκῆ-  
 μεν· αἱ | δὲ μή, κατεδικάσθην πὰρ μὲν τὸν βοῶνα ρέξ μνᾶς ἄργυ-  
 ρίῳ, πὰρ δὲ τὸν ἀχύριον τέτορας μνᾶς ἄργυρίῳ, | πὰρ δὲ τὸν μυχὸν  
 τρὶς μνᾶς ἄργυρίῳ. τῶν δὲ ξύλων τῶν ἐν τοῖς δρυμοῖς οὐδὲ τῶν ἐν  
 τοῖς σκίροις οὐ πωλῆ|σονται οὐδὲ κόψονται οὐδὲ ἐμπρήσονται οὐδὲ 145  
 ἄλλον ἐάσονται· αἱ δὲ μή, ἡυπολόγοι ἐσονται κατὰ τὰς ῥήτρας | καὶ  
 κατὰ τὰν συνθήκαν. ἐς δὲ τὰ ἐποίκια χρήσονται ξύλοις ἐς τὰν οἰκο-  
 δομὰν ἡοῖς καὶ δῆλονται, καὶ ἐς τὰς | ἀμπέλως· τῶν δὲ ξηρῶν κό-  
 ψονται ἡόσσα αὐτοῖς ποτ' οἰκίαν ἐς χρεῖαν· τοῖς δὲ σκίροις καὶ τοῖς  
 δρυμοῖς χρήσονται τοῖς μισθωσάμενοι ἀντὶ τὸν αὐτῶ μερίδα ἡέκαστος.  
 ἡόσαι δὲ καὶ τὰν ἀμπέλων ἢ τῶν δενδρέων ἀπογηράσωντι, ἀποκα-  
 ταστάσονται τοῖς καρπιζόμενοι ἡως ἡμεν τὸν ἴσον ἀριθμὸν ἀεῖ.

Οὐχ ὑπογράφονται || δὲ τὼς χώρος τούτως ἡοι μισθωσάμενοι 150  
 οὐδὲ τίμαμα ἡοίσονται οὐτε τῶν χώρων οὐτε τῆς ἐπιοικοδομᾶς· αἱ  
 δὲ μή, ἡυπόλογος ἐσσηται κατὰ τὰς ῥήτρας. αἱ δὲ τίς καὶ τῶν καρ-  
 πιζομένων ἄτεκνος ἄφωρος ἀπόθάνει, τῆς πόλιος πάσαν τὰν ἐπι-  
 καρπίαν ἡμεν. αἱ δὲ χ' ὑπὸ πολέμῳ ἐγρηληθῶντι ἡώστε μὴ  
 ἐξῆμεν | τὼς μεμισθωμένως καρπεύεσθαι, ἀνῆεῶσθαι τὰν μίσθωσιν

in ξ, e.g. Att. καθεῖρεα beside κατεργω.  
 — 137. οἰκοδόμηται: perf. subj. of the  
 same type as Cret. πέπᾱται (151). For  
 lack of reduplication, as also in οἰκοδο-  
 μημένα ll. 112, 141, cf. οἰκῆμαι etc. in  
 Ionic (Hdt.) and later Attic. — 146. ἐς  
 δὲ τὰ ἐποίκια κτλ.: But they shall use  
 what wood they wish for the construction  
 of the farm buildings, i.e. the βοῶν,

μυχός, etc. — 149 ff. οὐχ ὑπογράφονται:  
 the lessees shall not mortgage the lands  
 or make a payment (perhaps pay a fine)  
 out of either the lands or the buildings  
 thereon. Note that when a mute is  
 changed to an aspirate by a follow-  
 ing h the latter is not written. So also  
 αἱ δὲ χ' ὑπὸ l. 152.

καθά κα τοὶ Ἡρακλείοι διαγώνῳτι, καὶ μὴ | ἡμεν ὑπολόγως μήτε  
 αὐτῶς μήτε τὼς πρωγγύως τῶν ἐν ταῖ συνθήκαι γεγραμμένων. τὼς  
 155 δὲ πρωγγύ<sup>ω</sup>ς τὼς αἰε γενομένως πεπρωγγευκήμεν τῶν τε μισθωμά-  
 των καὶ τῶν ἐπιζαμιωμάτων καὶ τῶν ἀμ<sup>ω</sup>πωλημάτων καὶ τὰν κατα-  
 δικᾶν καὶ αὐτῶς καὶ τὰ χρήματα ἡά κα ἐπιμαρτυρήσωντι, καὶ μὴ  
 ἡμεν μήτε ἡάρνησιν μήτε παλινδικίαν μηδὲ κατ' ἄλλον μηδὲ ἑένα  
 τρόπον τῇ πόλει πράγματα παρέχεν μηδὲ τοῖς ὑπὲρ τᾶς πόλιος  
 πρᾶσσόντασι· αἱ δὲ μὴ, ἀτελεῖς ἡμεν.

Δεύτερος. Ὁ δὲ τὸν δεύτερον μισθωσάμενος | καρπευσῆται  
 ἀπὸ τᾶς τριακονταπέδω τᾶς διὰ τῶν τετρώρων ἀγώσας ἐπὶ τὸν  
 160 ἄντομον τὸν πρᾶτον ἡόσ<sup>ω</sup>σος κ' εἴ καὶ πραξεί πάντα κατ τὰν συνθή-  
 καν καὶ ὑπόλογος ἐσσηται καὶ αὐτὸς καὶ τοὶ πρωγγυοί, ἡότι κα |  
 μὴ πράξει κατ τὰν συνθήκαν.

Τρίτος. Ὁ δὲ τὸν τρίτον χώρον μισθωσάμενος καρπευσῆται  
 ἀπὸ τῷ ἀντόμῳ τῷ ἀνώτερον τᾶς τριακονταπέδω πὸτ τὸν ἄντομον  
 τὸν δεύτερον ἀπὸ τᾶς τριακονταπέδω καὶ | πραξεί πάντα κατ τὰν  
 συνθήκαν καὶ ὑπόλογος ἐσσηται καὶ αὐτὸς καὶ τοὶ πρωγγυοί, ἡότι  
 κα μὴ πράξει κατ τὰν συνθήκαν.

Τέταρτος. Ὁ δὲ τὸν τέταρτον χώρον μισθωσάμενος πᾶρ τε  
 165 τῶν πολιανόμων τῶν ἐπὶ Ἀριστίωνος ἐφόρῳ καὶ τῶν ὀριστᾶν καὶ  
 πᾶρ τῶν πολιανόμων τῶν ἐπὶ Ἀριστάρχῳ τῷ Ἡρακλείδα ἐφόρῳ  
 ἡά ἄνθεμα Φιλωνύμῳ τῷ Φιλωνύμῳ, ἡα ἔμβολος Ἡρακλείδα τῷ  
 Τιμοκράτιος καρπευσῆται ἀπὸ τῷ ἀντόμῳ τῷ τρίτῳ ἀπὸ τᾶς τρια-  
 κονταπέδω ἐπὶ τὸν ἄντομον τὸν ὀρίζοντα τῶς τε τῷ Διονύσῳ χώ-  
 ρως καὶ τὰ Φιντίας ἡο Κρατίνῳ παμωχεῖ. ἡο δὲ ἀνελόμενος  
 ἐργαξῆται τὰ μὲν ἄλλα κατ τὰν | συνθήκαν, καθὼς καὶ τὼς λοιπῶς  
 γέγραπται, τὰς δὲ ἀμπέλως τὰς ὑπαρχώσας ἐργαξῆται ἡως βέλ-  
 170 τι<sup>ω</sup>στα· ἡόσαι δὲ κα τὰν ἀμπέλων ἀπογηράσκωντι, ποτιφυτευσεῖ  
 ἡώστε αἰε ὑπάρχεν τὸν ἴσον ἀριθμὸν τὰν | σχοίνων τὸν νῦν ὑπάρ-  
 χοντα, φίκατι τέτορας σχοίνως· αἱ δὲ μὴ, προκαδδεδικάσθω δύο  
 μνᾶς ἀργυρίῳ | πᾶρ τὰν σχοῖνον ἡεκάσταν. τὰς δὲ ἐλαίας καὶ τὰς  
 συκίας καὶ τὰ ἄλλα δένδρεα τὰ ἡμέρα τὰ ὑπάρχοντα πάντα ἐν  
 τῇ μερίδι ταῦται περισκαψεῖ καὶ ποτισκαψεῖ καὶ περικοψεῖ τὰ  
 δεόμενα, καὶ αἱ τινὰ κα γήραι ἢ | ἀνέμῳ ἐκπέτῳντι, ἀποκαταστασεῖ

μη μείω τὸν ἀριθμὸν τῶν ὑπαρχόντων· ποτιφυτευσεῖ δὲ καὶ ἐλαίας ἐν τῇ ψιλᾷ ἁπολόγως ποιῶν τοῖς ὑπαρχόντασσι δυν- 175  
δρέοις καὶ τὸν ἀριθμὸν τὸν ἴσον καθὼς καὶ ἐν τῇ | ἄλλαι συνθή-  
και γέγραπται. ὅτι δὲ καὶ μὴ πράξει ὁ ἀνελόμενος κατὰ τὰν  
συνθήκαν ἢ μὴ ἐν τοῖς χρόνοις τοῖς γεγραμμένοις, ὑπολόγος ἔσση-  
ται τοῖς πολιανόμοις καὶ τοῖς σιταγέρταις τοῖς ἐπὶ τῷ φέτειος | κα-  
θὼς καὶ ἐν τῇ ἄλλαι συνθήκαι γέγραπται. αἱ δὲ καὶ τοὶ πολιανόμοι  
τοὶ αἰεὶ ἐπὶ τῶν φετέων ἔντες μὴ πράξωντι πάντα κατὰ τὰν συνθή-  
καν, αὐτοὶ ὑπολόγοι ἔσσονται κατὰ τὰν συνθήκαν.

Ἐπὶ τούτοις ἐμισθώσαντο τὰν μὲν πρᾶταν μίσθωσιν ἀπὸ τῶν 180  
τῷ Ἡρώϊδᾳ μὲ κιβώτιον Βορμίων Φιλῶτα πεντήκοντα ἡεπτά  
μεδίμνων κάδδιστος· πρῶγγυος τῷ σώματος με κιβώτιον Ἀρκὰς  
Φιλῶτα. τὰν δὲ δευτέραν μίσθωσιν ἡα ἔμβολος Δάμαρχος Φιλω-  
νύμω τετρώκοντα μεδίμνων· πρῶγγυος τῷ σώματος . . . . Θεόδωρος  
Θεοδώρω. τὰν δὲ τρίταν μίσθωσιν φε γυῖον Πεισίας Λεοντίσκω  
τριάκοντα πέντε μεδίμνων· πρῶγγυος | τῷ σώματος κν σφαιρωτή-  
ρες Ἀριστόδαμος . . . . . τὰν δὲ τετάρταν μίσθωσιν αλ λωτήριον |  
Φίλιππος Φιλίππω διακατίων κερδεμήκοντα ἡοκτὼ μεδίμνων· 185  
πρῶγγυος τῷ σώματος πε καρυκεῖον Ἀπολλώνιος Πηρακλήτω. |

Γραμματεὺς φε γυῖον Ἀριστόδαμος Συμμάχω· γαμέτρας Χαι-  
ρέας Δάμωνος Νεαπολίτας.

### Argolic

75. Mycenae. Probably VI cent. B.C. IG.IV.492.

Φρασιαρίδας Μυκανέαθεν παρ' Ἀθηναίας ἐς πόλιος ἱκέτας  
ἔγεντο | ἐπ' Ἀντία καὶ Πυρρῆα. "εἰεν δὲ Ἀντίας καὶ Κίθιος 5  
καῖσχρον."

75. *Phrasiaridas of Mycenae was sent by Athena to the suppliants of the city in the magistracy (or priesthood) of Antias and Pyrrhus. Let Antias and Cithius and Aeschron be (judges?).* Certain citizens had sent to the shrine of Athena petitioning aid, and Phrasiaridas returned to them with the reply of the

goddess. As the nature of the request is unknown, the meaning of the reply is obscure. — ἐς πόλιος ἱκέτας: ἐς with acc. of persons, as in Homer, and elsewhere; cf. Loer. ἀνχόροντα ἐν Λοκροῖς, no. 55.20. Fränkel, IG.IV.492, interprets otherwise, namely *was sent as a suppliant from the citadel*.

76. Mycenae. Early V cent. B.C. IG.IV.493. Solmsen 22.

Αἱ μὲ δαμιοργία εἶε, τὸς ἱερομνάμονας τὸς ἐς Περσεῖ τοῖς γο-  
νεύσι κριτέρας ἔμεν καὶ(τ) τὰ φερρέμένα.

77. Argive Heraeum. Early V cent. B.C. IG.IV.517. Michel 861. Solmsen 21. The Argive Heraeum I, 197 ff.

[H]α στάλα καὶ ἡο τελαμῶ(ν) | [ι]αρά τῆς Ἡέρας τῆς Ἀργε[ί]ας.  
5 ἱερομνάμονες τοῖδε· | Πυρφαλίῳν Δυμᾶνς ἀφρέτενε, || Ἀλκαμένεῖς  
Ηυλλεύς, | Ἀριστόδαμος Ἡυρνάθιος, | Ἀμφίκριτος Πανφύλ[λ]ας.

76. If there is no body of *demurgi*, the *hieromnemones* (appointed) to (the heroum) of Perseus shall judge between the parents according to what has been decreed. This is only the conclusion of an inscription which must have been on the stone which once rested upon the base containing this line. Pausanias reports a hieroum of Perseus on the road from Mycenae to Argos. It is probable that boys were employed in the cult and that disputes arose among the parents with regard to their appointment. For τοῖς the stone has τοσι.

77. On the face of the stone, just below the inscription, is a rectangular cutting, with dowel holes, evidently intended for the reception of a tablet. This was the στάλα, while the τελαμο (probably only an error for τελαμῶν), properly *support*, *pedestal*, refers to the whole stone in which the στάλα was set, and which would itself be called a στήλη in Attic. In several inscriptions from the region of the Euxine τελαμῶν is actually used as the equivalent of στήλη, e.g. ἀναγράφαντα τὸ ψάφισμα τοῦτο εἰς τελαμῶνα λευκοῦ λίθου ἀναθέμεν εἰς τὸ ἱερὸν τοῦ Ἀπὸλλωνος (SGDI.3078, Mesembria). This use is doubtless of Megarian origin, and is closely allied to that seen here at Argos, though with complete loss of the original notion of

*support*. For the collocation of στάλα and τελαμῶ here, cf. ἀνδριάς καὶ τὸ σφέλας, no. 7.

The hieromnemones consist of a representative of each of four tribes, of which the Δυμᾶνες, whose representative presides, the Ἱλλεῖς, and the Πάμφυλοι, are the three tribes common to all Doric states, while the Ἱρνάθιοι are attested only for Argolis. Cf. Steph. Byz. s.v. Δυμᾶνες· φυλὴ Δωριέων. ἦσαν δὲ τρεῖς; Ἱλλεῖς καὶ Πάμφυλοι καὶ Δυμᾶνες ἐξ Ἱρακλέους. καὶ προσετέθη ἡ Ἱρνῆθια, ὡς Ἐφορος α'.

78. An act of indemnity for the management of the treasury of Athena, probably with reference to some specific irregularity which had occurred. Without such an act, persons who proposed or put to vote a proposition to use sacred funds for public purposes were liable to punishment. Cf. Thuc. 2.24, 8.15, Ditt.Syll.21, Hicks 49.45 ff.

In the matter of the treasures of Athena, if any magistrate calls to account the council under the presidency of Ariston or the body of ἀπρῦναι or any treasurer, or if any one entertains or brings suit on account of the submission (to the assembly) of the proposals or on account of the action of the assembly, he shall be banished and his property be confiscated to the treasury of Athena.

78. Argos. VI or early V cent. B.C. IG.IV.554. Michel 583. Solmsen 19.

[Θ]ῆσανρῶν [τῶν] τᾶς Ἀθαναίας αἷ τις <τις> | [ἐ τὰ]ν βῶλὰν  
τ[ὰν] ἀνφ' Ἀρίστωνα ἐ τὸν(ς) συναρτύνοντας | [ἐ ἄ]λλον τινὰ τα-  
μίαν εὐθύνοι τέλος ἔχων ἐ δικάσ[ζοι] ἐ δικάσζοιτο τῶν γρασσμὰ-  
τῶν ἕνεκα τᾶς καταθέσιος ἐ τᾶς ἀλιάσιος, τρέτῳ καὶ δαμενέσσθῳ 5  
ἐνς | Ἀθαναίαν. ἡ δὲ βῶλὰ ποτελάτῳ ἡαντιτυχόνσα· αἱ | δέ κα  
μέ, αὐτοὶ ἐνόχοι ἐντὸ ἐνς Ἀθαναίαν.

79. Olympia. VI or early V cent. B.C. SGDI.3271. Inscr.v.Olympia 631. Roberts 81. Solmsen 20.

Ἀτῶτος ἐποίησε Ἀργεῖος | κἀργειάδας Ἡαγελάιδα τἀργεῖῳ.

80. Olympia. Early V cent. B.C. SGDI.3263. Inscr.v.Olympia 250. Michel 1087. Roberts 75.

Τά(ρ)γ[εῖ]οι ἀνέθεν τῷ Διφὶ τῶν Ὀρινθόθεν.

81. Cimolos. IV cent. B.C. IG.XII.iii.1259. SGDI.3277. Hicks 150. Michel 14. Ionic alphabet, but twice O = ω.

Θεός. | Ἐκρινε ὁ δᾶμος ὁ τῶν | Ἀργεῖων κατὰ τὸ δόκημα τοῦ συνε-  
δρίου τῶν || Ἑλλάνων, ὁμολογησάντων Μα[λ]ίων καὶ | Κιμωλίων 5

*The council which is in office shall enforce (the confiscation), otherwise they (the members of the council) shall themselves be liable to Athena.*

1. Until the existence of a *τιστις* (cf. *L. quisquis*) is corroborated, it is better to assume simple dittography. — 2. *συναρτύνοντας*: the *ἀρτύναι* as a body of Argive officials are mentioned by Thuc. 5.47.11. — 3. *ἄλλον*: *besides, else*. Goodwin 966.2. — *τέλος ἔχων*: cf. *El. ὁρ μέγιστον τέλος ἔχει*, no. 57. — 4 ff. *τῶν γρασσμᾶτῶν ἕνεκα καταθέσιος κτλ.*: *on account of the deposition of written proposals*, i.e. the formal introduction of a measure before the assembly, or the (consequent) act of the assembly. This refers to some measure sanctioning the irregular use of the treasure. Those responsible for the introduction or passage of such a measure are to be

immune from prosecution. For the order of words cf. Thuc. 1.57 τῆς Ποτιδάλας ἕνεκα ἀποστάσεως. For *γράφμα* = *γράμμα*, see 164.4.

79. *Atotus made this, an Argive and an Argead, son of Hagelaidas the Argive*. Apparently the father of Atotus was of the Macedonian Argeadae but had moved to Argos, and his son proudly joined both titles to his own name. See Roberts l.c. Quite otherwise Dittenberger (*Inscr.v.Olympia*) and others, who take *Ἀργειάδας* as the name of another sculptor. For the crasis in this and the following inscription, see 94.1.

80. Inscribed on a helmet. *The Argives dedicated to Zeus from the spoils of Corinth*. It is not known to what war this refers.

81. Decision of the Argives in a dispute between Melos and Cimolos.



- 10 ἐμμενὲν | αἶ κα δικάσσαιεν τοῖ | Ἄργεῖοι π[ε]ρὶ τᾶν || [ν]άσων,  
 Κιμωλίων | ἤμεν Πολύαιγαν, Ἐτηρεῖαν, Λιβείαν. ἐδίκασσαν ρικῆν  
 15 Κιμωλί[ο]υς. ἀρήτευσ Λέων || [β]ωλᾶς σευτέρας, Ποσιδάῳ γρο-  
 [φ]εὺς βωλᾶς, Πέριλ[ος] πεδιόν.

82. Argos. III cent. B.C. B.C.H.XXVII, 270 ff.; XXXIII, 171 ff.

- Θεός. Προμάντιες ἀνέθεν | Ἀπόλλωνι Ἀρισ[τ]εὺς Σφυρήδας,  
 5 Φιλοκράτης Νατελιάδας, γροφέ[ες] Αἰσχύλος Ἀραχνάδας, Τρυ-  
 γῆς Αἰθωνίδας, καὶ κατεσκεύασσαν καὶ [ῆ]σαντο [θείας] | ἐκ μαν-  
 τῆας γᾶς ὀμφαλὸν καὶ τ[ὰ]ν περίσταιν καὶ τὸ φάργμα καὶ τὸν |  
 10 βωμὸν προ . . . ον ποτα.ω καὶ πέτ[ρινον] ῥόον καὶ τὰν ἀ . . . ραν |  
 ὑπὲρ αὐτοῦ, καὶ θηναυρὸν ἐν τῷ μαντήϊῳ κατεσκεύασσαν τοῖς πε-  
 λανοῖς κλαικτόν, καὶ τὰν ὁδὸν ἡργάσ[σαντο] ἅπανσαν καὶ ὀφρύαν  
 15 πεδ' ἰα[ρὸν] καὶ τὰν ἐπιπολὰν, καὶ τὸν βωμὸν ἐν τᾷ τάξι πεδάγα-  
 γον καὶ τ[ὸν]ς κολοσσόν, καὶ τὰν ἐπιπολὰν ὥ[μα]λιξαν, καὶ τοῖ-  
 χον [π]έτρινον παρ τὸν | - - - ἔθεν καὶ τὰς θύρας τοῦ ναοῦ |  
 20 ὠχύρων, [καὶ] λο[πι]δας καὶ ἐπιχύ[τ]αν ἀργυρεὰ ἔθεν καὶ θηναυ-  
 ρὸν ενσε | [ll. 22-25 fragmentary].

83. Epidaurus. End of V cent. B.C. IG.IV.914. Ditt.Syll.938. Solmsen 23. Ziehen, *Leges Sacrae* 54. Alphabet transitional (form of the letters mostly Ionic, but Θ = h, never η, no Ω, gen. sg. Ο and ΟΥ).

- [Τῶι Ἀπόλλωνι θύεν βῶν ἔρσενα καὶ ἡμοναίοις βῶν ἔρσενα ·  
 5 ἐπὶ τῷ βῶμοῦ τῷ | Ἀπόλλ[ος] τα[ῦτα] θ[ύεν κ]αὶ καλαῖδα τὰ  
 Λατοῖ καὶ τὰρτάμιτι ἄλλαν, φερν[αν] τῷ θιῶι κριθᾶν μέδιμνον,

15. σεντέρας: δευτέρας. See 97.4.

82. From the temple of the Pythian Apollo mentioned by Paus.2.24.

2 ff. Σφυρήδας, Νατελιάδας, etc.: designation of the phratry or gens. — 6 ff. *Have had made and put in place, in accordance with the divine oracle, the Omphalus of the Earth, the colonnade, the enclosing wall, the altar . . . , a stone conduit, and the . . . above it; have had made in the oracle chamber a treasury, which can be locked, for the offerings; have constructed all the road,*

*the ramp leading to the shrine, and the area; have rearranged the altars and the colossi, have leveled the area, built a stone wall by the . . . , strengthened the doors of the temple, and dedicated cups and a silver beaker.* — 9. The restoration of the words following βωμὸν is uncertain.

83. Regulations for sacrifices in the Asclepieum. For the frequent doubling of consonants see 89.4, 101.2. For φερβόθ see 140.3b. For other comments see the Glossary.

σπυρῶν ἡμίδιμνον, οἴνου ἡμίτειαν καὶ τὸ σκέλος τοῦ βροῦς 10  
τοῦ πρώτου, τὸ δ' ἄτερον σκέλος τοῦ ἱερομνύμονες φερόσθω· τοῦ  
δευτέρου βροῦς τοῖς αἰδοῖς δόντῳ τὸ σκέλος, τὸ δ' ἄτερον σκέλος 15  
τοῖς φρουροῖς δόντῳ καὶ τένδοσθίδια.]

Τῷ Ἀσκληπιῷ θύεν βῶν ἔρσενα καὶ ἡμοναίοις βῶν ἔρσενα 20  
καὶ ἡμοναίαις βῶν θελειαν· ἐπὶ τοῦ βῶμου τοῦ Ἀσκληπιῷ θύεν  
ταῦτα καὶ καλαΐδα. ἀνθέντῳ τῷ Ἀσκληπιῷ φερῶν κριθᾶν μέ- 25  
διμνον, σπυρῶν ἡμίδιμνον, οἴνου ἡμίτειαν· σκέλος τῷ πρώτου  
βροῦς παρθέντῳ τῷ θιῷ, τὸ δ' ἄτερον τοῖς ἱερομνύμονες φερό- 30  
σθῳ· τῷ δευτέρῳ τοῖς αἰδοῖς δόντῳ, τὸ δ' ἄτερον τοῖς φρου-  
ροῖς δόντῳ καὶ τένδοσθίδια.]

84. Epidaurus. Late IV cent. B.C. IG.IV.951. SGDI.3339. Ditt.Syll.  
802. Michel 1069.

Θεός. Τύχα ἀγαθά· ἱάματα τοῦ Ἀπόλλωνος καὶ τοῦ Ἀσκλη-  
πιῷ.]

[Κλ]εὼ πένθ' ἔτη ἐκύησε. αὐτὰ πέντ' ἐμμαντοὺς ἤδη κυοῦσα ποῖ  
τὸν [θε]ὸν ἰκέτις ἀφίκετο καὶ ἐνεκάθευδε ἐν τῷ ἀβάτῳ. ὥς δὲ  
τάχισ[τα] ἐξῆλθε ἐξ αὐτοῦ καὶ ἐκ τοῦ ἱεροῦ ἐγένετο, κόρον ἔτεκε, 5  
ὃς εὐ[θ]ὺς γενόμενος αὐτὸς ἀπὸ τῆς κρήνης ἐλούτο καὶ ἅμα τῇ  
ματρὶ [περιήρπε. τυχοῦσα δὲ τούτων ἐπὶ τὸ ἀνθεμα ἐπεγρά-  
ψατο· “οὐ μέγε[θος] πίνακος θαυμαστόν, ἀλλὰ τὸ θεῖον, πένθ' ἔτη  
ὥς ἐκύησε ἐγ γασ[τρ]ὶ Κλεῶ βάρος, ἔστε ἑγκατεκοιμάθη, καὶ μιν  
ἔθηκε ὑγιή.” — Τριετὴς [κό]ρα. Ἰθμονίκα Πελλανὶς ἀφίκετο εἰς 10  
τὸ ἱερὸν ὑπὲρ γενεᾶς. ἐγ[κοι]μαθείσα δὲ ὅψιν εἶδε· ἐδόκει αἰτεῖ-  
σθαι τὸν θεὸν κυῆσαι κό[ραν], τὸν δ' Ἀσκληπιὸν φάμεν ἔγκνον

84. One of several stelae found in the Aselepieum recording the cures effected. Cf. Paus. 2.27.3 *στηλαὶ δὲ εἰσθήκεσαν ἐντὸς τοῦ περιβόλου, τὸ μὲν ἀρχαῖον καὶ πλεονες, ἐπ' ἐμοῦ δὲ ἐξ λοιπαί. ταῦται ἐγγεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν ἐστιν ὀνόματα ἀεσθέντων ὑπὸ τοῦ Ἀσκληπιῷ, προσέτι δὲ καὶ νόσημα ὅτι ἔκαστος ἐνόσησε καὶ ὅπως ἰάθη· γέγραπται δὲ φωνῇ τῇ Δωρίδι.*

The dialect shows considerable At-

tic influence, e.g. usually *εἰ* rarely *αι*, contraction in *ἐτη, ποιησοῦντος*, etc., acc. pl. *ἀκρατεῖς* etc. Lengthened *ο* is always *ου*, and *ε* usually *ει*, but we find *χρῶς* beside *χειρός*, and *ἀφῆλετο* (25 a, b).

3. *πενθ' ἔτη*: see 58 c. — 5. Cf. Paus. 2.27.1 *οὐδὲ ἀποθνήσκουσιν οὐδὲ τίκτουσιν αἱ γυναῖκες σφισιν ἐντὸς τοῦ περιβόλου.* —

6. *περιήρπε*: *ἔρπω* = *εἶμι*, see Glossary. — 7 ff. The words on the votive offering form a rude epigram, hence the

- ἐσσεῖσθαι νιν καί, εἴ τι ἄλλο | ἀ[ίτ]οῖτο, καὶ τοῦτό οἱ ἐπιτελεῖν,  
 αὐτὰ δ' οὐθενὸς φάμεν ἔτι ποι[δ[εῖ]σθαι· ἔγκυος δὲ γενομένα ἐγ  
 15 γαστρὶ ἐφόρει τρία ἔτη, ἔστε πα[ρ]έβαλε ποὶ τὸν θεὸν ἰκέτις ὑπὲρ τοῦ  
 τόκου. ἐγκατακοιμαθείσα | δὲ ὄψ[ι]ν εἶδε· ἐδόκει ἐπερωτῇν νιν τὸν  
 θεόν, εἰ οὐ γένοιτο αὐτῇ | πάντ[α] ὅσσα αἰτήσαιτο καὶ ἔγκυος εἴη,  
 ὑπὲρ δὲ τόκου ποιθέμεν | νιν οὐθέν, καὶ ταῦτα πυνθανομένου αὐτοῦ,  
 εἴ τιнос καὶ ἄλλου δέ[οιτ[ο], λέγειν, ὡς ποιησοῦντος καὶ τοῦτο·  
 20 ἐπεὶ δὲ νῦν ὑπὲρ τούτου || παρείη ποτ' αὐτὸν ἰκέτις, καὶ τοῦτό οἱ  
 φάμεν ἐπιτελεῖν. μετὰ δὲ | τοῦτο σπουδαί ἐκ τοῦ ἀβάτου ἐξελ-  
 θούσα, ὡς ἔξω τοῦ ἱαροῦ ἦς, ἔτε|κε κό[ρ]αν.— Ἀνὴρ τοὺς τῆς χηρὸς  
 δακτύλους ἀκρατεῖς ἔχων πλὰν | ἐνὸς ἀ[φ]ίκετο ποὶ τὸν θεὸν ἰκέ-  
 τας. θεωρῶν δὲ τοὺς ἐν τῷ ἱαρῷ | [π]ίνακας ἀπίσται τοῖς ἰάμα-  
 25 σιν καὶ ὑποδιέσυρε τὰ ἐπιγράμμα[τ]α. ἐγκαθεύδων δὲ ὄψιν εἶδε·  
 ἐδόκει ὑπὸ τῷ ναῷ ἀστραγαλίζον[τ]ος αὐτοῦ καὶ μέλλοντος βάλ-  
 λειν τῷ ἀστραγάλῳ ἐπιφανέντα | [τ]ὸν θεὸν ἐφαλέσθαι ἐπὶ τὰν  
 χῆρα καὶ ἐκτεῖναι οὐ τοὺς δακτύλ[ους], ὡς δ' ἀποβαίη, δοκεῖν συγ-  
 κάμψας τὰν χῆρα καθ' ἓνα ἐκτείνειν | [τ]ῶν δακτύλων, ἐπεὶ δὲ  
 30 πάντας ἐξευθύναι, ἐπερωτῇν νιν τὸν θεόν || [ε]ἰ ἔτι ἀπιστησοῖ τοῖς  
 ἐπιγράμμασι τοῖς ἐπὶ τῷ πινάκῳ τῶν | [κ]ατὰ τὸ [ί]ερὸν, αὐτὸς  
 δ' οὐ φάμεν· “ὅτι τοίνυν ἔμπροσθεν ἀπίστεις | [α]ὐτο[ί]ς ο[ὐκ]  
 εἶδον ἀπίστοις, τὸ λοιπὸν ἔστω τοι” φάμεν “Ἀπιστος | ὄ[ρ]ομα.”  
 ἀμέρας δὲ γενομένης ὑγιῆς ἐξῆλθε.— Ἀμβροσία ἐξ Ἀθανῶν | [ἀτε-  
 ρό]πτ[ι]λλος. αὐτὰ ἰκέτ[ις] ἦλθε ποὶ τὸν θεόν. περιέρπουσα δὲ ||  
 35 [κατὰ τ]ὸ [ί]αρον τῶν ἰαμάτων τινὰ διεγέλα ὡς ἀπίθανα καὶ ἀδύ-  
 να[τα εὐν]τα χωλοὺς καὶ τυφλοὺς ὑγιεῖς γίνεσθαι ἐνύπνιον ἰδόν-  
 [τας μό]νον. ἐγκαθεύδουσα δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θεὸς ἐπιστὰς |  
 [εἰπεῖν] ὅτ[ι] ὑγιῇ μὲν νιν ποιησοῖ, μισθὸν μάντοι νιν δεησοῖ ἀν[θέ-  
 40 μεν εἰ]ς τὸ ἱαρὸν ἦν ἀργύρεον, ὑπόμναμα τῆς ἀμαθίας· εἴπαν[τα  
 δὲ ταῦτα] ἀνσχίσσαι οὐ τὸν ὀπτίλλον τὸν νοσοῦντα καὶ φάρμ[ακόν]  
 τι ἐγχέ[αι]. ἀμέρας δὲ γενομένης [ύ]γιῆς ἐξῆλθε.— Παιὶς ἄφωνος. |  
 [οὗτος ἀφί]κετο εἰς τὸ ἱαρὸν ὑ[πὲρ] φωνᾶς. ὡς δὲ προεθύσατο καὶ |  
 [ἐπό]ησε τὰ νομιζόμενα, μετὰ τοῦτο ὁ παῖς ὁ τῷ θεῷ πυρφορῶν |

poetical *μν*, for which elsewhere *νν*.  
 —27, 28. **δακτύλλους**: cf. 89.3. — 43 ff.  
 Then the boy who acted as torch-bearer

for the god, looking at the boy's father,  
 bade him promise that he (the boy),  
 if he obtained what he was there for,

[ἐκέλετο, πο]ι τὸν πατέρα τὸν τοῦ παιδὸς ποτιβλέψας, ὑποδέκεσ-  
 [σθαι αὐτὸν ἐ]μιαυτοῦ, τυχόντα ἐφ' ᾧ πάρεστι, ἀποθυσεῖν τὰ ἴα- 45  
 τρα · | [ὁ δὲ παῖς ἐξ]απίνας “ὑποδέκομαι” ἔφα. ὁ δὲ πατὴρ ἐκπλα-  
 γεῖς πάλιν | [ἐκέλετο αὐτ]ὸν εἰπεῖν. ὁ δ' ἔλεγε πάλιν καὶ ἐκ τούτου  
 ὑγιῆς ἐγέ[νετο. — Πάνδαρ]ος Θεσσαλὸς στίγματα ἔχων ἐν τῷ  
 μετώπῳ. οὗτος | [ἐγκαθεύδων ὄψ]ιν εἶδε· ἐδόκει αὐτοῦ τ[αι]νίας  
 καταδῆσαι τὰ στ[ί]γματα ὅ θεὸς κα[ὶ] κέλεσθαι νιν, ἐπεὶ [κα ἔξω] 50  
 γένηται τοῦ ἀβάτου, | [ἀφελόμενον τὰν] ταινίαν ἀνθέμ[εν εἰς τ]ὸν  
 ναὸν. ἀμέρας δὲ γενο[μένας, ἐξανέστα] καὶ ἀφήλετο τὰ[ν ται]-  
 νίαν καὶ τὸ μὲν πρόσωπον | [ἐκεκάθαρτο τῶ]ν στιγματ[ων, τ]ὰν δι[ε]  
 τ[αι]νίαν ἀνέθηκε εἰς τὸν να[ὸν ἔχουσιν τὰ γρ]άμματ[α] τὰ ἐκ τοῦ  
 μετώπου. — Ἐχέδωρος τὰ Πανδὰ[ρου στίγματα ἔλ]αβε ποῖ τοῖς 55  
 ὑπάρχουσιν. οὗτος λαβὼν παρ [Πανδάρου χρήματα], ὥστ' ἀνθέ-  
 μεν τῷ θεῷ εἰς Ἐπίδauρον ὑπὲρ αὐ[τοῦ, | οὐκ] ἀπεδίδου ταῦτα.  
 ἐγκαθεύδων δὲ ὄψιν εἶδε· ἐδόκει οἱ ὁ θε[ὸς] | ἐπιστὰς ἐπερωτῆν νιν,  
 εἰ ἔχοι τινὰ χρήματα παρ Πανδάρου ἐ[ξ Ἀ]θηνῶν ἄνθεμα εἰς τὸ  
 ἱερὸν, αὐτὸς δ' οὐ φάμεν λελαβήκειν οὐθέ[ν] | τοιοῦτον παρ αὐτοῦ, 60  
 ἀλλ' αἶ κα ὑγιῇ νιν ποιῆσαι, ἀνθησεῖν οἱ εἰκόνα γραψάμενος · μετὰ  
 δὲ τοῦτο τὸν θεὸν τὰν τοῦ Πανδάρου ταινίαν περιδῆσαι περὶ τὰ  
 στίγματά οὐ καὶ κέλεσθαι νιν, ἐπεὶ κα ἐξέλεθι ἐκ τοῦ ἀβάτου,  
 ἀφελόμενον τὰν ταινίαν ἀπονίσασθαι τὸ | πρόσωπον ἀπὸ τῆς κράνας  
 καὶ ἐγκατοπτρίξασθαι εἰς τὸ ὕδωρ. ἀ[μέρας δὲ γενομένας ἐξελθὼν] 65  
 ἐκ τοῦ ἀβάτου τὰν ταινίαν ἀφήλετο | τὰ γρά(μ)ματα οὐκ ἔχουσιν,  
 ἐγκαθιδὼν δὲ εἰς τὸ ὕδωρ ἑώρῃ τὸ αὐτοῦ | πρόσωπον ποῖ τοῖς ἰδίοις  
 στίγμασιν καὶ τὰ τοῦ Πανδάρου γρά(μ)ματα λελαβηκός. — Εὐφά-  
 νης Ἐπιδauρίου παῖς. οἷτος λιθίων ἐνε[κά]θενδε· ἔδοξε δὲ αὐτῷ  
 ὁ θεὸς ἐπιστὰς εἰπεῖν· “τί μοι δωσεῖς, αἶ τ[ύ]κα ὑμῇ ποιήσω;” 70  
 αὐτὸς δὲ φάμεν “δέκ' ἀστραγάλους,” τὸν δὲ θεὸν γελᾶσαιτα φάμεν  
 νιν παυσεῖν. ἀμέρας δὲ γενομένας ὑγιῆς ἐξῆλθε. — Ἀνὴρ ἀφίκετο  
 ποῖ τὸν θεὸν ἱκέτας ἀτερόπτιλος οἷτως, ὥστε τὰ | βλάβαρα μόνον  
 ἔχειν, ἐνείμεν δ' ἐν αὐτοῖς μηθέν, ἀλλὰ κενὰ εἶμεν ὅλως. ἔλεγον δὲ  
 τινες τῶν ἐν τῷ ἱερῷ τὰν εὐηθίαν αὐτοῦ τὸ | νομίζαν βλεψείσθαι 75  
 ὅλως μηδεμίαν ὑπαρχὰν ἔχοντος ὀπτίλλου, ἀλλ' ἡ χάραμ μόνον.

would within a year make the thank-  
 offerings for his cure. — 60. ποιῆσαι:

see 177. — 66. ἑώρη: see 280. — 75.  
 When he had not even any rudiment of an

ἐγκαθ[εύδον]τι οὖν αὐτῷ ὄφτις ἐφάνη· ἐδόκει τὸν θεὸν ἐψησαί τι  
 φάρμακον, ἔπειτα διαγαγόντα τὰ βλέφαρα ἐγχέαι εἰς αὐτά. ἀμέ-  
 ρ[ας δὲ γενομένη]ας β(λ)έπων ἀμφοῖν ἐξῆλθε.— | Κώθων. σκευο-  
 80 φόρος εἰ[ς τὸ] ἰαρ[ὸν ἀνιών], ἐπεὶ ἐγένετο περὶ τὸ δε[καστάδιον,  
 κατέπ[ε]τε. [ὥς δ' ἀ]νέστα, ἀνῶξε τὸν γυλιὸν κα[ὶ ἐ]πεσκό[πει τὰ  
 συντετριμμένα σ[κε]ύη. ὥς δ' εἶδε τὸν κώθωνα κατε[αγ]ότα, | ἐξ οὗ  
 ὁ δεσπότης εἴθιστ[ο π]ίνειν, ἐλυνεῖτο καὶ συνετίθει [τὰ] ὄστρακα  
 καθιζόμενος. ὁδοιπὸρος οὖν τις ἰδὼν αὐτόν, “τί, ὦ ἄθλι,” ἔφα, “συν-  
 85 τίθῃσι τὸν κώθωνα [μά]ταν; τοῦτον γὰρ οὐδέ κα ὁ ἐν Ἐπιδαύρῳ  
 Ἀσκληπιδὸς ὑγιῇ ποιῆσαι δύναίτο.” ἀκούσας ταῦτα ὁ παῖς, συν[θεί]ς  
 τὰ ὄστρακα εἰς τὸν γυλιόν, ἦρπε εἰς τὸ ἱερόν. ἐπεὶ δ' ἀφίκετο, ἀνῶ-  
 ξε τὸν γυλιὸν καὶ ἐξᾶιρεν ὑγιῇ τὸν κώθωνα γεγεννημένον, καὶ τῷ  
 δεσπότηι ἡρμάνευσε τὰ πραχθέντα καὶ λεχθέντα. ὥς δὲ ἄκουσ', ἀνέ-  
 90 θηκε τῷ θεῷ τὸν κώθωνα.— || Αἰσχίνας ἐγκεκοιμισμένων ἤδη τῶν  
 ἱκετῶν ἐπὶ δένδρεόν τι ἀμ[β]ὰς ὑπερέκλυτε εἰς τὸ ἄβατον. καταπε-  
 τῶν οὖν ἀπὸ τοῦ δένδρεος | περὶ σκύλοπας τινὰς τοὺς ὀπτίλλους  
 ἀμφέπεισε. κακῶς δὲ δια[κ]είμενος καὶ τυφλὸς γεγεννημένος καθικε-  
 95 τεύσας τὸν θεὸν ἐκείθεν· καὶ ὑγιῆς ἐγένετο.— || Εὐπίππος λόγ-  
 χαν ἔτη ἐφόρησε ἕξ ἐν τῇ γνάθῳ. ἐγκοιτασθέντος | δ' αὐτοῦ ἐξελὼν  
 τὰν λόγχαν ὁ θεὸς εἰς τὰς χηράς οἱ ἔδωκε. ἀμέρας | δὲ γενομένας  
 ὑγιῆς ἐξῆρπε τὰν λόγχαν ἐν ταῖς χερσὶν ἔχων.— | Ἀνὴρ Τρωναῖος  
 δεμελέας. οὗτος ἐγκαθεύδων ἐνύπνιον εἶδε· | ἔδοξέ οἱ τὸν θεὸν τὰ  
 100 στέρνα μαχαίραι ἀνσχίσσαντα τὰς δεμέ[λ]εας ἐξελεῖν καὶ δόμεν οἱ ἐς  
 τὰς χεῖρας καὶ συνράψαι τὰ στήθη. ἀμέρας δὲ γενομένας ἐξῆλθε  
 τὰ θηρία ἐν ταῖς χερσὶν ἔχων | καὶ ὑγιῆς ἐγένετο. κατέπ[ε]ι δ' αὐτὰ  
 δολωθεὶς ὑπὸ ματρυνῆς ἐγ κυκᾶνι ἐμβεβλημένας ἐκπιών.— | Ἀνὴρ  
 105 ἐν αἰδοίῳ λίθον. οὗτος ἐνύπνιον εἶδε· ἐδόκει παιδὶ καλῷ || συγγί-  
 νεσθαι. ἐξονειρώσσω δὲ τὸλ λίθον ἐγβάλλει καὶ ἀνελόμενος ἐξῆλ-  
 θεν ταῖς χερσὶν ἔχων.— | Ἐρμόδικος Λαμφακηνὸς ἀκρατὴς τοῦ  
 σώματος. τοῦτον ἐγκαθεύδοντα ἰάσατο καὶ ἐκελήσατο ἐξελθόντα  
 λίθον ἐνεγκεῖν εἰς τὸ | ἰαρὸν ὁπόσσον δύναίτο μέγισ[τ]ον. ὁ δὲ τὸμ

eye, but only the place for it, i.e. the empty eye-socket. — 102. αὐτά refers to θηρία, while with ἐμβεβλημένας we

must understand δεμελέας. Or read αὐτὰ(δ) δολωθεὶς (cf. 97.4).



πρὸ τοῦ ἀβάτου κείμενον ἦνικε.— Νικάνωρ χολός. τούτου καθη- 110  
 μένου παῖς [τ]ις ὕπαρ τὸν σκίπωνα ἀρπάξας ἔφενγε. ὁ δὲ ἀστὰς  
 ἐδίωκε καὶ ἐκ τούτου ὑγίης ἐγένετο.— Ἀνὴρ δάκτυλον ἰάθη ὑπὸ  
 ὄφιος. οὗτος τὸν τοῦ ποδὸς δάκτυλον ὑπὸ του ἀγρίου ἔλκεος δει-  
 νῶς διακείμενος μεθ'άμερα ὑπὸ τῶν θεραπόντων ἐξεριχθεὶς ἐπὶ 115  
 ἐδράματός τινος καθίζε. ὕπνου δέ νιν λαβόντος ἐν τούτῳ ἐράκων  
 ἐκ τοῦ ἀβάτου ἐξελθὼν τὸν δάκτυλον ἰάσατο τῇ γλώσσῃ καὶ  
 τοῦτο ποιήσας εἰς τὸ ἄβατον ἀνεχώρησε ἄλιν. ἐξεγερθεὶς δέ, ὡς  
 ἦς ὑγίης, ἔφα ὅψιν ἰδεῖν, δοκεῖν νεανίσκον εὐπρεπῇ τὰμ μορφᾷ  
 ἐπὶ τὸν δάκτυλον ἐπιπῆν φάρμακον.— Ἀλκέτας Ἀλικός. οὗτος 120  
 τυφλὸς ἔων ἐνύπνιον εἶδε· ἐδόκει ὁ θεὸς ποτελθὼν τοῖς δακτύλοις  
 διάγειν τὰ ὄμματα, καὶ ἰδεῖν τὰ δένδρη πρᾶτον τὰ ἐν τῷ ἰαρώι.  
 ἀμέρας δὲ γένομένης ὑγίης ἐξῆλθε.— Ἡραιεὺς Μυτιληναῖος. οὗτος  
 οὐκ εἶχεν ἐν τῇ κεφαλῇ τρίχας, ἐν δὲ τῷ γενεῖῳ παμπόλλας.  
 αἰσχυνόμενος δὲ [ἄτε] καταγελάμενος ὑπ[ὸ] τῶν ἄλλων ἐνεκί-  
 θευδε. τὸν δὲ ὁ θεὸς χρίσας φαρμάκῳ τὰν κεφαλὰν ἐπόησε τρι- 125  
 χας ἔχειν.— Θύσων Ἑρμιονεὺς παῖς αἰδής. οὐ[τ]ος ὕπαρ ὑπὸ  
 κυνὸς τῶν κατὰ τὸ ἰαρόν θ[εραπ]ευόμενος τοὺς ὀπτίλλους ὑ[γίη]ς  
 ἀπῆλθε.

### Corinthian

85. Corinth. Early VI cent. B.C. IG.IV.358. SGDI.3114. Roberts 85.

Δεξινία τόδε [σάμα], τὸν ὄλεσε πόντος ἀναί[δεξ].

86. Corinth. Early VI cent. B.C. IG.IV.211,217,329. SGDI.3119.

a. Σιμίῳν μ' ἀνέθεκε Ποτεῖδαφῶν[ι φάνακτι].

Ποτεῖδ[άν].

b. [Ποτ]εῖδάφῶνι φάνακτι.

c. Περαεῖθεν ἡίρομες.

85. This and the following illustrate the Corinthian differentiation of  $\Xi$  = open  $\epsilon$  or  $\epsilon$  ( $\eta$ ) and  $\Xi$  (transcribed  $\xi$ ) = close  $\xi$  corresponding to Attic spurious or genuine  $\epsilon\epsilon$ . See 28. The epitaph forms a single hexameter. Cf. nos. 87-90.

86. From a large collection of pottery fragments found near Corinth.

They are mostly votive offerings to Poseidon, and contain the name in both uncontracted and contracted forms, as Ποτεῖδαφῶνι and Ποτεῖδανι, but in the nominative only the uncontracted Ποτεῖδαν. See 41.1. For Περαεῖθεν (c), cf. *Ἡεραίων* Xen. *Hellen.* 4.5.1f. Probably  $\Xi$  in the first syllable is an error.

87. Corcyra. Early VI cent. B.C. IG.IX.i.867. SGDI.3188. Roberts 98. Solmsen 25.1.

Ηνιοῦ Τλασίαφο Μενεκράτεος τόδε σᾶμα,  
 Οἶανθέος γενεάν· τόδε δ' αὐτῷ δᾶμος ἐποίει·  
 ἔς γὰρ πρόξενφος δάμον φίλος· ἀλλ' ἐνὶ πόντῳ  
 ὄλετο, δαμόσιον δὲ καρδὸν πένθησαν ἅπαντες.]  
 5 Πραξιμένῃς δ' αὐτῷ γ[αί]α ἀπὸ πατρίδος ἐνθὺν  
 σὺν δάμ[ω]ι τόδε σᾶμα κασιγνήτοιο πονέθῃ.

88. Corcyra. Early VI cent. B.C. IG.IX.i.868. SGDI.3189. Roberts 99. Solmsen 25.2.

Σᾶμα τόδε Ἀρνιαῖδα Χάροπος· τὸν δ' ὄλεσεν Ἄρῃς  
 βαρνάμενον παρὰ ναυσὶν ἐπ' Ἀράθθοιο ρηοφαῖσι  
 πολλὰ ἀριστεύ(φ)οντα κατὰ στονόφε(σ)σαν ἀφνάν.

89. Corcyra. VI cent. B.C. IG.IX.i.869. SGDI.3190. Roberts 100. Solmsen 25.3.

Στάλα Ξενφάρεος τοῦ Μελίξιος εἰμ' ἐπὶ τύμῳ.

90. Northern Acarnania (exact provenance unknown). V cent. B.C. IG.IX.i.521. SGDI.3175. Roberts 106.

Προκλείδας (τ)ό(δ)ε σᾶμα κεκλήσεται ἐν γῆς ὁδοίῳ,  
 ἧς περὶ τᾶς αὐτοῦ γᾶς | θάνε βαρνάμενος.

87. Monument of Menecrates. This and the three following are examples of metrical inscriptions composed in the epic style and with retention of several epic words, i.e. ἐνί, κασιγνήτοιο, στονόφε(σ)σαν, ἀφνάν = ἀντήν, and inflectional forms, e.g. gen. sg. in -οιο and -ᾶφο = -ᾶο (105.2*a*), dat. pl. in -ασι, argumentless verb forms.

4. The restoration is that suggested by Dittenberger, IG. l.c., but is of course uncertain.—6. πονέθῃ; transitive sense as in Homer.

88. ρηοφαῖσι: cf. also Μελίξιος, no. 89. See 76*b*.—3. ἀριστεύ(φ)οντα: corrected from ἀριστεύοντα. See 32.

89. τύμῳ: τύμφω. But, since assimilation of μβ to μμ (cf. Germ. *Lamm*, Eng. *lamb* as pronounced) is not otherwise attested in Greek, this is probably formed with another suffix (τύμ-ο- beside τύμ-βο-; cf. Lat. *tumulus* with a *lo*-suffix).

90. Προκλείδας: gen. sg. masc. in -ας. 105.2*b*.

## Megarian

91. Selinus. V cent. B.C. IG.XIV.268. SGDI.3046. Ditt.Syll.751. Michel 1240. Roberts 117. Solmsen 24.

[Δι]ὰ τὸς θεὸς τὸ[σ]δε νικῶντι τοὶ Σελινόν[τριοι · | δι]ὰ τὸν Δία νικῶμες καὶ διὰ τὸν Φόβον [καὶ] | δ[ι]ὰ Περσικρά[τ]ειαν καὶ δι' Ἀπόλλωνα καὶ διὰ Π[ο]τ[ε]ιδά[να] καὶ διὰ Τυνδαρίδας καὶ δι' Ἀθ[α]-| ν[ά]αν καὶ διὰ Μαλοφόρον καὶ διὰ Πασικρά[τ]ειαν καὶ δι[α] τὸς 5 ἄλλος θεός, [δ]ιὰ δ[ὲ] Δία | μάλιστ[α]. φιλί[ας] δὲ γενομένας ἐν χρυσέ[ο]ι ἐλά[σα]ντα[s, τὰ δ'] ὀνύματα ταῦτα κολ[ά]ψαντ[ας ἐς] τὸ Ἀ[π]ολλ[ο]νίου καθθέμεν, τὸ Διὸ[s προ]γρά[ψα]ντες · τὸ δὲ χρυ- 10 σίον | ἐξέκ[οντα τ]αλάντων ἔμεν.

92. Decision of the Megarians. Epidaurus. Between 242 and 234 B.C. IG.IV.926. SGDI.3025. Ditt.Syll.452. Inscr.Jurid.I,p.342. Michel 20.

[Ἐ]πὶ στραταγ[οῦ τῶν Ἀ]χαιῶν Αἰγιαλεῦς, ἐν δ' Ἐπιδαύρῳ ἐπ' ἱερῆς | [το]ῦ Ἀσκληπι[οῦ Δι]οιουσίου. κατὰ τὰδε ἐκρίναν τοὶ Μεγαρεῖς τοῖς | [Ἐπ]ιδανύροις καὶ Κορινθίοις περὶ τῆς χώρας ἅς ἀμφέλλεγον καὶ | [περ]ὶ τοῦ Σελλανύου | καὶ τοῦ Σπιραίου, κατὰ τὸν αἰῶνα τὸν τῶν Ἀ[χ]αιῶν δικαστήριον ἀποστείλαντες ἄνδρας 5 ἑκατὸν πεντήκοντα | [ἔνα] · καὶ ἐπελθόντων ἐπ' αὐτὰν τὰν χώραν

91. The Selinuntians promise golden statues to the gods who shall help them to victory. Instead of an express condition, there is an enumeration of the gods who usually assist them, the implication being that they will continue to do so.

1. *Through the help of the following gods do the Selinuntians win victory. Through Zeus we conquer, etc.*—2. **Φόβον**: Ares.—5. **Μαλοφόρον**: Demeter. Cf. Paus.1.44.3 ἱερὸν Δήμητρος Μαλοφόρον.—**Πασικράτεια**: Persephone. Cf. Δέσποινα.—7 ff. *And when there is peace, making statues in gold and engraving these names, we shall set them up in the temple of Apollo, writing the name of*

*Zeus first.*—**προγράψαντες**: nominative carelessly used for accusative.

92. Decision of the Megarians, appointed by the Achaean league to arbitrate in a territorial dispute between Epidaurus and Corinth. The date must fall in the period between 243 B.C., when the Corinthians joined the Achaean league, and 223 B.C. when the Megarians abandoned it for the Boeotian league, and is still further limited by the name of the strategus.

1. **Αἰγιαλεῦς, ἱερῆς**: gen. sg. in -εὺς from -έος. 111.3.—For the psilosis in ἐπ' ἱερῆς, see 58 b.—3. **ἀμφέλλεγον**: see 89.3.—4. **Σπιραίου**: name of a harbor and promontory north of Epidaurus,

τῶν δικαστῶν καὶ κρινά[ν]των] Ἐπιδαυρίων εἶμεν τὰν χώραν, ἀντι-  
 λεγόντων δὲ τῶν Κορινθί[ων τῶ]ι τερμονισμῶι, πάλιν ἀπέστειλαν  
 τοὶ Μεγαρεῖς τοὺς τερμόν[ιξ]οῦ[ν]τας ἐκ τῶν αὐτῶν δικαστῶν  
 10 ἄνδρας τριάκοντα καὶ ἓνα κα[τὰ τ]ὸν αἶνον τὸν τῶν Ἀχαιῶν, οὔτοι  
 δὲ ἐπελθόντες ἐπὶ τὰν χώραν | ἑτερμόνιξαν κατὰ τάδε· ἀπὸ τᾶς  
 κορυφᾶς τοῦ Κορδυλείου ἐπὶ | [τ]ὰν κορυφὰν τοῦ Ἀλιείου· ἀπὸ τοῦ  
 Ἀλιείου ἐπὶ τὰν κορυφὰν τοῦ | [Κ]εραυνίου· ἀπὸ τοῦ Κεραυνίου  
 ἐπὶ τὰν κορυφὰν τοῦ Κορνιατά· | ἀπὸ τᾶς κορυφᾶς τοῦ Κορνιατά  
 15 ἐπὶ τὰν ὁδὸν ἐπὶ τὸν ῥάχιν τὸν τοῦ || Κορνιατά· ἀπὸ τοῦ ῥάχιος  
 τοῦ Κορνιατά ἐπὶ τὸν ῥάχιν τὸν ἐπὶ ταῖς Ἀνείαις ὑπὲρ τὰν Σκολ-  
 λείαν· ἀπὸ τοῦ ῥάχιος τοῦ ὑπὲρ τὰν Σκολλείαν ὑπὸ τᾶς Ἀνείας  
 ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς ὁδοῦ τᾶς ἀμάξιτοῦ [τᾶς κα]ταγού-  
 σας ἐπὶ τὸ Σπίαιον· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τᾶς [ὁδοῦ] τᾶς  
 20 ἀμάξιτοῦ ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Φάγας· ἀπὸ || τοῦ κορυφοῦ  
 τοῦ ἐπὶ τοῦ Φάγας ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Λίγιπύρα[ς]· ἀπὸ  
 τοῦ κορυφοῦ τοῦ ἐπὶ τᾶς Λίγιπύρας ἐπὶ τὸν κορυφὸν | τὸν τ[οῦ]  
 Ἄρα]ίας· ἀπὸ τοῦ Ἀραίας ἐπὶ τὸν κορυφὸν τὸν ὑπὸ τᾷ Πέτρ[αι]  
 ἀπ[ὸ τοῦ] ὑπὸ τᾷ Πέτραι ἐπὶ τὸν κορυφὸν τὸν ἐπὶ τοῦ Σχοινοῦν-  
 τος· ἀπ[ὸ τ]οῦ κορυφοῦ τοῦ ὑπὲρ τοῦ Σχοινοῦντος ἐπὶ τὸν κορυ-  
 25 φὸν || τὸν κ[ατὰ τ]ὰν Εὐόργαν· ἀπὸ τοῦ κορυφοῦ τοῦ ὑπὲρ τᾶς  
 Εὐόργας [ἐπὶ] | τὸν ῥάχιν τὸν ὑπὲρ τᾶς Συκουσίας· ἀπὸ τοῦ ῥά-  
 χιος τοῦ ὑπὲρ τᾶς | Συ[κουσί]ας ἐπὶ τὸν κορυφὸν τὸν ὑπὲρ τᾶς  
 Πελλερίτιος· ἀπὸ τοῦ | κορυφοῦ τοῦ ὑπὲρ τᾶς Πελλερίτιος ἐπὶ  
 τὸν κορυφὸν τὸν τοῦ Π[αύ]ιου· ἀπὸ τοῦ Πανίου ἐπὶ τὸν ῥάχιν τὸν  
 30 ὑπὲρ τοῦ Ὀλ[κοῦ]· ἀπὸ τοῦ ῥά[χιο]ς τ[οῦ] ὑπὲρ τοῦ Ὀλκοῦ ἐπὶ  
 τὸν ῥάχιν τὸν (ὑπὲρ) τοῦ Ἀπ[ολλ]ωνίου· ἀπὸ | τ[οῦ] ῥάχιος τοῦ  
 ὑπὲρ τοῦ Ἀπολλωνίου ἐπὶ τὸ Ἀπολλωνίον. δικασ[ταὶ τ]οὶ κρί-  
 ναντες τοῖδε. [There follow, ll. 32–96, the names of the arbitrators  
 and of those appointed to lay out the boundaries for them.]

referred to by Thuc. 8.10.3 (correcting Πειραίων to Σπύραιον) and Pliny, Nat. Hist. 4.18 (Spiraeum). — 19. Φάγας: gen. sg. masc. in -ās. 105.2 b. So Ἀπάλας l. 22, but also the usual form in Κορνιατά ll. 13 ff. The confusion caused by the iden-

tity with the feminine form is shown by τᾶς Λίγιπύρας l. 21 beside τοῦ Λίγιπύρας l. 20. — 32 ff. The list of names, arranged according to the three Doric tribes, contains the characteristic forms Θέδωρος, Θοκρίνης, etc. See 42.5 d.

## Rhodian

93. Camirus. VI cent. B.C. IG.XII.i.737. SGDI.4140.

Σάμα τόζ' Ἰδα|μενεὺς ποίη|σα ἡίνα κλέος | εἶη · ||  
 Ζεὺ(δ) δέ νιν ὅστις | πημαῖνοι λειδῶ|λη θείη.

5

94. Camirus. VI cent. B.C. IG.XII.i.707. SGDI.4127.

Εὐθυ[τ]ίδα | ἡμὶ λέσχα | τῷ Πραξιόδῳ | τοῦφύλῳ || τοῦφουλίδα.

95. Camirus. IV (or III) cent. B.C. IG.XII.i.694. SGDI.4118. Ditt. Syll.419. Michel 433. Solmsen 32.

Ἔδοξε Καμυρεῦσι τὰς κτοίνας τὰς Καμυρέων τὰς | ἐν τῇ νήσῳ  
 καὶ τὰς ἐν τῇ ἀπείρῳ ἀναγράψαι πάσας | καὶ ἐχθόμεν ἐς τὸ ἱερὸν  
 τῆς Ἀθαναίας ἐ στάλαι | λιθίνοι χωρὶς Χαλκῆς · ἐξήμειν δὲ καὶ  
 Χαλκήταις | ἀναγραφόμεναι, αἱ καὶ χρήζοντι. ἐλέσθαι δὲ ἄνδρας 5  
 τρεῖς αὐτίκα μάλα, οἵτινες ἐπιμεληθήσευντι ταύτας τὰς πράξεις  
 ὡς τάχιστα καὶ ἀποδωσέυνται | τῷ χρήζοντι ἐλαχίστου παρα-  
 σχεῖν τὰν στάλαν | καὶ τὰς κτοίνας ἀναγράψαι καὶ ἐγκολάψαι ἐν  
 τῇ στάλῃ καὶ στάσαι ἐν τῷ ἱερῷ τῆς Ἀθίνας καὶ περιβολι- 10  
 βῶσαι ὡς ἔχη ὡς ἰσχυρότατα καὶ κάλλιστα. τὰ δὲ τελέμενα ἐς  
 ταῦτα πάντα τὸν ταμίαν παρέχειν. | ἐγὼ δὲ ταυτὰν τὰν κτοινῶν ἀπο-  
 δεικνύειν τοὺς | κτοινάτας μαστρὸν ἐν τῷ ἱερῷ τῷ ἀγιωτάτῳ || ἐν 15  
 τῇ κτοίνῃ κατὰ τὸν νόμον τὸν τῶν Ῥοδίων · | τοῦτοι δὲ συνλεγέ-  
 σθων ἐν Καμύρῳ εἰς τὸ | ἱερὸν τῆς Ἀθαναίας, ὅκα τοὶ ἱεροποιοὶ

93. τόζ': τῷδε. 62.2. — Ζεὺ(δ) δέ: Ζεὺς δέ. 97.4. — λειδῶ: *accursed*. Cf. Hesych. λεῶλης · τελείως ἐξῶλης, and, for the first part of the compound, λείως in Archilochus.

94. λέσχα: *grave*. The original meaning of the word (from \*λεχσκά, cf. λέχος) was *resting place*, whence either *grave* or the usual *place of recreation, club*. — The last words are to be read, with resolution of the crasis, τῷ Εὐφύλῳ, τῷ Εὐφουλῷ.

95. 1 ff. The names of the κτοίνας or demes of Camirus are to be inscribed,

both those on the island and those on the mainland. For the latter cf., from the Periplus of Scylax, Χώρα ἡ Ῥοδίῳ ἢ ἐν τῇ ἡπείρῳ. — The neighboring island of Χαλκή (see 42.2) was under the control of Camirus at this time, yet evidently sustained a relation to it different from that of the other demes. — 6. ἐπιμεληθήσευντι: see 160. ἐπιμεληθῆσμαι is used by late writers, but not in classical Attic. — 8 ff. ἀποδωσέυνται κτλ.: *shall give out the contract to the one who is willing to furnish the stele at the lowest figure*.



παραγγ[έλλ]ωντι, καὶ ἀθρεόντω τὰ ἱερὰ τὰ Καμιρέων [τὰ δαίμο]-  
τελῇ πάντα, αἷ τι - - - - -

96. Ialysus. IV (or III) cent. B.C. IG.XII.i.677. SGDI.4110. Ditt. Syll.560. Michel 434.

Ἔδοξε τοῖς μαστροῖς καὶ Ἰαλυσίοις, | Στράτης Ἀλκιμέδοντος  
εἶπε· | ὅπως τὸ ἱερὸν καὶ τὸ τέμενος | τᾶς Ἀλεκτρώνας εὐαγῆται  
5 κατὰ τὰ πάτρια, ἐπιμεληθήμην | τοὺς ἱεροταμίας ὅπως στᾶλαι |  
ἐργασθένωτι τρεῖς λίθου Λαρτ[ί]ου καὶ ἀναγραφῇ ἐς τὰς στάλας  
10 τὸ τε ψάφισμα τόδε καὶ ἃ οὐχ ὅσιόν ἐντι ἐκ τῶν νόμων ἐσφέρειν  
οὐδὲ ἐσοδοιπορεῖν ἐς τὸ τέμενος, καὶ τὰ ἐπιτίμια τῶ[ι] πράσσοντι  
15 παρὰ τὸν νόμον· θέμειν δὲ | τὰς στάλας μίαν μὲν ἐπὶ τᾶς ἐσόξου  
τᾶς ἐκ πόλιος ποτιπορευομένοις, μίαν δὲ ὑπὲρ τὸ ἰστιατόριον, |  
ἄλλαν δὲ ἐπὶ τᾶς καταβάσιος τᾶ[ς] | ἐξ Ἀχαιίας πόλιος. |  
20 Νόμος ἃ οὐχ ὅσιον ἐσίμειν οὐδὲ || ἐσφέρειν ἐς τὸ ἱερὸν καὶ τὸ  
τέμενος τᾶς Ἀλεκτρώνας. μὴ ἐσίτω ἵππος, ὄνος, ἡμίονος, γῆνος |  
25 μὴδὲ ἄλλο λόφουρον μὴθέν, μὴδὲ ἐσαγέτω ἐς τὸ τέμενος μὴθεῖς  
τούτων μὴθέν, μὴδὲ ὑποδήματα ἐσφερέτω μὴδὲ ὕειον μὴθέν· ὅτι δέ  
κά τις παρὰ τὸν νόμον | ποιήσῃ, τό τε ἱερὸν καὶ τὸ τέμενος | καθαί-  
30 ρέτω καὶ ἐπιρεζέτω, ἢ ἐνόχως ἔστω τᾷ ἀσεβείᾳ· εἰ δέ κα | πρό-  
βατα ἐσβάλλῃ, ἀποτεισάτω ὑπὲρ ἐκάστου προβάτου ὀβολὸν | ὁ  
35 ἐσβαλὼν· ποταγγελλέτω δὲ | τὸν τούτων τι ποιεῖντα ὁ χρήζων ἐς  
τοὺς μᾶστρους.

97. Rhodian (?) inscription from Abu-Symbol in Egypt. VII or VI cent. B.C. SGDI.5261. Hicks 3. Roberts 130. Ionic alphabet, but without Ω = ω. Θ = η in a, b, = h and η in c (and probably in i), = h in f (E = η).

α. Βασιλέος ἐλθόντος ἐς Ἐλεφαντίαν Ψα(μ)ματίχῳ | ταῦτα  
ἔγραψαν, τοὶ σὺν Ψαμματίχῳ Θεοκλ(έ)ος | ἔπλεον. ἦλθον δὲ

96. 4. Ἀλεκτρώνας: a daughter of Helios and the nymph Rhodos, who was worshiped with divine honors by the Rhodians. Cf. Diod.5.56, where the name appears as Ἡλεκτρώνη.—

7. λίθου Λαρτίου: also πέτρας Λαρτίας on another inscription, marble from Lartus, a place in the neighborhood of

Lindus.—10. ἐντι: pl. for sg.—18. Ἀχαι-  
ας πόλιος: the name given to the acropolis of Ialysus. Cf. Ath.8.360 ἐν τῇ Ἰαλυσῷ πόλιν ἰσχυροτάτην τὴν Ἀχαιάν καλουμένην.

97. Inscribed on the legs of one of the colossal statues at Abu-Symbol by Greek mercenaries who had taken part

Κέρκιος κατῷπερθε, νῆς ὁ ποταμὸς | ἀνίη. ἀ(λ)λογλῶ(σ)σῶς δ' ἦχε  
Ποτασιμπτό, Αἰγυπτίως δὲ Ἄμασις. || ἔγραφε δ' ἀμὲ Ἀρχὼν Ἀμοι- 5  
βίχῳ καὶ Πέλερος Οὐδάμῳ. b. Ἐλεσίβ[ιο]ς ὁ Τήσιος.

c. Τήλεφός μ' ἔγραφε ἡο Ἰαλύσιο(ς) - -

d. Πύθων Ἀμοιβίχ[ῳ].

e. Πάβις ὁ Ξολοφῶνιος - - σὺν Ψαμματ[ίχῳ].

f. Χαγέσερρο[ς].

g. Πασι(φ)ῶν ὁ Ἰππο - -

h. Κρίθις ἔγρα(φ)εν.

i. Ὁμυσοβ ἡόκα βασιλεὺς ἤελασε τὸν στρατὸν [τ]ὸ πρῶτο[ν]  
- - - ἡάμ]α Ψα(μ)ματίχῳ[ι - - -

98. Gela. VI cent. B.C. SGDI.4247.

Πασιάδαφο τὸ | σᾶμα, Κράτῆς ἐ[ποιίει.

99. Agrigentum. Second half III cent. B.C. (before 210). IG.XIV.952.  
SGDI.4254. Michel 553.

Ἐπὶ ἱεροθύτα | Νυμφοδώρου τοῦ Φίλωνος | παραπροστά(τα) τᾶς  
βουλᾶς, | προεδρευούσας τᾶς φυλᾶς || τῶν Ἑλλέων, προαγοροῦντος 5

in an expedition up the Nile under Psammetichus I (654-617 B.C.) or Psammetichus II (594-589 B.C.), probably the latter. These mercenaries were from Asia Minor and the adjacent islands (cf. *Idt.* 2.154 τοῖσι δὲ Ἰωσι καὶ τοῖσι Καρσί τοῖσι συγκατεργασάμενοισι αὐτῷ ὁ Ψαμμήτιχος διδοῖ χάρους ἐνοικῆσαι ἀντίους ἀλλήλων, --- οἱ δὲ Ἰωνές τε καὶ Κᾶρες τούτους τοὺς χάρους οἴκησαν χρόνον ἐπὶ πολλόν. --- πρῶτοι γὰρ οὗτοι ἐν Αἰγύπτῳ ἀλλόγλωσσοι κατοικίσθησαν). Among those whose names are inscribed below, there are two Ionians, from Teos and Colophon (b and e), and one Rhodian, from Ialysus (c); f is also Doric, and h Ionic (on account of the ν movable). The main part of the inscription (a), as well as i, is clearly in Doric and may well have been written by one of the Rhodian mercenaries, though there is nothing to prove this.

a 3. **Κέρκιος**: stands for the Egyptian *Kerti*, which is applied to the stretch of water between the first cataraet and Elephantine.—νῆς ὁ ποταμὸς ἀνίη: as far as the river let them go up. For νῆς see 132.4. — 5. Ἀμοιβίχῳ, Οὐδάμῳ: ὁ Ἀμοιβίχων, ὁ Εὐδάμων. 94.1,7.

i. No complete restoration is possible.—ἤελασε: ἤλασε aor. of ἐλαύνω. The peculiar spelling ΘΕ is perhaps due to a confusion between the two systems of writing known to those who wrote these inscriptions, 1) Θ = η, 2) Θ = h, and Ε = η. Similarly ΘΕμ, i.e. ἡμή, in a Theraan inscription.

98. Beginning of a hexameter. For Πασιάδαφο see 105.2 a.

99. Proxeny decree of Agrigentum in honor of Demetrius of Syracuse. In view of l. 11 and of the fact that this inscription was found at Rome, being evidently the copy given to Demetrius

Διοκλέος τοῦ Διοκλέος, | γραμματεύνοντος Ἀδρανίωνος Ἀλεξάνδρου, | ἀλίσμα ἕκτας διμήνιου, Καρνείου ἐξήκο[ντ]ος παντῶν, | ὑπὲρ προξενίας Δημητρίῳ Διοδότῳ Συρακοσίῳ. ||

- 10 Ἔδοξε τῇ ἀλίσμῃ καθὰ καὶ τῇ συ(ν)κλήτῳ ρί. ἐπειδὴ ἀνάγκη ἔσται τοῖς πρεσβέεσι οἱ ἐς Ῥώμην πορευθέντες, Πασίων | Πασίωνος Κόττης καὶ Θεόδωρος Θεοδώρου Ξηνιάδα, | Δημήτριον Διοδότῳ Συρακόσιον πολλὰ καὶ μεγάλας χρείας | παρῆσθαι τῷ ἀμῶνι
- 15 δάμῳ καὶ μεγάλων ἀγαθῶν παραίτιον(ν) || γηγόνειν, τοῖς δὲ Ἀκραγαντίνοις πατρίον ἐστὶ καὶ ἐκ προγόνων | παραδεδομένον τιμῇ τοὺς ἀγαθοὺς ἄνδρας καὶ προῖσταμένους τοῦ ἀμῶνι δάμῳ ταῖς καταξίαις τιμαῖς · | δεδόχθαι ἐπὶ ἀγαθῇ τύχῃ καὶ σωτηρίᾳ τοῦ δάμῳ τῶν Ἀκραγαντίνων · | εἴμειν πρόξενον καὶ εὐεργέταν Δημήτριον Διοδό-
- 20 του Συρακοσίον, ὅπως(ς) πᾶσι φανερόν ἢ ὅτι ὁ δᾶμος τῶν Ἀκραγαντίνων ἐπίσταται χάριτας ἀπονέμειν καταξίας τοῖς εὐεργετῇν προαίρουμένοις αὐτόν. τὸ δὲ δόγμα τόδε κολλήσαντας ἐς χαλκῶματα δύο τὸ μὲν ἐν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ | ἄλλο
- 25 ἀποδόμειν Δημητρίῳ Διοδότῳ Συρακοσίῳ ὑπὸ μῦθον τῆς ποτὶ τὸν δᾶμον εὐνοίας · τοὺς δὲ ταμίαις | ἐξοδιάξαι ἐς τὰ προγεγραμμένα ὅσον καὶ χρεία ἦ, καὶ φέρειν τὰν ἐξοδὸν διὰ τῶν ἀπολόγων. | ὁμογνώμονες τοῦ συνεδρίου πάντες.

100. Rhegium. I cent. B.C. IG.XIV.612. SGDI.4258. Ditt.Syll.323. Michel 555.

Ἐπὶ πρυτάνις Νικάνδρου τοῦ Νικοδάμῳ, βουλᾶς προστατέοντος Ὡσιπόλιος τοῦ Δαματρίου, χίῳ Ἰππίου δυοδεκάται, ἔδοξε

(l. 24), it appears that he was resident in Rome, and his services probably consisted in some dealings with the Roman senate in behalf of Agrigentum.

8. ἀλίσμα κτλ.: *decree of the ἄλλα in the sixth period of two months, at the very end of the month Καρνείος*. — 10. συ(ν)κλήτῳ: *the council*, for which βουλὰ is employed in l. 3. The significance of the following numeral is not clear. — 14. παρῆσθαι: *είσχηκα, είσχημαι*, for *έσχηκα, έσχημαι*, with *ει*

after the analogy of *είληφα* etc. (76b), occur in several *κοινή* inscriptions. — 15. γηγόνειν: see 147.2.

100. Rhegium was a Chalcidian colony, and in the few early inscriptions the Ionic element predominates. But after its destruction by Dionysius of Syracuse in 387 B.C. and its subsequent restoration, there were continual changes in its population. Some of its new inhabitants must have been furnished by Gela or Agrigentum, if

τῇ ἀλία | καθάπερ τῇ ἐσκλητῷ καὶ τῇ βουλῇ· ἐπεὶ ὁ στρατα-  
 γὸς τῶν Ῥωμαίων Γναῖος Λύφιδιος Τίτου υἱὸς εἵνους ὑπάρχει τῇ  
 ἀμὰ πόλει, ἄξιος φαινόμενος τῆς αὐτοῦ καλοκαγαθίας, δεδόχθαι  
 Γναῖον Λύφιδιον Τίτου υἱὸν στραταγὸν Ῥωμαίων στεφανῶσαι ἐν  
 τῷ ἀγῶνι τοῖς πρώτοις Ἀθανίοις ἐλαίας στεφάνῳ καὶ πρόξενον  
 καὶ εὐεργέταν ποιῆσαι τοῦ δάμ(ο)υ τῶν Ῥηγίνων καὶ ἐγγόνους αὐ-  
 τοῦ, εὐνοίας ἔνεκεν ἃς ἔχων διατελεῖ εἰς τὸν δᾶμον τῶν Ῥηγίνων. 5  
 τὰν δὲ βουλὰν τὸ ἀλίαςμα κολαψαμέναν εἰς χαλκώματα δισσὰ  
 τὸ μὲν ἀναθέμειν εἰς τὸ βουλευτήριον, τὸ δὲ ἀποστεῖλαι Γναίῳ  
 Λύφιδίῳ.

### Coan

**101-103.** Cos. Late IV or early III cent. B.C. SGDI.3636-3638. Ditt.  
 Syll. 616-618. Michel 716-718. Paton-Hicks, Inscr. of Cos 37-39. Solm-  
 sen 33.

**101.** [The first six lines and most of the seventh are so badly muti-  
 lated that only a small part can be restored.] ἐς δὲ [τ]ὰν [ἀγο-  
 ρ]ὰν ἐλάντω Πάμφυλοι πρᾶτοι, ἐν ἀγοραῖ δὲ σ[υ]μμί[σ]χον[τι], ὁ δὲ  
 ἱερεὺς κα[θ]ήσθω [πὰρ] τ[ὴν] τράπεζαν ἔχων τὰ [ν] | φιδ[ι]λ[α]ν τὰν 10  
 ἱεράν, τοὶ δὲ ἱερ[ο]ποιοὶ ἑκατ[έ]ρω τῆς τραπέζας. Π[άμφυλοι] δὲ  
 ἐπελάντω βού[ς] τρεῖς τοῦ[ς] [κ]αλλί[σ]τους, αἱ μ[ὲν] ἐγ[ὼ] κα[ὶ] το[ὺ]ς τῶν

we may judge by the language of this inscription, which is not merely Doric, but contains the Rhodian infin. -μεν and the word ἀλίαςμα, otherwise known only from inscriptions of Gela and Agrigentum. The Rhodian influence in Sicilian Doric seems to have been considerable. Cf. ἀγορασθήμεν at Tauromenium, SGDI.5228.13.

1. χῖωι: unexplained and probably an error of some kind. — 2. ἐσκλητῷ: refers to a small select body, probably mediating between the council and the assembly. Cf. Hesych. ἐσκλητος· ἡ τῶν ἐξόχων συνέθροισις ἐν Συρακούσαις.

**101-103.** Portions of a sacrificial calendar, in which were enumerated

the rites and ceremonies appropriate to each day of the year.

**101.** Selection of the ox and other preparations for the sacrifice to Zeus Polieus, which occurs on the following day, the twentieth of the month Batromius (cf. l. 47, and no. 102.11).

8-19. After the tribes had each selected nine oxen in a manner prescribed in the preceding lines (apparently one from each ἐνάτα or ninth part of the tribe), they were to drive them to the agora, the Pamphyli having the precedence, and there unite them in one herd. When the priest and the ἱεροποιοὶ had taken their places at a table, the Pamphyli drove up to it the three

- κριθῆμι τις· αἰ [δὲ μή, Ὑλλεῖς τρ]εῖς ἐλάντω, αἰ μέγ [κα τ'ο]ύτωγ  
 κριθῆμι τις· αἰ δὲ [μή, Δυμᾶνες τρε]ῖς τοὺς [λ]οιπούς, αἰ [μέγ] κα  
 15 τούτωγ κριθῆμι τις· αἰ [δὲ μή, Ἀτέρους] ἐλάντω ἐς τὰν ἀγ[ορ]ῶν  
 καὶ ἐπελάντω κατὰ τα[ύτά, αἰ μέ]γ κα τούτωγ κριθῆμι τ[ις· | α]ἰ  
 δὲ μή, τρίτον ἐπελάντω καὶ ἀτ[έρους]· αἰ δὲ κα τούτωγ κρι[θῆμι] |  
 μηδεῖς, ἐπικρίνονται βοὺν ἐκ χι[λιασ]τύος ἐκάστας· ἐλά[σα]ντες  
 δὲ τούτους συμμίσγουν[τι τοῖ]ς ἄλλοις· καὶ εὐθὺ[ς κρίν]οντι καὶ  
 20 εὖχονται καὶ ἀποκαρύ[σσουν]τι. ἔπειτα ἐπελάντ[ω αὖ]τις κατὰ  
 ταῦτά. θύεται δέ, αἰ μέγ κα ὑποκ[ύψ]ει, τᾷ Ἰστίαι· θύ[ει | δὲ γ]ε-  
 ρεαφόρος βασιλέων καὶ ἱερὰ παρέχει καὶ ἐπιθύει ἱερὰ ἐξ [ῆμ]ι-  
 έκτου, γέρη δὲ λαμβάνει τὸ δέρμα καὶ τὸ σκέλος, ἱεροποι[οι | δ]ὲ  
 [σ]κέλος, τὰ δὲ ἄλλα κρέα τᾶς πόλιος. τὸν δὲ κριθέντα τ[ῶι] |  
 25 Ζηνὶ κάρυκες ἄγοντι ἐς ἀγοράν· ἐπεὶ δέ κα ἐν τᾷ ἀγορᾷ ἔω[ν]τι],  
 ἀγορεύει οὐ κα ἦι ὁ βοὺς ἢ ἄλλος ὑπὲρ κήνου ἐνδέξιο[ς· “Κ]ῶι-  
 [ο]ις παρέχω τὸ[μ] βοὺν, Κῶιοι δὲ τιμὰν ἀποδόντω <το> τᾷ  
 Ἰστιά[ι].” | τιμώντω δὲ προστάται ὁμόσαντες παραχρῆμα· ἐπεὶ δέ  
 κα τι[μαθῆ]ι, ἀναγορευέτω ὁ κάρυξ ὁπόσ[ου κα τιμαθ]ῆι· τουτῶ  
 δὲ ἐ[λ]άντ[ω παρ]ὰ τὰν Ἰστίαν τὰν Ταμίαν, καὶ ὁ [τοῦ Ζη]νὸς  
 30 ἱ]ερεὺς στέ(π)τει καὶ [ἐκ]σπένδει κύλικά οἶνον κεκραμένου [π]ρὸ  
 τοῦ [βοδ]ῶς· ἔπειτα ἄγοντι τὸ[μ βο]ῶν καὶ τὸγ καυτὸν καὶ [φ]θοῖας

finest oxen for selection. If none of these was chosen, the Hylleis drove up three more, then the Dymanes, then the Pamphyli again and so on in rotation until all twenty-seven oxen had been presented. If still no choice has been made, they select an additional ox from each χλιαστούς, the third part of a tribe, and unite these with the others. Then the choice is effected, followed by vows and a proclamation of the choice. — 19 ff. ἔπειτα κτλ.: the choice of the ox to be sacrificed to Zeus Polieus having been disposed of, a similar procedure is to be repeated for the choice of an ox to be sacrificed to Hestia; and, as this sacrifice takes place imme-

diately, it is described at this point, before the narration returns, in l. 23, to the ox chosen for Zeus. — ὑποκ[ύψ]ει: *submits tamely*. Aor. subj. 150. — γερεαφόρος βασιλέων: γερεαφόρος, the title of a priestly official, occurs only here, and, in the form γερηφόρος, in the small island of Pserimos, between Cos and Calymna. The βασιλεῖς were here, as elsewhere, a body of officials in charge of religious matters. — ἐπιθύει ἱερὰ κτλ.: *offers in addition the sacrificial cakes (prepared) from a half-έκτεῦς*. Cf. ἄρτοι δύο ἐξ ἡμιέκτου l. 48. — 29. στέπτει: corrected from στέγτει. στέπτω = στέφω, as ἐρέπτω = ἐρέφω. — 31. καυτόν: *a whole burnt-offering*, in this case, a pig.



ἐπτά καὶ μέλι καὶ στέμμα· ἐξάγ[οντε]ς δὲ καρύσσουντι εὐφάμιαν,  
 κην[εῖ δὲ ...]ῖσαντες τὸμ βοῦν κα[θαίρ]ονται θαλλῶι καὶ [κλ]αδί·  
 τοῖ δὲ [Βασιλῆς κ]αρπῶντι τὸμ μέγ χοῖ[ρον] καὶ τὰ σπλάγχνα  
 ἐπὶ τοῦ βομοῦ ἐπι[σπένδ]οντες μελίκρατον, ἐ[ντε]ρα δὲ ἐ[κπλύ]- 35  
 ναντες παρὰ τὸμ βομὸν καρπ[ῶντι]· ἐπεὶ δὲ κα καρπω[θή]ι, [να]-  
 π[οίας] ἐπισπενδέτω μελίκ[ρατον, κάρυξ δ]ὲ καρυσσέτω ἑορτάζ[εν]  
 Ζηνὸς Π[ο]λ[ιῆ]ο[ς] ἐνιαῦτια ὥραϊα ἐ[ορτάν]· ἱερεὺς] δὲ τοῖς ἐντέ-  
 ροις ἐπιθυέ[τω | θ]ύη καὶ [τοὺς] φθοῖας καὶ σπονδὰ[ν ἄοινο]ν καὶ  
 κεκραμέναν καὶ στέ[μμα. μετ]ὰ τοῦτο δὲ ἰόντω παρ τοὺς ἱεροποι-  
 [οὺς ἐς] τὸ οἶκημα τὸ δαμόσιον ἰα[ρεῖ]ς καὶ κάρυκες, ἱεροποιοὶ δὲ 40  
 ξευίζ[οντω τὸν ἱ]ερῇ καὶ τὸς κάρυκας τ[αῦτα]ν τὰν νύκτα· ἐπεὶ  
 δὲ κα σπονδάς ποιήσ[ονται, αἰρέσθω ὁ ἱαρεὺς] | .ι.η τῶν ἱερο-  
 ποιῶν βοδὸς τοῦ θυομένου τῶι Ζηνὶ τῶι Πολιῆι, καὶ προ[αγορευ]-  
 έτω ἀγνεύεσθαι γυναικὸς καὶ ἀ[νδρὸς] ἀντὶ νυκτός· τοὶ δὲ κάρυ[κες |  
 αἶρ]είσθω σφαγῇ τοῦ βοδὸς ὅγ κα χρήζωντι ἡνύτων, καὶ προαγορευ-  
 έ[τω || τῶι αὐ]λητῇ τῶι αἰρεθέντι κατὰ ταῦτά. τῇ αὐτῇ ἀμέραι 45  
 Διονύσῳ [Σκυλλίτ]αι χοῖρος καὶ ἔριφος· τοῦ χοίρου οὐκ ἀπο-  
 φορά· θύει δὲ ἱερεὺς κ[αὶ ἱέρ]α παρέχει· γέρη φέρι δέρμα, σκέλος.

Ἰκάδι βοῦς ὁ κριθεὶς θύεται Ζηνὶ [Πολιῆ]ι καὶ ἔνδον ἐνδέρε-  
 ται· ἐφ' ἐστίαν θύεται ἀλφίτων ἡμίεκτον, ἄρτο[ι δὲ] οὐ ἐξ ἡμίεκτον,  
 ὁ ἄτερος τυ[ρ]ώδης, καὶ τὰ ἔνδον· καὶ ἐπισπένδει ὁ ἱε[ρ]εὺς τοῦ- 50  
 τοις οἶνον κρατῆρας τρεῖς· γέρη τοῦ βοδὸς τῶι ἱερῇ δέρμα κ[αὶ  
 σκέ]λος· ἱερά ἱαρεὺς παρέχει [τ]ε καὶ ἥπατος ἥμισυ καὶ κοιλίας  
 ἥμ[ισυ]. | θναφόρῳ δὲ τοῦ σκέλεος τοῦ τῶν ἱεροποιῶν [διδ]οται  
 ἀκρίσχιον, [ν]ώτου δίκρεας, ὑπώμια, αἱματίου ὀβελὸς τρικώλιος,  
 Νεστορίδαι[ς] | ν[ώτ]ου δίκρεας, ἱατροῖς κρέας, αὐλητῇ κρέας, χαλ-  
 κέων καὶ κερα[μέ]ων ἑκατέροις τὸ κεφάλαιο[ν, τὰ δὲ ἄλλα κρέα 55  
 τῆς πόλιος. ταῦτα δὲ πάντα] ἀπ[οφέ]ρεται ἐκτὸς τοῦ τεμένους.

Cf. no. 102.12 χοῖρος προκαυτεύεται.—43. ἀντὶ νυκτός: during the night. 136.8.  
 —44. αἰρέσθω: 3 pl. 140.1.—προα-  
 γορευέτω: sc. ὁ ἱαρεὺς.—46. ἀποφορά:  
 here in literal sense, carrying off. Cf.  
 ll. 55–56, and no. 102.10 τούτων οὐκ ἐκ-  
 φορὰ ἐκ τοῦ ναοῦ.—48. ἔνδον ἐνδέρε-

ται: the ἔνδον are wrapped in the skin.  
 The reference is to certain parts of the  
 victim which after slaughter are  
 wrapped up in the skin and made a  
 special offering. Cf. Hesych. ἐνδρατα·  
 τὰ ἐνδερδόμενα σὺν τῇ κεφαλῇ καὶ τοῖς πο-  
 σίν.—49. τυρώδης: cheese-shaped, that

τᾶι] αὐτᾶι ἀμέραι Ἀθαναίαι Πο[λιά] δι οἷς κυεῖσα· θύει δὲ ἰε[ρεὺς  
καὶ] ἱερὰ παρέχει· γέρη λαμβάνει δ[έρμ]α καὶ σκέλος.

Ἐνάται Με[λάν]ια Διονύσωι Σκυλλίται χοῖρος [καὶ ἔρ]ιφος·  
τοῦ χοίρου οὐκ ἀποφορά· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη  
60 [λα]μβάνει δέρμα καὶ σκέλος.

Ἐβδόμαι ἀνομέν[ου] ἐς Ἀλκήιδας Δ[άμα]τρι οἷς τέλεως καὶ  
τελέα κυεῖσα· τούτων οὐκ ἀποφορά· κύλικες [καὶ ναὶ] δύο δίδον-  
ται· θύει ἱερεὺς καὶ ἱερὰ παρέχει· γέρη δὲ οὐατα.

Ἐκχτα[ι] | Διονύσωι | Σκυλλίτα[ι] χοῖρος καὶ ἔριφος]. τοῦ χοί-  
ρο[ν] οὐκ ἀποφορά· θύει | ἰε[ρε]ὺς κ[αὶ] ἱερὰ παρέχει - - - -

102. [θύει ἱαρεὺς | καὶ ἱερὰ παρέ]χει· γέρη λαμβάνει δέρμα  
καὶ σκέλη. τ[ᾶι αὐτ]ᾶι ἀμέραι Ἑραί οἷς κυεῖσα καὶ ἱερά, ὅσσα περ  
τοῦ Πεδαιγειν[ίου] γέγραπται· τούτων οὐκ ἀποφορά· θύει ἱαρεὺς  
5 καὶ ἱερὰ παρέχε[ι]· γ[έ]ρη λαμβάνει δέρμα.

Δεκάται Ἡραι Ἀργεῖαι Ἐλεῖαι Βασιλείαι δάμ[α]λις κριτά, κρι-  
νέσθω δὲ μὴ ἐλάσσονος ἐωνημένα πεν[τ]ήκοντα δραχμῶν· θύει  
ἱαρεὺς καὶ ἱερὰ παρέχει· γέρ[η] λαμβά[ν]ει | δέρμα καὶ σκέλος·  
ταύτας ἀποφορά· ἔνδορα ἐνδέρεται, καὶ θύ[ε]ται | ἐπὶ τᾷ ἰστίαι ἐν  
10 τῷ ναῶι τὰ ἔνδορα καὶ ἐλατήρ ἐξ ἡμῖεκτου [σπ]υρῶν· τούτων  
οὐκ ἐκφορὰ ἐκ τοῦ ναοῦ.

Ἐνδεκάται Ζηνὶ Μαχανῇ βοὺς κρίνεται τὸ ἄτερον ἔτος, ἐφ' οὗ κα  
ἔωντ[ι] Κ[α]ρνεῖαι, κα[θάπ]ερ τοῦ Βατρομίου τῷ Ζηνὶ τῷ Πολιῇ  
κρίνεται, κα[ὶ] χο[ῖ]ρος προ[κα]ντεύεται καὶ προκαρύσσεται καθά-  
περ τῷ Πολιῇ.

Δυνδε[κ]άται Ζηνὶ Μαχανῇ οἷες τρεῖς τέλεωι καὶ βοὺς ὁ κρι-  
15 θεὶς τὸ ἄτερον ἔτος, ἐφ' οὗ κα ἔωντι Καρνεῖαι, τὸ δὲ ἄτερον ἔτος  
οἷες [τ]ρεῖς τέλεωι· ταῦτα θύει ἱαρεὺς ὁ τῶν δώδεκα θεῶν καὶ ἱερὰ  
π[α]ρέχει· τούτοις προθύνεται πᾶρ τὸ γ κο[ιν]ὸν ἃ φέρουντι Φυλεο-  
μ[α]χ[ί]δαι ἀλφίτων ἡμῖεκτον, οἶνου τετάρταν· γέρη δὲ Φυλεομα-  
20 χίδαις δίδοται τοῦ βοῦς ὀπλά, ταρσός, τῶν δὲ οἰῶν τὸ ὠμόν || ἐξ

is, as cheeses are now made in Cos, in  
the shape of a slender cylinder. — 60.  
ἀνομένου: φθίνοντος. — 61. κυεῖσα: κυ-  
εῖσα in no. 102.3 etc., from κύνουσα (cf.

λαλεῖσα etc. in other Colean inscriptions).  
The spelling εο is due to the co-existence  
of the spellings εο and ευ in the case of  
original εο (e.g. gen. sg. -εος and -εως).

οὐδ' ἄ θεομοιρία τάμνεται καὶ τὸ στ]ήθος· γέρη λαμβάνει ὁ ἱαρεὺς  
σκέλη καὶ δέρματα. τῇ αὐτῇ ἀμέραι Ἀθαναί[αι] Μαχα[νί]δι  
δάμαλις κριτὰ τὸ ἄτερον ἔτος, ἐφ' οὗ κα' ἔωντι Καρνεία[ι, τ]ὸ δὲ  
ἄτερον ἔτος οἷς τελέα· θύει ἱαρεὺς καὶ ἀπορραίνεται θαλάσσαι·  
τούτων οὐκ ἀποφορά· [θύ]στρα δίδοται τῇ θεῷ ἐλαί[ον] τέτορες 25  
κοτυλαί, οἶνου τετάρτα, πρόχοι καιναὶ δύο καὶ κύλ[ικες] καιναὶ  
τρεῖς· [τ]ο[ῖς] ..... οἷς τὰμ πόλιν ὠνεῖσθαι δάμ[αλιν] | - - -  
- - - - - [δρ]αχμ...υ...τα....

103. Τε[τράδι ἐξ] εἰκάδος· [τοῖς ἥρω]σιν οἷ[ες] τρεῖς] <οι> τέ-  
λεωι [θύ]νται κατὰ φυλ[άς, ὅ] μὲν τῶν Ὑλλέων παρὰ τὸ Ἱρα-  
κλείου, ὁ δὲ τῶν Δυνάμων παρὰ τὰ Ἀναξίλεια, ὁ δὲ τῶν Παμφυλέων  
ἐν Σιτείᾳ || παρὰ τὸ Δαμάτριον· [ἐπὶ] τούτων ἐκάστωι ἱερά, οὐλο- 5  
μέτ[ριο]ν, ἡμίεκτον ἐκατέρων, καὶ κύλικες καιναὶ τρεῖς ἐ[κ]άστῳ  
καὶ πίναξ ἐκάστωι· ταῦτα παρέχοντι τοὶ ἱα[ρῆς] καὶ θύοντι.

Τρίται ἀνομένου Ἱρακλεῖ ἐς Κο[ρί]σαλον ἀ(ρ)ὴν καυτός. τῇ  
αὐτῇ ἀμέραι Ἱρακλεῖ || [ἐς Κορί]σαλον βοῦς· τοῦτον θύει ὁ ἱα- 10  
ρεὺς, τῷ δὲ | [θεῷ ἱ]ερά δίδοται κριθᾶν τρία ἡμέδιμνα καὶ σπυ-  
[ρ]ὸν τρεῖς τεταρτῆς καὶ μέλιτος τέτορες κοτυλαί καὶ τυροὶ οἶοι  
δυσώδεκα καὶ ἱπνὸς καινὸς καὶ φρ[υγί]νων ἄχθος καὶ ξυλέων ἄχθος  
καὶ οἶνου τρία || ἡμίχοα.

15

## Theran

104. Thera. VII cent. B.C. IG.XII.iii.762. SGDI.4808. Roberts 2.

a. Ῥεξάνορ, Ἀρκαγαγέτας, Προκλῆς, Κλεαγόρας,

Πειραιεύς.

b. Ἀγλῶν, Περύλας, Μάληρος.

c. Λεοντίδας.

d. Ὀρθοκλῆς.

102. 17. πᾶρ τὸν κοινόν: sc. βωμόν.

104-106. Nos. 104 and 105 are epitaphs, while no. 106 belongs to a series of inscriptions cut in the solid rock and mostly of obscene content. They be-

long to the oldest period of the alphabet, when there were no signs for φ and χ, which were indicated by πh and κh or ρh, in consequence of which even θ was sometimes indicated by θh (as in

105. Thera. VII cent. B.C. IG.XII.iii.753. SGDI.4809. Roberts 1n.  
Πραξιίλαι με Θθα(ρ)ρύμαρχος ἐποίε̃.

106. Thera. VII cent. B.C. IG.XII.iii.536. SGDI.4787. Solmsen 27.

α. Πηειδι(π)πίδας ὀιπ̃ηε. β. Τιμαγόρας καὶ Ἐνπ̃θήρης καὶ ἐγ̃οιπ̃η[ομες]. γ. Ἐνπυλος τάδε — πόρνος. δ. Ἐνπεδοκλῆς ἐνερό-  
πτετο τάδε. ε. Ὠρκε̃το μὰ τὸν Ἀπό(λ)λῶ.

107. Thera. IV or early V cent. B.C. IG.XII.iii.Suppl.1324. Solmsen 28.

Ἀγλῶτέλης πράτισ|τος Ἀγορᾶν ἡκάδι |  
Κα[ρ]νῆα θεὸν δεῖ|πν[ι]ξεν ἡὼνιπαντίδα ||  
καὶ Λακαρτῶς.

108. Thera. IV cent. B.C. IG.XII.iii.452. SGDI.4772. Ziehen, Leges Sacrae 127.

Ἀρταμιτῶ τετάρται | πεδ' ἰκάδα θυσέονται | ἱαρόν, Ἀγορήϊοις δὲ |  
[δ]εῖπνογ καὶ ἱα[ρ]ὰ πρὸ τῶ σαμηῖδ.

109. Thera. IV cent. B.C. IG.XVI.iii.436. SGDI.4765. Ditt.Syll.630. Michel 715. Solmsen 29. Ziehen, Leges Sacrae 128.

5 Οὔροι γὰς | (Θεῶν Ματρί. | Θεὸς ἀγαθᾶι τύχαι ἀγαθοῦ δ||αίμονος  
θυσία | Ἀρχίνου· τῶι ἔτ'ει τῶι πρατίστ'ωι θύσονται βοῦν καὶ πν-  
10 ρῶν ἐγ || μεδίμνου καὶ | κριθᾶν ἐγ δύο μεδίμνων καὶ οἶνον μετρητᾶν

no. 105). Even at this early time *φ* was completely lost, cf. Κλεαγόρας, Ὀρ-  
θοκλῆς, Λεοντίδας, ἐποίε̃.

107. Agloteles, son of Enipantidas and Lacarto, was the first to honor with a Carnean banquet the god (Apollo Carneus) on the twentieth of the month in which the Ἀγοραί were celebrated (cf. Ἀγορήϊοι no. 108). But the words from πράτιστος δέπνιξεν are variously interpreted. The inscription, up to the last two words, is metrical (two iambic trimeters), hence δέπνιξεν without augment and with the Att.-Ion. ν movable. For ἡκάδι see 58 c, 116.

108. On the twenty-fourth of the

month Artemisius they shall offer a sacrifice, and at the Agoreia (name of a festival) a banquet and sacrifices in front of the image.

109. 1f. Boundaries of the land for the Mother of the Gods. This was, doubtless, land dedicated to her service by Archimus, who also promises a sacrifice. — 6 ff. In the very first year (as well as thereafter) they shall offer an ox, a medimnus of wheat, etc. — θύσονται: instead of θυσέονται (cf. no. 108), but with retention of the Doric ending, while φέρονσιν l. 15 is completely Attic, likewise Ἀρτεμισίου (cf. Ἀρταμιτίου no. 108). — ἐγ μεδίμνου. See 136.9.

καὶ ἄλλα ἑπάργματα ὧν αἱ ᾠρῶναι φέρουσιν, μηνὸς Ἀρτεμίσίου 15  
πέμπται ἰσταμένον καὶ μηνὸς Ὑακινθίου πέμπται ἰσταμένον.

### Cretan

**110.** Gortyna. V cent. B.C. SGDI.4991. Hicks 35 (only I). Inscr. Jurid. I, pp. 352 ff. Michel 1333. Solmsen 30. Comparetti, Mon. Antichi III, pp. 93 ff. Merriam, Am. J. Arch. 1885, 324 ff., 1886, 24 ff.

Θιοί. Ὅς κ' ἐλευθέρῳ εἰ δόλῳ μέλλει ἀνπιμολέν, πρὸ δίκας μὲ 1  
ἄγειν. αἱ δέ κ' ἄγει, καταδικασάτῳ τῷ ἐλευθέρῳ δέκα στατῆρας,

**110.** The famous Gortynian Law-Code. Although conveniently so designated, it is not of course a complete code of laws, but a series of regulations on various subjects, complete in itself, as shown by the *θιοί* at the beginning and the unused space at the end of the last column. The state of the alphabet (there are no signs for *φ* and *χ*, which are not distinguished from *π* and *κ*. See 4.1), the forms of the letters, and the direction of the writing (*βουστροφηδόν*), are such as are usually characteristic of the sixth century B.C., but the general style of the writing, precise and regular, points to a later date. It is now generally believed that the development of the alphabet was slower in Crete than elsewhere, and that the Code is of the fifth century B.C., probably about the middle of it. There are also other inscriptions from Gortyna containing regulations of a similar character but on different subjects, one series of seven columns being known sometimes as the Second Code (SGDI. 4998).

Although a sign for *η* is lacking in the Law-Code, the *Θ* had already been used with this value in an earlier period, and *Η* is regularly so used in the inscriptions of the "North Wall," which

are not much later than the Law-Code. The proper transcription of *Ε* in the Law-Code is in certain classes of forms uncertain, since there is evidence of both *ε* and *η* from inscriptions which contain a sign for *η*. Such are the infinitives of contract verbs in -*ΕΝ* (-*έν* or -*ἔν*?), and the infinitives in -*ΜΕΝ* (-*μεν* or -*μῆν*?). The earlier inscriptions with *Θ* have *ἐνφοικέν*, *ἦμεν*, while the later ones with *Η* have *μολῆν*, *ἦμην*. The transcription followed in our text is that which accords with the forms of the earlier inscriptions. The prohibitive *ΜΕ* has been transcribed uniformly *μέ*, although the inscriptions which have *Η* often have *μέ* beside *μή* before words beginning with a vowel (**93**). The same inscriptions show that aor. subj. *λαγάσει* etc. should be so transcribed, not *λαγάσει* etc. See **150**.

**I.1-II.2.** Disputes over the ownership of a slave or one alleged to be a slave.

**I.1 ff.** *Whoever is about to bring suit in relation to a free man or a slave, shall not make seizure before the trial. If he makes the seizure, (the judge) shall condemn him to a fine of ten staters in the case of a free man, five in case of a slave, because he seizes him, and shall decree that he release him within three*



5 τῷ δόλῳ πέντ'ε, ὅτι ἄγει, καὶ δικακασάτῳ λαγᾶσαι | ἐν ταῖς τρισὶ ἡμέ-  
 ραις. αἱ [δέ] κα | μὲ [λαγ]άσει, καταδικαδδέτῳ τῷ μὲν | ἐλευθέρῳ  
 10 στατῆρα, τῷ δόλῳ [δα]ρκν' ἂν τᾶς ἡμέρας φεκάστας, πρὶν κα λαγᾶ-  
 σαι· τῷ δὲ κρόνῳ τὸν δι[κ]αστ' ἂν ὁμνύντα κρίνεν. αἱ δ' ἂν νίοιτο | μὲ  
 ἄγεν, τὸν δικαστὰν ὁμνύντα κρ[ί]νεν, αἱ μὲ ἀποπῶνίοι μαίτυς. | αἱ  
 15 δέ κα μῶλῃ ὁ μὲν ἐλεύθερ[ο]ν, | ὁ δ[έ] δ[ὲ] ὄλον, κάρτονας ἔμεν | [ὅτε-  
 ρο]ί κ' ἐλεύθερον ἀποπῶνιῶντι. αἱ δέ κ' ἂν πὶ δόλοι μῶλιῶντι πῶνι-  
 20 οντες φὸν φεκάτερος ἔμεν, αἱ μὲν κα μαίτυς ἀποπῶνῃ, κατὰ τὸν  
 μαίτυρα δικάδδεν, αἱ | δέ κ' ἔ ἂν ποτέροις ἀποπῶνιῶντι | ἔ μῶδατέ-  
 ροι, τὸν δικαστὰν ὁμνύντα κρίνεν. ἔ δέ κα νικαθῇ ὁ | ἔκων, [τ]ὸ μ  
 25 μὲν ἐλεύθερον λαγᾶσαι τᾶν πέ[ν]τ' ἡμερᾶν, τὸν δὲ δόλ[ο]ν ἐς κῆ-  
 ραν ἀποδόμην. αἱ δέ | κα μὲ λαγᾶσει ἔ μὲ ἀποδοῖ, δικακ' σάτῳ  
 30 νικὲν τῷ μὲν ἐλευθέρῳ | πεντέκοντα στατῆραν καὶ σ[τ]ατῆρα τῷ

days. But if he does not release him, (the judge) shall condemn him to a fine of a stater in the case of a free man, a drachma in the case of a slave, for each day until he releases him; and as to the time, the judge shall decide under oath. — For the use of the genitive in τῷ ἐλευθέρῳ, τῷ δόλῳ, see 171. Similarly τῷ πεντέκονταστατῆρῳ II.38. Observe the clear distinction in use, here and elsewhere, between δικάδδεν and κρίνεν. The former is used where the judge pronounces formal judgment according to the law and the evidence, the latter where he acts directly as arbiter. Cf. especially XI.26 ff. — 11 ff. But if one denies making a seizure, the judge shall decide under oath, unless a witness testifies. If one party contends that a man is a free man, the other that he is a slave, those who testify that he is a free man shall be preferred. If they contend about a slave, each declaring that he is his, if a witness testifies, (the judge) shall declare judgment according to the witness, but if they testify for both or for neither, the judge shall decide under oath. When

the one in possession has been defeated, he shall release the free man within five days, and he shall surrender the slave. If he does not release (the free man) or surrender (the slave), (the judge) shall decree that (the plaintiff) have judgment (νικὲν = Att. νικᾶν) against him, in the case of the free man for fifty staters and a stater for each day until he releases him, in the case of the slave ten staters and a drachma for each day until he surrenders him. But at the end of a year after the judge has pronounced judgment, one may exact three times the amount (i.e. three times the original fines, instead of the accumulated fines for delay) or less, but not more. As to the time the judge shall decide under oath. — The purpose of this last provision seems to be to prevent the accumulation of fines out of all proportion to the value of the slave. Some take τριπλα as a third (i.e. of the accumulated fines). The word occurs in another Cretan inscription (SGDI.5000 I), where its meaning is equally disputed. — 25. τᾶν πέντ' ἡμερᾶν: gen. of time. 170. —

ἀμέρας φεκάστας, πρίν κα λαγάσει, τῷ δὲ δόλῳ | δέκα στατῆραν  
καὶ δαρκνὰν | τῆς ἀμέρας φεκάστας, πρίν κ' ἀποδοῖ ἐς κῆραν. ἔ δὲ  
κα καταδι||κάκει ὁ δικαστής, ἐνιαυτοῖ πρᾶδδεθθαι τὰ τρίτρα ἔ 35  
μεῖον, | πλίον δὲ μέ· τῷ δὲ κρόνῳ τὸν δίκαστὰν ὀμνύντα κρίνειν. αἰ  
δέ | κα ναεύει ὁ δόλος ὃ κα νικαθεῖ, καλίῳν ἀντὶ μαϊτύρῳν δυὼν 40  
δρομεῶν ἐλευθέρων ἀποδεικσάτῳ ἐπὶ τῷ ναοὶ ὅπῃ κα ναεύει ἔ αὐ-  
τὸς ἔ ἄ(λ)λος πρὸ τούτῳ· αἰ δέ | κα μέ καλεῖ ἔ μέ δείκει, κατι-  
σ||[τάτ]ῳ τὰ ἐ[γρα](μ)μένα. αἰ δέ κα μεδ' | αὐτὸν ἀποδοῖ ἐν τῷ ἐνι- 45  
αυτοῖ, | τὰς ἀπλόους τ[ι]μὰς ἐπικατᾶστασεῖ. αἰ δέ κ' ἀποθάνει  
μῶλομένας τᾶδ δι[κα]ς, τὰν ἀπλόον τιμὰν κατ(α)στασεῖ. αἰ δέ 50  
κα κοσ[μ]ῶν ἄγει ἔ κοσμούντο[ς] ἄλλος, ἔ κ' ἀποστᾶι, μῶλέν, καὶ κ' α  
νικαθεῖ, κατιστάμεν ἀπ' [ἀ]ς | [ἀμέρα]ς ἄγαγε τὰ ἐγρα(μ)μένα. || [τὸ]ν 55  
δὲ νενικαμένο[ν] κα[ὶ] τὸν κα||τακείμενον ἄγοντι ἄπατον, ἔμεν. 11

Αἰ κα τὸν ἐλεύθερον ἔ | τὰν ἐλευθέραν κάρτει οἵπῃ, ἐκ' αὐτὸν  
στατῆραν καταστασεῖ· αἰ δέ κ' ἀπεταίρῳ, δέκα· αἰ δέ κ' ὁ δόλος 5  
τὸν ἐλεύθερον ἔ τὰν ἐλευθέραν, διπλεῖ καταστασεῖ· αἰ δέ κ' ἐλεύ-  
θερος φοικέα ἔ φοικέαν, πέντε | δαρκνὰς· αἰ δέ κα ρ[ο]ικεὺς φοικέα ||

35. ἐνιαυτοῖ: not year, but anniversary. See Glossary.—38 ff. If the slave on whose account one is defeated takes refuge in a temple, (the defeated party), summoning (the successful party) in the presence of two witnesses of age and free, shall point out (the slave) at the temple where he takes refuge, either himself or another for him; but if he does not make the summons or point him out, he shall pay what is written. If he does not even (referring back to ll. 34 ff.) surrender him (the slave) at the end of a year, he shall pay the simple fines in addition (to what is stated in ll. 34 ff.). If (the slave) dies while the suit is being tried, he shall pay the simple fine (i.e. without any additional fines for delay). If a member of the κόσμος (see Glossary) makes a seizure, or another (seizes the

slave) of a member of the κόσμος, the case shall be tried after he (the official) has gone out of office, and, if defeated he shall pay what is written from the time when he made the seizure. But there shall be no penalty for seizing one condemned for debt or one who has mortgaged his person. —The penalties fixed in ll. 47–50 and their relation to the provision in l. 36 are variously understood. Many take τιμὰς and τιμάν as referring to the value of the slave.

II.2–45. Rape and adultery.

II.2 ff. If one commits rape upon a free man or woman, he shall pay one hundred staters; but if upon (the son or daughter) of an ἀπείραιος, ten. The ἀπείραιος, one who was not a member of a ἑταιρεία (ἐταιρεία) or society made up of citizens, occupied a social position

- 10 ἔ̃ φοικέαν, π[έν]τε στατῆραν. | ἐνδοθιδίαν δόλαν αἰ κάρτει δαμ|ά-  
 σαιτο, δύο στατῆραν κατασ|τασεῖ. αἰ δέ κα δεδαμν[α]μέναν  
 15 πε|δ' ἀμέραν, [ὀ]δελόν, αἰ δέ κ' ἐν νυτ|τί, δὴ ὀδελόν. ὀρκιῶτέραν  
 δ' ἔ̃μεν τὰν δόλαν. αἶ κα τὰν ἐ|λευθέραν ἐπιπερῆται οἴπεν ἀκεί|ουν-  
 20 τος καδεστᾶ, δέκα στατῆ|ραν καταστασεῖ, αἰ ἀποπῶνι|| μαιτύς.  
 αἶ κα τὰν ἐλευθέραν | μοικίῶν αἰλεθεῖ ἐν πατρὸς ἔ̃ ἐν ἀδελπιῶ ἔ̃ ἐν  
 τῷ ἀνδρός, ἐκατὸν | στατῆραν καταστασεῖ. αἰ δέ κ' ἐν ἄ(λ)λῷ,  
 25 πεντέκοντα. αἰ δέ κα τὰν || τῷ ἀπεταίρῳ, δέκα. αἰ δέ κ' ὁ δῶλος  
 [τᾶ]|ν ἐλευθέραν, διπλεῖ καταστασεῖ. αἰ δέ κα δῶλος δῶλῳ, πεί|τε.  
 30 προφειπάτῳ δὲ ἀντὶ μαιτ|ύρων τριῶν τοῖς καδεσταῖ|ς τῷ ἐναιλεθέντος  
 ἀλλυέθ|θαι ἐν ταῖς πέντ' ἀμέραις. | τῷ δὲ δῶλῳ τῷ πάσται ἀντὶ |  
 35 μαιτύρων δυῶν. αἰ δέ κα μὲ ἀλλύσεται, ἐπὶ τοῖς ἐλό|σι ἔ̃μεν κρέθ-  
 θαι ὅπαι κα λε|ῖοντι. αἰ δέ κα πῶνῃ δολό|σαθθαι, ὁμόσαι τὸν ἐλό|ντα  
 40 τῷ πεντέκονταστατῆ|ρῳ καὶ πλίνος πέντον αὐ||τὸν φιν αὐτῷ φέκα-  
 στον ἐπ|αριόμενον, τῷ δ' ἀπεταίρῳ | τρίτον αὐτόν, τῷ δὲ φοικέος τὸν  
 45 πάσταν ἄτερον αὐτ|ὸν μοικίοντ' ἐλέν, δολόσαθ|θαι δὲ μέ.

Αἶ κ' ἀνὲρ [κα]λὶ [γυ]νὰ διακρ[ί]νῶν[τ]αι, τὰ φὰ ἀνῆς ἔκεν, ἅτι  
 ἔκουσ' εἶε π' ἄρ τὸν ἄνδρα, καὶ τῷ καρπῷ τ' ἄνν ἐμίαν, αἶ κ' εἰ ἐς  
 midway between the *ἐλεύθερος* and the  
*φοικεύς*. Possibly the *ξένοι* are meant. —  
 11 ff. If one violates a household slave  
 by force, he shall pay two staters, but  
 if one that has already been violated, by  
 day one obol, but if in the night two  
 obols; and the slave shall have the pref-  
 erence in the oath. — 16 ff. If one at-  
 tempts to have intercourse with a free  
 woman to the distress of her relative, he  
 shall pay ten staters if a witness testi-  
 fies. — *ἐπιπερῆται*: *πειράω*. — *ἀκείοντος*:  
*ἀχέω*. — 28 ff. One shall announce be-  
 fore three witnesses to the relatives of  
 the one caught (literally caught in, i.e.  
 in the house of the father etc.) that  
 they are to ransom him within five days;  
 but to the master of a slave before two wit-  
 nesses. But if he is not ransomed, it shall  
 be in the power of the captors to do with  
 him as they wish. — 36 ff. If one declares  
 that he has been the victim of a plot, then  
 the one who caught him shall swear, in  
 a case involving a fine of fifty staters or  
 more, with four others (literally himself  
 as a fifth), each calling down curses  
 upon himself (if he testifies falsely), but  
 in the case of an *ἀπέταιπος* with two  
 others, in a case of a serf the master  
 and one other, that he took him in adul-  
 tery and did not lay a plot.

II.45–III.44. Rights of the wife in  
 the case of divorce or death of husband.

II.45 ff. If a man and wife are di-  
 vorced, (the wife) shall have her own  
 property with which she came to her  
 husband, and the half of the produce, if  
 there is any from her own property, and  
 the half of whatever she has woven within  
 (the house), whatever there is, and five

τῶν ρῶν αὐτὰς κρεμάτων, κῶτι | κ' ἐνυπάνει τὰν [ἐμίνα]ν ἄτι | κ' ἐί, 50  
 καὶ πέντε στατῆρας, αἱ κ' ὁ ἀνὲρ αἴτιος ἐί τὰς κῆ[ρ]εύσιος · α[ἰ] |  
 δὲ πόνιοι ὁ ἀνὲρ [αἴτιος μὲ ἐ]μεν, τὸν δικαστὰν || ὁμνύντα κρίνειν. 55  
 αἱ δέ τι ἄλλο πέροι τῷ ἀνδρός, πέντε στατῆρας καταστασεῖ κῶτι 111  
 κα πέρεϊ αὐτόν, κῶτι κα παρ[έ]λῃ ἀποδότῳ αὐτόν. ὅν δέ κ' ἐκσαν- 5  
 νέσεται δικάσαι τὰν γυναῖκ' ἀπομόσαι τὰν Ἀρτεμιν παρ' Ἀμυ-  
 κλαῖον παρ τὰν | Τοκσίαν. ὅτι δέ τίς κ' ἀπομο[σ]άνσαι παρέλῃ, 10  
 πέντε στατῆρας καταστασεῖ καὶ τὸ κρέος αὐτόν. αἱ δέ κ' ἀλλότ-  
 τριος συνε(σ)σάδδῃ, δέκα στ[ατ]ῆρας καταστασεῖ, τῷ δὲ κρέιος 15  
 διπλεῖ ὅτι κ' ὁ δικαστὰς ὁμόσει συνεσάσαι. | αἱ ἀνὲρ ἀποθάνοι  
 τέκνα κατ' αὐλῶν, αἱ κα λῆι ἀ γυνά, τὰ ρὰ | αὐτὰς ἔκονσαν ὀπνίεθ-  
 θα || κᾶτι κ' ὁ ἀνὲρ δῶι κατὰ τὰ ἐγγραμμένα ἀντὶ μαιτύρων τριῶν 20  
 δρομέων ἐλευθέρων · αἱ | δέ τι τῶν τέκνων πέροι, ἐνδικον ἔμεν. αἱ δέ  
 κα ἄτεκνον || καταλίπει, τὰ τε ρὰ αὐτὰς ἔκεν κῶτι κ' ἐν[υ]πάνει 25  
 [τ]ὰν ἐμ[ί]ναν κα[ἰ τ]ῷ καρπ[ῶ] τῷ ἐνδ[ο]θεν πεδὰ τῶν ἐπιβαλλόν-  
 τ[ῶν] μοίραν λακῆ[ν] καὶ τί κ' ὁ ἀνὲρ δῶι αἱ ἐγγρατται · αἱ δέ τι 30  
 ἄλλο πέροι, ἐνδικον ἔμεν. αἱ δὲ γυνὰ ἄτεκνος ἀποθάνοι, τὰ τε ρὰ  
 αὐτὰς τοῖς ἐπιβάλλονσι ἀποδόμεν κῶτι ἐνύπαυε τὰν ἐμίναν καὶ τῷ 35  
 καρπῶ, αἱ κ' ἐί ἐς | τῶν ρῶν αὐτὰς, τὰν ἐμίναν. κόμιστρα αἱ κα λῆι

staters, if the husband is the cause of the divorce. But if the husband declares he is not the cause, the judge shall decide under oath. But if she carries off anything else belonging to the husband, she shall pay five staters, and whatever she carries off and whatever she purloins this she shall return. But as regards matters which she denies, (the judge) shall decree that she take the oath of denial by Artemis, (proceeding?) to the Amycleium to the archer-goddess. If any one takes anything away from her after she has taken the oath of denial, he shall pay five staters and the thing itself. If a stranger helps her carry things off, he shall pay ten staters and half the amount which the judge swears he helped carry off. — 49. τὰν

ἐμίναν: see 101.1. — 50. κῶτι: here and III.26, 34 = καὶ ὅτι, i.e. καὶ οὗτως, gen. by attraction. — III.14-15. κρέιος: χρήσιος from χρήσιος, gen. sg. with διπλεῖ. — 17 ff. If a man dies leaving children, if the wife wishes, she may marry again holding her own property and whatever her husband may have given her, according to what is written, in the presence of three witnesses of age and free. But if she takes anything belonging to the children, it shall be a matter for trial. — 27 ff. And of the produce in the house she shall share with the lawful heirs. — τῶν ἐπιβαλλόντων: ὁ ἐπιβάλλον, the heir at law, a short expression for ὁ ἐπιβάλλει (τὰ χρήματα); cf. V.21-22 οἷς κ' ἐπιβάλλῃ. — 37 ff. If man or wife wishes to make gifts, (it is permitted),



40 δόμεν | ἀνὲρ ἔ γυνή, ἔ φῆμα ἔ δυόδεκα | στατεῖρας ἔ δυόδεκα στατῆ-  
 ρὼν κρέος, πλίον δὲ μέ. αἴ κα φοικέος φοικέα κριθῇ δοῶ | ἔ ἀποθα-  
 νούτος, τὰ φὰ αὐτὰς ἔκεν· ἄλλο δ' αἴ τι πέροι, ἐνδίκον ἔμεν.

45 Αἱ τέκοι γυνὰ κ[ε][ρ][ε][ύο]νσα, ἐπελεύσαι τῷ ἀνδρὶ ἐπὶ στέγαν  
 ἀντὶ μαιτύρων τριῶν. αἱ δὲ μὲ δέκσαιτο, ἐπὶ τῇ ματρὶ ἔμεν τὸ  
 50 τέκνον ἔ τράπεν ἔ ἀποθέμεν· ὀρκιῶτέροδ δ' ἔμεν τὸς καδεστῆς  
 καὶ τὸς μαίτυρας, αἱ | ἐπελεύσαν. αἱ δὲ φοικέα τέκοι κερύνουσα,  
 55 ἐπελεύσαι | τῷ πάσται τῷ ἀνδρός, ὃς ὅπνιε, ἀντὶ μαιτύρων [δυ]ῶν. ||  
 IV αἱ δὲ κα μὲ δέκσεται, ἐπὶ τῷ | πάσται ἔμεν τὸ τέκνον τῷ τῆς φοι-  
 5 κέας. αἱ δὲ τῷ αὐτῷ αὐτὴν ὀπνίοιτο πρὸ τῷ ἐμαντῶ, τὸ παιδίον  
 ἐπὶ τῷ πάσται | ἔμεν τῷ τῷ φοικέος. κῶρκιῶτερον ἔμεν τὸν ἐπελεύ-  
 10 σαντα καὶ τὸς μαίτυρας. γυνὰ κερύνουσ' αἱ ἀποβάλοι || παιδίον  
 πρὶν ἐπελεύσαι κα[τ]ὰ τὰ ἐγγραμμένα, ἐλευθέρῳ μὲν καταστασεῖ  
 πεντέκοντα | στατεῖρας, δολῶ πέντε καὶ φ[ί]κατι, αἴ κα νικαθῇ. οἱ  
 15 δὲ κα μ' | εἴ[ε] τι(ς) στέγα ὅπνι ἐπελευσεῖ, ἔ αὐτὸν μὲ ὀρεῖ, αἱ (αι)  
 ἀποθειῖ τὸ παιδίον, ἄπατον ἔμεν. | αἱ κύσαιτο καὶ τέκοι φοικέα μὲ  
 20 ὀπνιομένα, ἐπὶ τῷ τ[ὸ] || πατρός πάσται ἔμεν τὸ τέκνον· αἱ δ' ὁ  
 πατὲρ μὲ δόοι, ἐπὶ τοῖς τῶν ἀδελπιῶν πάσαις ἔμεν.

25 Τὸν πατέρα τῶν | τέκνων καὶ τῶν κρεμάτων κ[α]ρτερὸν ἔμεν τῷδ  
 δαίσιος | καὶ τὰν ματέρα τῶν φῶν αὐτῆς κρεμάτων. ἄς κα δόωντι, |

*either clothing or twelve staters or something of the value of twelve staters, but not more.* — **κόμιστρα**: perhaps a technical term for certain kinds of gifts.

III.44–IV.23. Disposition of children born after divorce.

III.44 ff. *If a divorced wife bears a child, she shall bring it to her husband at his house in the presence of three witnesses. If he does not receive it, the child shall be in the power of the mother either to bring up or to expose; and the relatives and witnesses shall have preference in the oath, as to whether they brought it.*

— **στέγαν**: this is the regular word for *house* in this inscription, *foikla* being *household* (V.26) and *foikos* not occurring. — IV.14 ff. *If the man has no house to which she shall bring (the child), or she does not see him, if she exposes the child, there shall be no penalty.* — **οἱ δὲ κα μ' εἴ[ε] κτλ.**: this conforms to the reading of the stone, though the elision of the *ε* of *μέ* is difficult (or read *μὲ* 'i[ε] with aphaeresis?). For *κα* with the optative see 177.

IV.23–VI.2. Partition of property among children and heirs-at-law,



μὲ ἐπάνανκον ἔμεν δατεῖσθαι· αἱ δέ τις ἀταθείε, ἀποδ[ί]ττασθαι 30  
 τοῖ ἀταμένωι αἱ ἔγρατται. ἔ δέ κ' ἀποθανῆι τι(ς), | στέγανς μὲν  
 τὰς ἐν πόλι καῖτι κ' ἐν ταῖ(ς) στέγαις ἐνῆι, αἷς κα μὲ φοικεὺς ἐνφοι-  
 κῆι ἐπ[ὶ] κόραι φοικίδν, καὶ τὰ πρόβατα καὶ καρτα[ί]ποδα, ἄ κα μὲ 35  
 φοικέος ἔι, | ἐπὶ τοῖς υἱάσι ἔμεν, τὰ δ' ἄλλα κρέματα πάντα δατεῖσθ-  
 θαι καλῶς, καὶ λανκάνεν τὸς μὲν || υἱὸνς ὀπόττοι κ' ἴοντι δύο μοίραν 40  
 φέκαστοι, τὰ δ' ἐ θυγατέρανς ὀπότται κ' ἴοντι μίαν μοῖραν φεκά-  
 σταν. δατεῖσθ[θ]αι δὲ καὶ τὰ ματρ[ῶ]ια, ἔ || κ' ἀποθά[ν]ει, αἱπε[ρ] 45  
 τὰ [πατρῶι] | ἔ[γραττ]αι. αἱ δὲ κρέματα με εἴ[ε], στέγα δέ, λακὲν  
 τὰθ θ[υ]γατέρας αἱ ἔγρατται. αἱ δέ κα λῆι ὁ πατὲρ δῶς ἴδν δόμῶν  
 τὰ || ὀπιυομένα, δότῳ κατὰ τὰ ἐγγραμμένα, πλίονα δὲ μέ. | ὅτείαι δὲ 50  
 πρόθθ' ἔδῳκε ἔ ἐπέσπενσε, ταὐτ' ἔκεν, ἄλλα δὲ μὲ || ἀπολαν[κ]ά- V  
 νεν. γυνὰ ὁ[τ]εία κρέματα μὲ ἔκει ἔ [πα]τρὸδ δόντος ἔ ἀ[δ]ελπιῶ  
 ἔ ἐπισπένσαντος ἔ ἀπολα[κ]όνσα αἱ, ὅκ' ὁ Αἰθ[α]λεν(ς) σταρτὸς 5  
 ἐκοσμίον οἱ σὺν Κύ[λ]λῳι, ταύτας μὲν ἀπολανκάνεν, ταῖδ' δὲ πρόθθα  
 μὲ ἔ[ν]δικον ἔμεν.

\*E κ' ἀπ[ο]θάνει ἀνὲρ ἔ γυνῆ, αἱ μὲν κ' ἔι τέκνα ἔ ἐς τέκνῳν 10  
 τέκνα ἔ ἐς τούτῳν τέκνα, τούτος ἔκε[ν] τὰ κρέματα. αἱ δέ κα μέτις  
 ἔι τούτῳν, ἀ(α)δελπιὸι δὲ τῷ ἀποθανόντος κῆς ἀδε[λ]πιῶν τέκνα 15  
 ἔ ἐς τούτῳν τέκνα, τούτος ἔκεν τὰ κρέματα. αἱ δέ κα | μέτις ἔι τού-  
 τῳν, ἀδευπιαὶ δὲ τῷ ἀποθανόντος κῆς ταυτῶν τέκνα ἔ ἐς τῶν τέκνῳν 20  
 τέκνα, τούτος ἔκεν τὰ κρέματα. αἱ δέ κα μέτις ἔι τούτῳν, | οἷς  
 κ' ἐπιβάλλει ὅπῳ κ' ἔι τὰ κρέματα, τούτος ἀναιλῆσθαι. αἱ δὲ μὲ 25

IV.29 ff. But if any one (of the chil-  
 dren) should be condemned to pay a fine,  
 the one who has been fined shall have his  
 portion taken out and given him as is  
 written. — 33 ff. αἷς κα κτλ.: which are  
 not occupied by a serf residing in the  
 country. — 44 ff. And the property of  
 the mother shall be divided, when she  
 dies, in the same way as is prescribed  
 for the property of the father. — V.1 ff.  
 Whatever woman has no property either  
 by gift of father or brother or by prom-  
 ise or by inheritance, as (was written)

when Cyllus and his colleagues of the  
 σταρτὸς (subdivision of the tribe) of the  
 Aethalians composed the κόσμος, these  
 women shall share in the inheritance,  
 but against those (who received gifts)  
 previously no action shall be brought. —  
 22 ff. If there is none of these, those to  
 whom it falls according to the source of  
 the property shall receive it. But if  
 there are no heirs-at-law, those of the  
 household who compose the κλῆρος (i.e.  
 the body of κλαρῶται or serfs attached  
 to the estate) shall have the money. —

εἶεν ἐπιβάλλοντες, τὰς φοικίας οἴτινές κ' | ἴδοντι ὁ κλᾶρος, τούτους  
ἐκεν τὰ κρέματα.

- 30 Αἱ δέ κ' οἱ | ἐπιβάλλοντες οἱ μὲν λεῖ|οντι δατεῖσθαι τὰ κρέματ|α,  
οἱ δὲ μέ, δικάσσαι τὸν δι|καστὰν ἐπὶ τοῖλ λείονσι δ'ατεῖσθαι ἔμεν  
35 τὰ κρέματα π'άντα, πρίν κα δάττονται. || αἱ δέ κα δικάσαντος τῷ  
δικαστῷ κάρτει ἐνσεῖει ἔ ἄ|γῃ ἔ πέρει, δέκα στατῆραν'ς καταστα-  
40 σεῖ καὶ τῷ κρέϊος διπλεῖ. τνατῶν δὲ καὶ καρ|πῷ καὶ φέμας κὰνπι-  
δέμας κ'ἐπιπολαῖον κρεμάτων, αἳ κα μ'εῖ λείδοντι δατεῖ|σθαι - - τὸν  
45 δικαστ|ὰν ὀμνύντα κρῖναι πορτὶ τὰ μολιόμενα. [α]ἱ [δ]έ κα κρέ-  
ματα δατιομένοι | μὲ συνηγνόςκωντι ἀν|πὶ τὰν δαῖσιν, ὄνεν τὰ κρέ-  
50 μάτα κῶς κα πλείστον διδοῖ ἀποδόμενοι τὰν τιμῶν || δια[λ]ακάντων  
τὰν ἐπαβο|λάν φέκαστος. δατιομένοιδ δὲ κρέματα μαίτυραν'ς πα-  
VI ρῆμεν δρομέανς ἐλέυθέρους τρίνς ἔ πλίανς. || θυγατρὶ ἔ διδοῖ, κατὰ  
τὰ αἰ|τά.

- \* Ἀς κ' ὁ πατεῖδ δόει, τῶν τῷ πατρός κρεμάτων παρ υἱέος | μὲ  
5 ὄνῃσθαι μεδὲ καταθίθ|εσθαι. ἄτι δέ κ' αὐτὸς πάσεται ἔ ἀπολάκει  
ἀποδιδόθθῃ, | αἳ κα λῆι. μεδὲ τὸν πατέρα τὰ τῶν τέκνων ἄτι κ' αὐ-  
10 τοὶ πάσονται ἔ ἀπολάκωντι. μεδὲ τὰ τ|ᾶς γυναικὸς τὸν ἄνδρα  
ἀπο|δό(θ)θαι μεδ' ἐπισπένσαι, μεδ' | υἱὸν τὰ τὰς ματρός. αἱ δ'έ τις  
15 πρίαιτο ἔ καταθεῖτο ἔ ἐπισπένσαιτο, ἀλλᾶι δ' ἔγρατ|τα]ι, αἱ τὰδε

28 ff. If some of the heirs-at-law wish to divide the property, and others not, the judge shall decree that all the property belong to those wishing to divide, until they divide it. If any one, after the decision of the judge, enters in by force or drives or carries off anything, he shall pay ten staters and double the value of the object. In the matter of live stock, produce, clothing, ornaments, and furniture, if they do not wish to make a division, the judge shall decide with reference to the pleadings. If, when dividing the property, they do not agree as to the division, they shall sell the property, and, disposing of it to whoever offers the most, they shall receive each his share

of the price.—34. δάττονται: aor. subj., cf. ἀποδάττασθαι. 82.—36. ἐνσεῖει: taken by some as ἐν-σεῖει (σεῖω), but more probably ἐνσ-εῖει (εἶμι) with εἰ instead of ι from the indicative.—39. τνατῶν: θνητῶν = ζῳών, as in Hdt.2. 68.—VI.1. διδοῖ: subj. without κα. 174.

VI.2-46. Sale and mortgage of family property.

VI.2 ff. As long as the father lives, one shall not purchase any of the father's property from the son, nor take a mortgage on it. But whatever (the son) himself has acquired or inherited, he may dispose of, if he wishes.—14 f. ἀλλᾶι δ' ἔγρατται: and it is written

τὰ γράμματα ἔγρατται, τὰ] μ[ἐ]ν | κρέματα ἐπὶ τῇ ματρὶ ἔμεν  
 κἐπὶ τῇ γυναικί, ὁ δ' ἀποδόμενος ἔ καταθὲνς ἔ ἐπισπένσανς τῷ 20  
 πριαμένῳ ἔ καταθεμένῳ ἔ ἐπισπενσαμένῳ διπλεῖ καταστασεῖ  
 καὶ τί κ' ἄλλ' ἄτας ἔει, τὸ ἀπλόον· τῶν δὲ πρόθθα μὲ ἐν δικον ἔμεν. 25  
 αἱ δέ κ' ὁ ἀντίμῳλος ἀπομῳλεῖ ἀνπὶ τὸ κρέος ὃι κ' ἀνπιμῳλῶντι μὲ  
 ἔμεν τᾶς ματ[ρ]ὸς ἔ τᾶς γυναικός, μῳλὲν ὅπε κ' ἐπιβάλλει, πᾶρ 30  
 τῷ δικαστῇ, ἔ φεκάστῳ ἔγρατται. αἱ δέ κ' ἀποθάνει μᾶτερ τέκνα  
 καταλιπόνσα, τὸν πατέρα καρτερὸν ἔμεν | τῶν ματρώϊον, ἀποδό(θ)θαι  
 δὲ μὲ || μῑδὲ καταθέμεν, αἱ κα μὲ τὰ τέκνα ἐπαινέσει δρομέες ἰόν- 35  
 τες. | [α]ἱ δέ τις ἄλλῃ πρίαιτο ἔ καταθεῖτο, τὰ μὲν κρέματα ἐπὶ  
 τοῖς τέκνοις ἔμεν, τῷ δὲ πριαμένῳ ἔ καταθεμένῳ τὸν ἀποδόμενον 40  
 ἔ τὸν καταθέντα τὰν | διπλείαν καταστάσαι τᾶς τῑμᾶς, καὶ τί  
 κ' ἄλλ' ἄτας ἔει, τὸ ἀπλόον. αἱ δέ κ' ἄλλαν ὀπυῖει, τὰ τέκνα [τῷ]ν 45  
 [μ]ατρώϊον καρτερὸνς ἔμεν.

Αἱ κ' ἐδ' ὄυσ[μενίαν] | πέρα[θεῖ κ]ἔκς ἀλλοπολίας ὑπ' ἀνάνκας  
 ἐκόμενος κελο[μ]ένῳ τις λύσεται, ἐπὶ τῷ ἀλλυσαμένῳ ἔμεν, πρίν 50  
 κ' ἀποδοῖ τὸ ἐπιβάλλον. αἱ δέ κα μὲ ὁμολογῶντι ἄμπι τὰν πλε-  
 θύν ἔ μὲ [κ]ελομέ[ν]ῳ αὐτῷ [λ]ύσαθθαι, τὸν δικαστὰν ὁμνύντα  
 κρίνεν πορτί τὰ || μῳλιόμενα. [τ]ῷ ἔλευθέρῳ τὸν | δε - - - . [αἱ 55  
 κ' ὁ δῶλος] ἐπὶ τὰν ἐλευθέραν ἐλθὼν ὀπυῖει, | ἐλευθερ' ἔμεν τὰ VII

otherwise = otherwise than is written. Cf. I. 37 and VIII.54. — αἱ τᾶδε τὰ γράμματα ἔγρατται: since the inscription of this law, contrasted with τῶν δὲ πρόθθα, I. 24, in matters of previous date. So in IX.15 and XI.19. — 25 ff. But if the opponent denies, with reference to the matter about which they are disputing, that it belongs to the mother or the wife, action shall be brought where it belongs, before the judge where it is prescribed for each case.

VI.46-VII.15. Repayment of ransom. Children of mixed marriages. Responsibility for the acts of a slave.

VI.46 ff. 'A ransomed person shall belong to the ransomer, until he pays

what is proper.' The general sense is clear, but the restoration and precise interpretation is uncertain. Perhaps, with the reading of the text, *if one is sold into hostile hands and some one, forced (to do so) upon his demanding it, ransoms him from his exile.* — 51 ff. *But if they do not agree about the amount, or on the ground that he did not demand to be ransomed, etc.* — 55 ff. Something is certainly missing between the end of VI and the beginning of VII, either overlooked by the stonecutter in copying, or possibly added on the original substructure, which is not extant. — VII.1 ff. In the case of marriage between a male slave and a free woman,

τέκνα. αἱ δέ κ' | ἃ ἐλευθέρα ἐπὶ τὸν δῶλον, δῶλ' ἔμειν τὰ τέκνα. αἱ  
 5 δέ κ' ἐς τὰς αὐτῶν ματρὸς ἐλεύθερα καὶ δῶλα | τέκνα γένεται, ἔ  
 κ' ἀποθάνει ἃ μᾶτερ, αἱ κ' ἔτι κρέματα, τὸν ἐλευθέρους ἔκειν. αἱ  
 10 δ' ἐλευθέροι | μὲ ἐκσεῖεν, τὸν σὺς ἐπιβάλλονταν ἀναιλῆ(θ)θαι. α[ῖ]  
 κ' ἐκς ἀγορᾶς πρ[ι]άμενος δῶλον μὲ πειραϊόσει τῶν φεσέκοντ' ἀμε-  
 15 ρᾶν, αἱ τινὰ κα πρό(θ)θ' ἀδικῆκεῖ ἔ ὕστερον, τῶι πεπαμύνῳι ἔνδικον  
 ἔμειν.

Τὰ μ πα[τ]ροῖ[ο]κον ὀπνίε(θ)θαι ἀδελπίῳι τῷ πατρὸς τῶν ἰόντων  
 τῶι | πρειγ[ί]στῳι. αἱ δέ κα πλίες πατροῖδοκοὶ ἴωντι κἀδελπι[ο]ι  
 20 τῷ πα[τ]ρός, [τ]ῶι ἐπιπρειγίστῳι ὀπνίε(θ)θαι. αἱ δέ κα μὲ ἴωντι  
 ἀδελπιῳι τῷ πατρός, υἱέδ δέ ἐκς ἀδελπίων, ὀπνίε(θ)θαι ἰῶι τῶι [ἐ]ς  
 25 τῷ πρειγίστῳ. αἱ δέ κα πλίες ἴωντι πατροῖδοκοὶ κυῖέες ἐκς ἀδελ-  
 πιῶν, ἄλλοι ὀπνίε(θ)θαι τῶι ἐπὶ τῶι ἐς [τ]ῷ πρειγίστῳ. μίαν  
 δ' | ἔκειν πατροῖ[ο]κον τὸν ἐπιβάλλοντα, πλιάδ δέ [μ]έ.

the status of the children depended on whether the slave went to live with the free woman, thus raising himself in a measure to her condition, or whether the woman went to live with the slave. — 9. ἐκσεῖεν: εἶεν ἐξ αὐτᾶς. — 10 ff. *If one having purchased a slave from the market-place has not repudiated the purchase within the sixty days, if the slave has wronged any one before or after, the one who has acquired him shall be liable.* The purchaser of a slave was allowed a certain time within which, upon discovering any faults, physical or otherwise, which had been concealed, he might repudiate the purchase. Not until the expiration of this period was the purchase binding, and the purchaser liable for the acts of the slave. For the use of περαιῶ, cf. also SGDI. 4998. VII αἱ κα μὴ περαιόσει ἢ κα πρίαται ἐν ταῖς τριάκοντ' ἀμέραις. But some take the meaning in both passages to be *dis-  
 pose of abroad*.

VII.15–IX.24. The heiress. Regulations for her marriage and the disposition of her property.

When, in default of sons, a daughter becomes the heiress (πατροῖδοκος, cf. πατροῦχος παρθένος Hdt. 6.57 with Stein's note, Att. ἐπικληρος), the choice of a husband, who becomes the virtual head of the family, is determined by fixed rules. The person so determined, the groom-elect, is known as ὁ ἐπιβάλλον ὀπνίεν (= ὅι ἐπιβάλλει ὀπνίεν the one to whom it falls to marry) or simply ὁ ἐπιβάλλον.

VII.15 ff. *The heiress shall marry her father's brother, the oldest of those living. If there are several heiresses and father's brothers, they shall marry (the second) the next oldest (and so on in succession). If there are no father's brothers, but sons of the brothers, she shall marry that one (who is the son) of the oldest. If there are several heiresses and sons of brothers, they shall marry (the*



Ἄδ δέ κ' αἰ||ῥος εἶ ὁ ἐπιβάλλον ὀπνίεν ἐ| ἅ πατρῷῶκος, [σ]τέ- 30  
 γαν μέν, αἶ | κ' εἶ, ἔκεν τὰν πατρῷῶκον, τὰδ | δ' ἐπικαρπίας παν-  
 τὸς τὰν ἐμίαν ἀπολανκάνεν τὸν ἐπιβ|λλοντα ὀπνίεν. αἶ δέ 35  
 κ' ἀπόδρομος ἰδὼν ὁ ἐπιβάλλον ὀπνίεν ἐβίον ἐβίουσαν μὲ λῆι  
 ὀπνίεν, ἐπὶ τῇ πατρῷῶκῳ εἰ μὲν τὰ κρέματα πάντα καὶ τὸν κ'αρ- 40  
 πόν, πρεῖν κ' ὀπνίει. αἶ δέ κα | δρομεὺς ἰδὼν ὁ ἐπιβάλλον ἐβίουσαν  
 λείονσαν ὀπνίε(θ)θαι μὲ λῆι ὀπνίεν, μῶλὲν τὸς | καδεστὰς τὸς τὰς  
 πατρῷῶκῳ, ὁ δέ [δ]ικα[σ]τ[ας] δικ[ακσά]τῳ ὀπνίεν ἐν τοῖς δ[υ]οῖς 45  
 μῆ|νσί. αἶ δέ κα μὲ ὀπνίει αἶ ἔγρα(τ)ται, τὰ κρέματα πάντ' ἔκον-  
 σα|ν, αἶ κ' εἶ ἄλλος, τῷ ἐπιβάλλοντ|ι. αἶ δ' ἐπιβάλλον μὲ εἴε, τὰς | 50  
 πυλᾶς τῶν αἰτιόντων ὅτιμ|ι κα λῆι ὀπνίε(θ)θαι. αἶ δέ κα τῷ ἐπι-  
 βάλλοντι ἐβίουσα μὲ λῆι ὀπνίε(θ)θαι εἶ ἄνθρωπος εἶ ὁ ἐπιβ|άλ[λ]ων 55  
 [κα]ὶ μ[ε] λ[ε]ῖ[ι] μ[έν]εν || ἅ πατρῷῶκος, στέγαμ μέν, | αἶ κ' εἶ ἐν VIII  
 πόλι, τὰμ πατρῷῶκο|ν ἔκεν κᾶτι κ' ἐν εἶ ἐν τῇ στέγῃ, τὸν δ' ἄλλων  
 τὰν ἐμίαν δι|αλακόνσαν ἄλλῳ ὀπνίε(θ)θαι τὰς πυλᾶς τῶν αἰτιόν- 5  
 τῶν | ὅτιμ|ι κα λῆι. ἀποδατῆ(θ)θαι δ' ἐ τῶν κρεμάτων ἰδῷ. αἶ δέ μὲ |  
 εἶεν ἐπιβάλλοντες τῇ ζ|παι| π|ατρῷῶκῳ αἶ[ι] ἔ|γρατται, τὰ κρέματα 10  
 πάντ' ἔκ[ον]σαν τὰς πυλᾶς ὀπνίε(θ)θ[α]ι ὅτιμ|ι κα λῆι. | αἶ δέ τὰς  
 πυλ[ᾶ]ς μέτις λέ|ιοι ὀ[π]νίεν, τὸς καδεστὰς || τὸς τὰς πατρῷῶκῳ 15  
 φείπαι κ|ατὰ [τὰν πυλ.]ὰν ὅτι οὐ λ[ε]ῖ ὀ[π]νίεν τις; καὶ μὲν τίς  
 [κ' ὀ]πνίει, ἐν ταῖς τριάκοντα εἶ κα φείπου|τι. αἶ δέ μ(ε), ἄλλῳ  
 ὀπνίε(θ)θαι ὅτιμ|ι κα νύναται. αἶ δέ κα πατρὸς δόντος εἶ ἀδελ- 20  
 πιῶ πατρῷῶκος γένεται. αἶ λείοντος ὀπνίεν ὅι ἔδοκαν μὲ λείοι  
 ὀπνίε(θ)θαι, αἶ κ' ἐστετεκνῶται, δια|λακόνσαν τῶν κρεμάτων αἶ 25

second) the second (in order) after the son of the eldest (and so on). — 35 ff. If the groom-elect, being a minor, does not wish to marry (the heiress), though both are of marriageable age, all the property and the income shall belong to the heiress until he marries her. — 47 ff. If he does not marry her, as is written, she with all the property shall marry the next in succession, if there is another. But if there is no groom-elect, she may marry any one of the tribe she wishes, of those

who ask for her hand. — VIII.7-8. But they shall give to him (the rejected groom-elect) his proper share of the property. — 20 ff. If one becomes an heiress after her father or brother has given her (in marriage), if she does not wish to remain married to the one to whom they gave her, although he is willing, then, in case she has borne children, she may, dividing the property as is written, marry another of the tribe. — 24. ἐ|στετεκνῶται: perf. subj. like πέπαται etc., 151.1.



ἔγρατται [ἄλλ]οι ὀπνίε(θ)θ[αι τᾶ]ς [π]υ[λ]ᾱ[ς]. αἱ δὲ τέκνα μὲ  
 εἴῃ, πάντ' ἔκονσαν τῷ ἐπιβάλλον[τ]ι ὀπνίε(θ)θαι, αἱ κ' εἴ, αἱ δὲ μὲ,  
 30 αἱ ἔγρατται. ἀνὲρ αἱ ἀποθάνοι πατρῷόκῳ τέκνα καταλιπον, αἱ  
 κα [λ]εἴ, | ὀπνίε(θ)θ τᾶς πυλᾶς ὅτιμί κα ὕνεται, ἀνάνκαι δὲ μὲ.  
 35 αἱ δὲ τέκνα μὲ καταλίποι ὁ ἀποθανόν, | ὀπνίε(θ)θαι τῷ ἐπιβάλ-  
 λοντι αἱ ἔγρατται. αἱ δ' ὁ ἐπιβάλλον τ' ἂν πατρῷόκον ὀπνίεν μὲ  
 40 ἐπ'ίδαμος εἴῃ, ἂ δὲ πατρῷόκος | ὀρίμα εἴῃ, τῷ ἐπιβάλλοντι ὀπνί-  
 ε(θ)θαι αἱ ἔγρατται.

Πατρῷόκον δ' ἔμεν, αἱ κα πατέρ μὲ εἴ εἰ ἀδελπίδς ἐς τῷ αὐ[τῷ]  
 πατρός. τῶν | δὲ κρεμάτῳ[ν κα]ρτερὸνς ἔμεν τ' ἄς φεργα[σ]ία[ς τὸς]  
 45 πάτρῶανς, | [τ]ᾶς [δ' ἐπικαρ]πίας δια[λ]α[νκᾱ]ν[ε]ν [τ]ᾶν ἐμίαν, ἄς  
 κ' ἄ[ν]ῳ[ρ]ος εἴ. | αἱ δ' ἂν[ῳ]ρῳι ἰάτται μὲ εἴῃ ἐπιβάλλον, τὰν πα-  
 50 τρῷόκον καρτερὰν ἔμεν τῶν τε κρεμάτων καὶ τῷ καρπῷ, κᾶς  
 κ' ἂν[ῳ]ρος εἴ, τράπε(θ)θαι [π]ᾶρ τῷ ματρί. αἱ δὲ μ'άτερ μὲ εἴῃ,  
 πὰρ τοῖς [μ]άτρῳσι | τράπε(θ)θα[ι]. αἱ δέ τις ὀπνίοι τὰν πατρῷό-  
 55 1X κον, ἀλλᾶι δ' [ἔγ]ρατται, | πεύθεν [πορ]τὶ κόσμ[ο]ν || τὸνς ἐπιβά[λ]-  
 λοντανς.

Ἀνὲρ αἱ | κ' ἀποθανόν πατρῷόκον κατ'αλίπει, εἰ αὐ[τὰν] εἰ πρὸ  
 5 αὐτᾶς τ' ὄνς πάτρῶανς εἰ τὸνς μάτρῶανς καταθέμεν [εἰ ἀποδό(θ)θαι  
 τῶν | κρεμάτων καὶ] δικαίαν ἔμεν τ' ἂν ὄνᾶν καὶ τὰν κα[τά]θεσιν. αἱ |  
 δ' ἀλλᾶι πρί[αι]τό τις κρέματα εἰ | καταθεῖτο τῶν τᾶς πα[τρ]ῳόκῳ,  
 10 τ' | ἂ [μ]έν [κρ]έματα ἐπὶ τῷ πατρῳόκῳ ἔμεν, ὁ δ' ἀποδόμενος εἰ  
 κατ'αθὲνς τῷ πριαμένῳ εἰ καταθεμένῳ, αἱ κα νικαθεῖ, διπλεῖ κα-  
 15 ταστασεῖ καὶ τί κ' ἄλλ' ἄτας εἴ, τ' ὁ ἀπλόον ἐπικαταστασεῖ, αἱ  
 [τά]δε τὰ γράμμ[α]τ[α] ἔγρατται, τ' ὁ[ν] δ' ἐπρὸ(θ)θα μ[ε] ἔνδικον  
 ἔμεν. | αἱ δ' ὁ ἀντίμῳλος ἀπομ[ῳ]λοῖ ἀ[ν]π[ι] τὸ κρέος οἱ κ' ἀνπιμῳ-  
 20 λι[ῳ]ντι μὲ τᾶς πατρῳόκῳ [ε]μέν, | ὁ δ[ικ]αστὰς ὁμνὺς κρινετό. αἱ |  
 δὲ νικάσαι μὲ τᾶς πατρ[ῳ]όκῳ ἔμ[ε]ν, μῳλὲν ὅπε κ' ἐπιβάλλει, εἰ  
 φεκαστῷ ἔγρατται.

25 Αἱ ἀν[δ]εκσ[ῳ]μ[ε]νος εἰ νενικαμέν[ο]ς εἰ ἐνκ[ο]ιῳτᾶνς ὀπέλῳν εἰ δια-  
 βαλόμενος εἰ διαφειπάμενος ἀπο[θ]ᾶνοι εἰ τούτῳι ἄλλος, ἐπιμῳλὲν

1X.24-X.32. Various subjects,

given as security or has been guilty of

1X.24 ff. If one dies who has gone  
 surty or has lost a suit or owes money

fraud (?) or conspiracy (?), or another  
 (stands in such relations) to him, one

ἰὸ πρὸ τῷ ἐνιαυτῷ · ὁ δὲ δικα[σ]τὰς δικαδδέτῳ πορτὶ τὰ [ἀ]ποπῶνιό- 30  
 μενα· αἱ μὲν κα νίκας ἐπι|μῶλῃ, ὁ δικαστὰς κὸ μνίμων, | αἱ κα δόει  
 καὶ πολιατεύει, οἱ δὲ μαίτυρες οἱ ἐπιβάλλοντες, ἀνδοκ' ἄδ (δ) ἐ κέν- 35  
 κοιῶτᾶν καὶ διαβολᾶς καὶ διρέσιος μαίτυρες οἱ ἐπιβάλλοντες ἀπο-  
 πῶνιόντων. ἔ δέ κ' ἀποφείποντι, δικαδδέτῳ ὁμόσαντα αὐτὸν καὶ  
 τὸν μαίτυραν υἱκέν τὸ ἀπλόον. υἱὺς αἱ κ' ἀνδέσεται. ἄς κ' ὁ 40  
 πατὲρ (δ) δόει, | αὐτὸν ἰτέ(θ)θαι καὶ τὰ κρέματα | ἄτι κα πέπαται.  
 αἱ τίς κα πέραῖ συναλ[λάκ]σει ἔ ἐς πῆρ[α]ν ἐπι θέντι μὲ ἀποδιδῶ, 45  
 αἱ μὲν κ' ἀποπῶνιόντι μαίτυρες ἐβίοντες τῷ ἑκατοστατέρῳ καὶ  
 πλίο|νος τρέες, τῷ μείονος μέττ' ἐς τὸ δεκαστάτερον δύο, τῷ μείονος 50  
 ἔνδ, δικαδδέτῳ πορ[τ]ι τὰ | ἀποπῶ[ν]ιόμενα. αἱ δὲ μαίτυρε[ς] μὲ  
 ἀποπῶνιοιεν, ἔ κ' ἔ[λ]θεῖ ὁ συν|αλλάκσανς, ὅτερον κ[α] | κέλε[τ]αι  
 ὁ | μενπόμενος, ἔ ἀπομόσαι ἔ συν || [ll. 1-9, and most of 10 14, X  
 lacking] ματρὶ || δ' υἱὸν [ἔ ἄνδρα γυναικὶ δόμεν ἐ|κατὸν στα[τ]ῆ- 15  
 ρα[ν]ς] ἔ μείον, πλίο|ν δὲ μέ. αἱ δὲ πλία δοίε, αἱ | κα λειῶντ' οἱ ἐπι-  
 βάλλοντες, τὸν ἄργυρον ἀποδόντες τὰ κρέματ' ἐκόντων. αἱ δέ τις 20  
 ὀπέλων ἄργυρον ἔ ἀταμένος ἔ μῶλιομένας δίκας δοίε, αἱ | μὲ εἶε τὰ  
 λοιπὰ ἄκσια τᾶς ἀ|τας, μεδὲν ἐς κρέος ἔμεν τὰν || δόσιν. 25

shall bring suit against said person be-  
 fore the end of the year. The judge shall  
 render his decision according to the tes-  
 timony. If the suit is with reference to  
 a judgment won, the judge and the re-  
 corder, if he is alive and a citizen, and  
 the heirs as witnesses, (shall give testi-  
 mony), but in the case of surety and  
 pledges and fraud (?) and conspiracy  
 (?), the heirs as witnesses shall give tes-  
 timony. After they have testified, (the  
 judge) shall decree that (the plaintiff),  
 when he has taken oath himself and  
 likewise the witnesses, has judgment for  
 the simple amount. If a son has gone  
 surety, while his father is living, he and  
 the property which he possesses shall be  
 subject to fine. — 26-27. The precise  
 meaning of διαβαλόμενος and διαφειπάμε-  
 νος (cf. in ll. 35-36 διαβολᾶς, διρέσιος, the

latter with δι-, probably only an error,  
 for δια-) is uncertain. — 28-29. The third  
 letter in l. 29 is obscure, but the most  
 probable reading is ἐπιμολέν ἰὸ, with  
 νν as in τὰν ἐμνᾶν II.48, and with ἰός  
 used like ἐκείνος as in VIII.8. — 43 ff.  
 If one has formed a partnership with  
 another for a mercantile venture (and  
 does not pay him his share), or does not  
 pay back the one who has contributed to  
 a venture, etc. — 50. ἔνδ: for ἐνς (= εἰς)  
 before following δ (97.4). — 53. ὅτερόν  
 κα κτλ.: whichever course the complain-  
 ant demands, either to take oath of denial  
 or—. X.15 ff. 'Special legacies are  
 not to exceed the value of 100 staters.  
 If one makes a gift of greater value, the  
 heirs, if they choose, may pay the 100  
 staters and keep the property.' — 24.  
 μεδὲν ἐς κρέος: to no purpose, invalid.

Αντρῶ[π]ον μὲ ὄνέ(θ)θα[ι] κατακείμενον, πρίν κ' ἀλλύσεται ὁ  
καταθένης, μεδ' ἀμπίμῳλον. μεδὲ δέкса(θ)θαι μεδ' ἐπισπένσα(θ)θαι  
30 μεδὲ καταθέ(θ)θαι. αἰ || δέ τις τούτῳ τι φέρκσαι, μεδ' ἐν ἐς κρέος  
ἔμεν, αἰ ἀποπῶνίῳιεν δύο μαίτυρε(ς). |

Ἄνπανσιν ἔμεν ὅπῳ κά τιλ λῆι. ἀμπαίνε(θ)θαι δὲ κατ' ἀγορὰν ||  
35 καταφελμένῳν τῷμ πολιατᾶν ἀπὸ τῷ λάῳ ὃ ἀπαγορεύοντι. | ὁ δ' ἀμ-  
πανάμενος δότῳ τᾷι ἐταιρεῖαι τᾷ φᾷ αὐτῷ ἱαρεῖον καὶ πρόκοον  
40 φοίνῳ. καὶ || μὲν κ' ἀνέλεται πάντα τὰ κρέματα καὶ μὲ συννῆι γνέ-  
σια τέκνα, τέλλεμ μὲν τὰ θῖνα καὶ | τὰ ἀντρώπινα τὰ τῷ ἀνπανα-  
45 μένῳ κᾶναιλέ(θ)θαι, αἰπερ τοῖς γ' ὡςίοις ἔγρατται. αἰ [δ]έ κα μὲ |  
λῆι τέλλεν αἰ ἔγρατται, τὰ κ[ρ]έματα τὸνς ἐπιβάλλοντανς ἔκεν.  
50 αἰ δέ κ' ἔι γνέσ[ι]α τέκνα τῷ ἀνπαναμένῳι, πεδὰ μὲν τῶν ἐρσένῳν  
τὸν ἀμπαντόν, αἰπερ αἰ θ[ε]λέ[ι]αι ἀπὸ τῶν ἀδελπιῶν λανκᾶνοντι.  
XI αἰ δέ κ' ἔρσενες μὲ ἴοντι, θελέ[ι]αι δέ, [φ]ισφόμοιρον ἔ||[μεν] τὸν ἀν-  
παντὸν καὶ μὲ ἐπάνανκον ἔμεν τέλλεν τ[ὰ] τῷ ἀνπαναμένῳ καὶ τὰ  
5 κρέματ' ἀναιλ(ῆ)(θ)θαι ἅτι κα καταλίπε[ι] ὁ ἀνπανάμενος · πλίυι  
δὲ τὸν ἀνπαντόμ μὲ ἐπικῶρέν. [αἰ δ' ἀπο]θάνοι ὁ ἀνπαντὸς γνέσια |  
10 τέκνα μὲ καταλιπόν, παρ τὸνς τῷ ἀνπαναμένῳ ἐπιβάλλοντανς  
ἀνκῶρέν τὰ κρέματα. αἰ δ[έ] κα | λῆι ὁ ἀνπανάμενος, ἀποφειπ[ά]θῃ  
κατ' ἀγορὰν ἀπὸ τῷ λά[ῳ] ὃ | ἀπαγορεύοντι καταφελμένῳν τῶν πο-  
15 λιατᾶν · ἀνθέμε[ν] δὲ || δέκ[α] [σ]τατῆρανς ἐδ δικαστ[έ]ριον, ὁ δὲ μνά-  
μῳν ὁ τῷ κσέν[ι]ῳ ἀποδοτῷ τῷ ἀπορρεθέντι. | γυνὰ δὲ μὲ ἀμπαινέθῃ  
20 μεδ' ἄνῃβος. κρέ(θ)θαι δὲ τοῖδδε αἰ | τάδε τὰ γράμματ' ἔγραψε, |  
τῶν δὲ πρόθθα ὅπαι τις ἔκει ἔ ἀμπαντύι ἔ παρ ἀμπαντῷ μὲ ἔτ' ἐν-  
δικον ἔμεν.

X.33—XI.23. Adoption.

X.33 ff. Adoption may be made from whatever source any one wishes. The adoption shall be announced in the market-place, when the citizens are assembled, from the stone whence they make proclamations.—41. συνν-ῆι: see 101.1. —42 ff. He shall perform the religious and social obligations of the one who adopted him.—XI.10 ff. If the adopter wishes, he may renounce (the adopted

son) in the market-place, etc.—16. ὁ τῷ κσενίῳ: sc. κόσμοντος, the clerk of the official who looks after the interests of strangers.—19 ff. These regulations (τοῖδδε) shall be followed from the time of the inscription of this law, but as regards matters of a previous date, in whatever way one holds (property), whether by virtue of adoption (i.e. of being the adopted son) or from the fact of adoption, there shall be no liability.

Ἄντροπον ὅς κ' ἄγει πρὸ δίκας, || αἰεὶ ἐπιδέκε(θ)θαι. 25

Τὸν δικαστάν, ὅτι μὲν κατὰ | μαίτυρανς ἔγρατται δικάδδεν ἔ  
ἀπόμοτον, δικάδδεν αἰ ἔγρατται, τὸν δ' ἄλλῶν ὁμνύντα κρίνεν πορτί 30  
τὰ μολιόμενα.

Αἱ κ' ἀποθάνει ἄργυρον | ὁπέλων ἔ νενικαμένος, αἱ μὲν κα λεί-  
ονται, οἷς κ' ἐπιβάλλει | ἀναιλέ(θ)θαι τὰ κρέματα, τὰν ἄταν ὑπερ- 35  
κατιστάμεν καὶ τὸ | ἀργύριον οἷς κ' ὁπέλει, ἐκόντων τὰ κρέματα.  
αἱ δέ κα μὲ λείονται, τὰ μὲν κρέματα ἐπὶ τοῖς νικάσανσι ἔμεν ἔ οἷς  
κ' ὁπέλει τὸ ἀργύριον, ἄλλαν δὲ | μεδεμίαν ἄταν ἔμεν τοῖς ἐπιβάλ- 40  
λουνσι. ἀ[τ]έ(θ)θαι δὲ ὑπὲρ μ[ε]ν τῷ [πα]τρὸς τὰ πατρῷα, ὑπέ(δ)  
δὲ τὰς ματρὸς τὰ μα[τρῶ]ια. 45

Γυνὰ ἀνδρὸς ἃ κα κρίνεται, | ὁ δικαστὰς ὅρκον αἱ κα δικάκει,  
ἐν ταῖς φίκατι ἀμέραις ἀπομοσάτω παριόντος τῷ δικαστῇ ὅτι 50  
κ' ἐπικαλεῖ. Προφ[ε]ριπιάτω δὲ ὁ ἄρκων τῷ(δ) δίκας τῇ γυναικὶ καὶ  
τῷ δικαστῇ καὶ [τ]ῷ | μ[ν]ά|μουι προτέταρτον ἀντὶ μ[|]αιτύρων XII  
ll. 1-15 lacking] ματρὶ νύκτις ἔ ἀ[ν]ερ γυναικὶ | κρέματα αἱ ἔδοκε,  
αἱ ἔγραττο πρὸ τῶνδε τῶν γραμμάτων, | μὲ ἐνδικον ἔμεν · τὸ δ' ὕστε-  
ρον διδόμεν αἱ ἔγρατται. 20

Ταῖς πατρῷόκοις αἱ κα μὲ | ἴονται ὀρπανοδικασταί, αἷς κ' ἀνόροι  
ἴονται, κρε(θ)θαι κατὰ | τὰ ἐγραμμένα. ὅπε .. δέ κ' ἀ || πατρ[ῶ]ιδκος 25

XI.24-XII.35. Various supplementary regulations.

XI.24f. If one seizes a man before the trial, any one may receive him (i.e. may offer the man an asylum). — 26 ff. The judge shall decide as is written whatever it is written that he shall decide according to witnesses or by oath of denial, but other matters he shall decide under oath according to the pleadings. See note to I. 11 ff. — 31 ff. If one dies owing money or having lost a suit, those to whom it falls to receive the property may hold the property, if they wish to pay the fine in his behalf and the money to those to whom he owes it. But if not, the property shall belong to those who won the suit or those to whom he owes money, but the heirs shall

not be subject to any further fine. The father's property shall pay the fine for the father, the mother's property for the mother. — 46 ff. When a woman is divorced from her husband, if the judge has decreed an oath, she shall take the oath of denial of whatever one charges within twenty days, in the presence of the judge. — ὅτι: οἴτινος as in II.50. — XII.21 ff. The heiresses, if there are no ὀρπανοδικασταί, so long as they are under marriageable age, shall be treated according to what is written. In case the heiress, in default of a groom-elect or ὀρπανοδικασταί, is brought up with her mother, the father's brother and the mother's brother, those designated (above), shall manage the property and the income as best they

μὲ ἰόντος ἐπιβάλλοντος μὲδ' ὀρπανοδικ' αστᾶν παρ τᾷ ματρὶ τρά-  
 30 πῆται, τὸν πάτρῳα καὶ τὸμ μᾶτρῳα τὸνς ἐγγραμμένους τ' ἂ κρέματα  
 καὶ τὰν ἐπικαρπίαν ἀρτύνει ὅπαι κα (νύ)νανται κάλλιστα, πρίν  
 κ' ὀπυῖται. ὀπυί(ε)θαι δὲ δυῶδεκαφετία ἔπρεϊ' γονα.

111. Gortyna. III cent. B.C. SGDI.5011. Inscr. Jurid. II, pp. 329 ff. Halbherr, Am. J. Arch. 1897, 191 ff.

[Θιοί. | Τάδ' ἔφαδε τ]αῖ [πόλι] ψαφίδδουσι τρια[κατίων πα]ριόν-  
 των· νομίσματι χρῆτ'θαι τῶι κανχῶι τῶι ἔθηκαν ἂ πόλιν· τὸδ ||  
 5 δ' ὀδελὸνς μὴ δέκετθαι τὸνς ἀργυρίος. | αἱ δέ τις δέκοιτο ἢ τὸ νόμι-  
 σμα μὴ λείοι | δέκετθαι ἢ καρπῶ ὠνίοι, ἀποτεισεῖ ἀργύρῳ πέντε  
 10 στατήρας. πεύθεν δὲ | πορτὶ τὰν νεότα, τᾶς δὲ νεότας ὀμν|ύντες  
 κρινόντων οἱ ἐπτὰ κατ' ἀγοράν, | οἱ κα λάχωντι κλαρώμενοι. νικῆν  
 δ' ὅτερά κ' οἱ πλίες ὀμόσουντι, καὶ πράξαντες | τὸν νικαθέντα τὰν  
 μὲν ἡμίαν [τῶι νικᾶσ]αντι δόντων, τὰν δ' ἡμίαν [τᾷ πόλι].

112. Hierapytna. III or II cent. B.C. SGDI.5041. Michel 29.

....[ἐρπό]ντων δὲ οἱ Ἱεραπύτνιοι τοῖς Λυττίοις ἐς τὰ - - | ....  
 [οἱ δὲ] Λύττιοι τοῖς Ἱεραπυτνίοις ἐς τὰν εὐάμερον τὰν [τῶν Θευ-  
 δαισίῳν. ὁ δὲ κόσμος τῶν | Ἱεραπυτνί]ων ἐρπέτω Λυττοῖ ἐς τὸ  
 ἀρχεῖον· κατὰ ταῦτὰ δὲ καὶ ὁ τῶ[ν Λυττίων κόσμος ἐρπέτω ἐν  
 Ἱεραπύτναι ἐς] | τὸ ἀρχ[εῖον.] αἱ δὲ οἱ κόσμοι ἐλλίποιν τὰν θυ-  
 σίαν τὰν ἡγγραμμέναν, αἱ κα μή τι πόλε[μος κωλύσῃ, ἀποτεισάν]-  
 5 των ὁ κόσμος ἕκαστος ἀργυρίῳ στατήρας ἑκατόν, οἱ μὲν Ἱεραπύ-  
 τνιοι τοῖς Λυττίοις τᾷ πόλει, [οἱ δὲ Λύττιοι τοῖς] | Ἱεραπυτνίοις τᾷ

can until she marries. She shall be married when twelve years of age or older.

111. Decree of Gortyna regarding the use of bronze coinage.

3 ff. One shall make use of the bronze coin which the state has established, and not accept the silver obols. If one accepts them, or is unwilling to accept the (bronze) coin, or sells for produce (i.e. trades by barter), he shall pay a fine of five silver staters. Report shall be made

to the body of young men, and of this body the seven who are chosen by lot as supervisors of the market shall decide under oath.

112. Treaty between Hierapytna and Lyttos. This illustrates the mixed dialect sometimes known as East Cretan. See 273, 278.

1. Λυττίοις: note the interchange of assimilated and unassimilated forms, e.g. Λυκτίων l. 13. See 86 with 1.—



πόλει. ὅτι δὲ κα δόξῃ ταῖς πόλεσιν ἐξελὲν ἢ ἐνθέμεν, ὅτι μὲν ἐξέ-  
λοιμεν μήτε ἔνθινον μήτε ἔνορκον ἤμεν, ὅτι δὲ ἐγγράψαιμεν ἔνθινον  
τε ἤμεν καὶ ἔνορκον. εἰ δέ τί κα θεῶν ἰλέων ὄντων λάβωμεν ἀπὸ  
τῶν πολεμίων, λαγχανόντων κατὰ τὸ τέλος ἐκάτεροι. μὴ ἐξέστω  
δὲ ἰδίαί μήτε πόλεμον ἐχφέρεσθαι χωρὶς μήτε εἰρήναν τίθεσθαι, αἱ  
κα μὴ ἀμφοτέροις δόξῃ. αἱ δέ τινές κα ἰδίαί ἐξερέγκονται, αὐτοὶ 10  
καὶ διαπολεμόντων, καὶ μὴ ἔνοργοι ἔστων οἱ μὴ συμπολεμόντες.  
στασάντων δὲ τὰς στάλας ἐκάτεροι ἐν τοῖς ἰδίῳις ἱεροῖς, οἱ μὲν  
Ἱεραπύτνιοι Ὡλεροὶ ἐν τῷ ἱερῷ, τὰν δὲ ἐν Ἀπόλλωνι, οἱ δὲ Λύτ-  
τιοι ἐν τῷ [ἱ]ερῷ τ[ῷ] Ἀπόλλωνος καὶ ἐμ πόλει ἐν Ἀθαναίαι.  
στασάντων δὲ καὶ κοινὰν στάλαν ἐν Γόρτυν ἐν | τῷ ἱερῷ τῷ  
.....ι. Ὁρκος Λυκτίων. “ὁμνύω τὰν Ἑστίαν καὶ Ζῆνα Ὁρά-  
τριον καὶ τὰν Ἀθαναίαν Ὡλερίαν καὶ Ζῆνα | Μο[ννίτιον καὶ] Ἡ[ραν]  
καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον καὶ Λατῶ καὶ  
Ἄρεα καὶ Ἀφροδίταν καὶ Κωρήτας καὶ Νύμφας καὶ θεὸς πάντας 15  
καὶ πάσας· ἢ μὰν ἐγὼ συμμαχησῶ τοῖς Ἱεραπυτνίοις τὸν πάντα  
χρόνον ἀπλ[ώως] καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον καὶ ἐχθρὸν ἐξῶ,  
καὶ πολεμησῶ ἀπὸ χώρας, νῆ κα καὶ ὁ Ἱεραπύτνης. | καὶ τὸ δίκαιον  
δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόντων καὶ τῶν Ἱερά-  
πυτνίων. ἐπιορκόντι μὲν | ἤμεν τὸς θεὸς ἐμμανίας καὶ γίνεσθαι  
πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θεὸς ἰλέος ἤμεν καὶ γίνεσθαι  
πολλὰ καὶ ἀγαθὰ.” Ὁρκος Ἱεραπυτνίων. “ὁμνύω τὰν Ἑστίαν  
καὶ Ζῆνα Ὁράτριον καὶ Ἀθαναίαν Ὡλερίαν κα [ἱ] Ζῆνα Μοννί- 20  
τιον καὶ Ἡραν καὶ Ἀθαναίαν Πολιάδα καὶ Ἀπόλλωνα Πύτιον  
καὶ Λατῶ καὶ Ἄρεα καὶ Ἀφροδίταν καὶ Κωρήτας καὶ Νύμφας  
καὶ θεὸς πάντας καὶ πάσας· ἢ μὰν ἐγὼ συμμαχησῶ τοῖς Λυκτί-  
οις τὸν ἅπαντα χρόνον ἀπλῶς καὶ ἀδόλως, καὶ τὸν αὐτὸν φίλον  
καὶ ἐχθρὸν ἐξῶ, καὶ πολεμησῶ ἀπὸ χώρας, νῆ | κα καὶ ὁ Λύττιος,  
καὶ τὸ δίκαιον δωσῶ καὶ ἐμμενῶ ἐν τοῖς συνκειμένοις, ἐμμενόν-  
των καὶ Λυκτίων. ἐ[π]ιορκ[ώ]ντι τὸς θεὸς ἐμμανίας ἤμεν καὶ

13. Ὁράτριον: occurs as an epithet of Zeus in two other Cretan inscriptions. It is generally explained as standing for *φράτριος* with *ο* for *φ* as in Ὁαῖος

(51 a). The epithet would then be of Elean source (cf. *El. φράτρα* = *μήτρα*, 15), or else contain hyper-Doric *ā*. — 17. ἐπιορκόντι: see 42.5d.

25 γίνεσθαι πάντα τὰ ὑπεναντία, εὐορκῶσι δὲ τὸς θε[ὸ]ς ἰλέος ἦμεν  
καὶ γίνεσθαι πολλὰ καγαθά.”

113. Dreros. III or II cent. B.C., but copied from an earlier version. SGDI.4952. Ditt.Syll.463. Michel 23. Solmsen 31.

Θεός Τύχα. | Ἀγαθαὶ τύχαι. | Ἐπὶ τῶν Αἰθαλέων κοσμιόντων ||  
5 τῶν σὺν Κυαίαι καὶ | Κεφάλωι Πυρωιπίωι Βισίωνος, | γραμματέος |  
10 δὲ Φιλίππου, || τὰδε ὥμοσαν | ἀγελαοὶ πανάξωστοι ἐκὰς τὸν ὀγδοή-  
15 κοντα· “ Ὀμνύω || τὰν Ἑστίαν τὰν | ἐμ πυρτανεῖωι | καὶ τὸν Δῆνα  
20 τὸν | Ἀγοραῖον καὶ τὸν Δῆνα τὸν Ταλλαῖον || καὶ τὸν Ἀπέλλωνα |  
τὸν Δελφίνιον καὶ | τὰν Ἀθαναίαν τὰν | Πολιοῦχον καὶ τὸν | Ἀπέλ-  
25 λωνα τὸμ Ποίτιον || καὶ τὰν Λατοῦν καὶ τὰν | Ἀρτεμιν καὶ τὸν  
Ἄρεα | καὶ τὰν Ἀφορδίταν καὶ | τὸν Ἑρμᾶν καὶ τὸν Ἄλιον | καὶ  
30 τὰν Βριτόμαρτιν || καὶ τὸμ Φοίνικα καὶ τὰν Ἀμφι[ώ]ναν καὶ τὰν  
Γᾶν | καὶ τὸν Οὐρανὸν καὶ | ἥρωας καὶ ἡρώϊστας | καὶ κράνας καὶ  
35 ποταμους καὶ θεοὺς πάντας | καὶ πάσας· μὴ μὰν ἐγὼ | ποκα τοῖς  
40 Λυττίοις | καλῶς φρουνησεῖν | μήτε τέχνηι μήτε μαχαναῖι μήτε ἐν  
νυκτὶ | μήτε πεδ’ ἀμέραν. καὶ | σπενσίω ὅτι κα δύναμαι | κακὸν τᾷ  
45 πόλει τᾷ τῶν Λυττίων. || δικᾶν δὲ καὶ πρ[αξι]ῶν μὴθὲν ἐνορκον |  
ἡμην. καὶ τέλομαι | φιλοδρήριος καὶ | φιλοκινώσιος | καὶ μήτε τὰμ  
50 πόλιν προδωσειν | τὰν τῶν Δρηρίων | μήτε οὐρεῖα τὰ | τῶν Δρη-  
55 ρίων | μὴδὲ τὰ τῶν Κνω[σί]ων, μὴδὲ ἀνδρας τοῖς πολεμίοις προ-  
60 δωσειν μήτε Δρηρίους μήτε Κνω[σί]ους, μὴδὲ στάσιος ἀρξεῖν καὶ |  
65 τῶι στασίζοντι | ἀντίος τέλομαι, | μὴδὲ συνωμοσί[ας] συναξεῖν | μήτε  
70 ἐμ πόλει | μήτε ἔξω τᾶς | πόλεως μήτε | ἄλλωι συντέλεσθαι· εἰ δέ  
τινάς | κα πύθωμαι σύνομνύοντας, | ἐξαγγελίω τοῦ κόσμου τοῖς  
75 πλίσσιν. εἰ δὲ τὰδε μὴ κατέχοιμι. | τοὺς (τ)έ μοι θεοὺς, | τοὺς  
80 ὥμοσα, ἐμμανίας ἡμῶν || πάντας τε καὶ πάσας, καὶ κακίστωι |

113. Oath taken by the Drerian ephēbi, promising loyalty to Dreros and the allied Knossos, but enmity to Lyttos. The dialect shows a strong admixture of κοινή forms, but also retains many of the Cretan characteristics.

3. Αἰθαλέων: cf. Law-Code V.5.—6-7. Πυρωιπίωι: obscure.—11. ἀγε-

λάοι: for ἀγελαῖοι (see 31), ephēbi, members of the ἀγέλαι or bands in which the Cretan youth were trained.—11-12. πανάξωστοι: cf. ἀξώστοι ll. 140-141. Whether or not meaning exactly *un-girded*, the epithet probably refers to some characteristic feature of the ephēbes' dress.—45. δικᾶν δέ κτλ.: but

ὀλέθρῳ ἐξόλλυσθαι αὐτός τε καὶ χρήια τὰμά, || καὶ μήτε μοι 85  
 γὰν | καρπὸν φέρειν | [μήτε γ]υναῖκας | [τίκει]ν κατὰ φύ|σιν μήτ[ε]  
 πάματα · || [εὐορκί]οντι δέ μοι [τοὺς] θεούς, τοὺς [ᾧ]μοσα, | ἰλέους 90  
 ἦμεν | [καὶ πολ]λὰ κἀγαθὰ | δι[δό]μ[ε]ν. ὀμνύω δὲ || τὸς αὐτὸς 95  
 θεούς · | ἥ μὰν ἐγὼ τὸν κόσμον, αἶ κα μὴ ἐξορκίζωντι τὰν ἀγέλαν  
 τοὺς τόκα ἐγδυομένους τὸν | αὐτὸν ὄρκον, τὸν περ ἰμέσ ὁμωμόκαμες, 100  
 ἐμβαλεῖν | ἐς τὰν βωλάν, αἶ || κα ἀποστάντι, | τοῦ μηνὸς τοῦ Κομνο- 105  
 καρίου ἢ τοῦ Ἀλλαιῶν · ἃ δὲ β[ω]λὰ πραξάντων ἕκαστον τὸν 110  
 κοσμίοντα στατήρας | πεντακοσίους, ἄφ' ἃς κα ἐμβάλημι ἡμέρας  
 ἐν τριμήνῳ · || αἶ δὲ λισσὸς εἴη(ι), ἀγγραψάντων ἐς Δελφίον, | 115  
 ὅσσα κα μὴ πράξωντι χρήματα, | τοῦνομα ἐπὶ πατρὸς καὶ τὸ πλη- 120  
 θος τοῦ ἀργυρίου ἐξονομαίνοντες · ὅτι δέ κα πράξωντι, ταῖς ἐται-  
 ρείαισιν || δασσάσθωσαν ταῖς | ἐμ πόλει καὶ αἶ πεί τινεν οὐρέυνοντι 125  
 Δρήριοι, || αἶ δὲ μὴ πρά[ξαι]εν ἃ βωλὰ, α[ὐτοῖ] || τὰ διπλόα ἀ[πο- 130  
 τε]σάντων · πρα[ξάν]των δὲ οἱ ἐρευταὶ | οἱ τῶν ἀνθρωπίνων | καὶ  
 δασσάσθωσαν || ταῖς ἐταιρείαισιν | κατὰ ταῦτά.” | 135

Τάδε ὑπομνάματα τῆς Δρηρίας χώρας | τῆς ἀρχαίας τοῖς | ἐπι- 140  
 γινομένοις ἀξώστοις · τὸν τε ὄρκον ὀμνύμεν | καὶ κατέχειν, καὶ οἱ  
 Μιλάτιοι | ἐπεβόλευσαν | ἐν τῇ νείαι νεμονηΐαι τῇ πόλει τῇ τῶν 145  
 Δρηρίων ἔνεκα τῆς | χώρας τῆς ἡμῶν, τῆς ἀμφίμαχόμεθα, | Νι- 150  
 κατήρ | τῆς ἀγέλας | ..... || καὶ ἐλαίαν ἕκαστον φυτεύειν καὶ 155  
 τεθραμμέναν ἀποδεῖλαι · ὅς δέ κα μὴ || [φ]υτεύσει, ἀπ[ο]τεισεῖ 160  
 στατήρας πεντήκοντα.

nothing of lawsuits and executions shall be included in the oath. — 97 ff. αἶ κα μὴ ἐξορκίζωντι κτλ.: unless they impose the same oath upon the ἀγέλα, upon those who are passing out from it (?). It is generally assumed that the oath was imposed upon those entering the ἀγέλα, but it is difficult to reconcile ἐγδυομένους with such an interpretation. — 103. ἐμβαλεῖν: εἰσαγγελεῖν impeach. — 104–105. αἶ κα ἀποστάντι: after they have gone out of office. — 115. λισσός: metaphorical use, perhaps insolvent. — 127.

τινεν: *τινες*. 119.2a. — 132–133. ἐ[ρ]ευ-  
 ταὶ οἱ τῶν ἀνθρωπίνων: the collectors of  
 public (in contrast to sacred) funds.  
 ἐρευταὶ = *ζητηταί, πράκτορες*. Cf. ἐρευνάω  
 = *ἐρευνάω* Eustath. on II 127. — 137.  
 τάδε ὑπομνάματα: if this inscription is  
 a copy of an earlier one, we may as-  
 sume that the early boundaries of Dre-  
 ros were actually described in the  
 original, but omitted here. — 146–147.  
 νεμονηΐαι: for *νεμονηΐαι*, with remark-  
 able metathesis, seen also in *Νεμονήιος*  
 = *Νεομήγιος* of another inscription.



## APPENDIX

### SELECTED BIBLIOGRAPHY OF WORKS OF REFERENCE WITH THE ABBREVIATIONS EMPLOYED

#### PERIODICALS

A.M. = Mitteilungen des deutschen archäologischen Instituts. Athenische Abteilung.

Am.J.Arch. = American Journal of Archaeology.

Am.J.Phil. = American Journal of Philology.

Annual British School = Annual of the British School at Athens.

Ἀθηνᾶ = Ἀθηνᾶ. Σύνγραμμα περιοδικὸν τῆς ἐν Ἀθήναις ἐπιστημονικῆς ἐταιρείας.

B.C.II. = Bulletin de correspondance hellénique.

Ber.Berl.Akad. = Sitzungsberichte der königlichen preussischen Akademie der Wissenschaften zu Berlin.

Ber.Sächs.Ges. = Berichte über die Verhandlungen der königlichen sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Classe.

Ber.Wien.Akad. = Sitzungsberichte der kaiserlichen Akademie der Wissenschaften in Wien. Philologisch-historische Classe.

Berl.Phil.Woch. = Berliner philologische Wochenschrift.

Bz.B. = Bezenberger's Beiträge zur Kunde der indogermanischen Sprachen.

Class.Journ. = Classical Journal.

Class.Phil. = Classical Philology.

Class.Quart. = Classical Quarterly.

Class.Rev. = Classical Review.

Diss.Argent. = Dissertationes philologicae Argentoratenses selectae. Strassburg.

Diss.Hal. = Dissertationes philologicae Halenses. Halle.

Eranos = Eranos. Acta philologica Suecana.

Ἑφ.Ἀρχ. = Ἑφημερίς ἀρχαιολογική.

Glotta = Glotta. Zeitschrift für griechische und lateinische Sprache.



Gött.Gel.Anz. = Göttingische gelehrte Anzeigen.

Gött.Nachr. = Nachrichten von der königlichen Gesellschaft der Wissenschaften zu Göttingen.

Greek Inscr.Brit.Mus. = The Collection of Ancient Greek Inscriptions in the British Museum.

Hermes = Hermes. Zeitschrift für classische Philologie.

I.F. = Indogermanische Forschungen.

I.F.Anz. = Anzeiger für indogermanische Sprach- und Altertumskunde.

J.H.S. = Journal of Hellenic Studies.

Jb.arch.Inst. = Jahrbuch des deutschen archäologischen Instituts.

Jb.f.Ph. = Jahrbücher für klassische Philologie.

K.Z. = Zeitschrift für vergleichende Sprachwissenschaft, begründet von A. Kuhn.

M.S.L. = Mémoires de la Société de linguistique.

Mon.Antichi = Monumenti antichi pubblicati per cura della reale accademia dei Lincei.

Mus.Ital. = Museo italiano di antichità classica.

Neue.Jb. = Neue Jahrbücher für das klassische Altertum, Geschichte und deutsche Literatur und für Pädagogik.

Oest.Jhrh. = Jahreshefte des oesterreichischen archäologischen Instituts in Wien.

Philol. = Philologus. Zeitschrift für das klassische Altertum.

Rev.Arch. = Revue archéologique.

Rev.de Phil. = Revue de philologie.

Rev.Ét.Gr. = Revue des études grecques.

Rh.M. = Rheinisches Museum für Philologie.

Trans.Am.Phil.Ass. = Transactions of the American Philological Association.

Wiener Stud. = Wiener Studien. Zeitschrift für klassische Philologie.

Woch.f.klass.Phil. = Wochenschrift für klassische Philologie.

Zt.oest.Gymn. = Zeitschrift für die oesterreichischen Gymnasien.

## TEXTS AND COMMENTARIES

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Cf. also the brief statements in the histories of Busolt, I<sup>2</sup>, 192 ff.; E. Meyer, II, 71 ff., 261, 281 ff.; Bury, 47 ff., 53 ff.; also Wilamowitz, *Herakles*<sup>2</sup> I, 6 ff. Beloch's extreme skepticism toward the tradition, and particularly his denial of the Doric migration, has fortunately found few adherents among

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<sup>1</sup> These are arranged to correspond with the sections of the Grammar. The references are mostly to discussions outside of the Greek Grammars and the grammars of special dialects, as listed above, systematic citation of which would seem superfluous. And even for this scattered literature completeness has not been sought, and perhaps no consistent principle of selection will be evident. But in the main preference is given to the more recent articles in which the material is quoted with some fullness and the dialectic scope of a given peculiarity defined.

In the notes some details are added which were intentionally omitted from the text, but also some few important forms which were omitted through oversight or became accessible too late to be incorporated in the text; these last including some forms from the new fragments of Corinna, *Berliner Klassikertexte* V. ii, 32 ff., which failed to reach me until recently.

The references, except those to the present work which are mostly by section numbers and in **Clarendon** type as usual, are by pages, or, for collections of inscriptions, by the numbers of the latter. In a case like Hoffmann's *Griechische Dialekte*, I, 135 would refer to no. 135, but I, 135 to p. 135.

the historians and none among students of the dialects. See Buck, *Am. J. Phil.* XXI, 319.

P. 2, note 2. The "much more problematical" view referred to is that of Kretschmer in the article cited above. Skepticism is now expressed also by Solmsen, *Beiträge zu griech. Wortforschung* I, 93, note 2.

Pp. 6, 7. As a general term covering the Aeolic and the Aeolico-Cyprian or Achaean group, and corresponding to the use by some scholars of either Aeolic or Achaean in a wider sense, "Central Greek" has been proposed by Thumb in the article cited above, but has not met with favor. We prefer to differentiate the Aeolic of the north and the Achaean of the south, while recognizing their striking affinities, and, when a term covering both is desired, to speak simply of Aeolic-Achaean.

P. 6, note. The view referred to is that which is elaborated from the archaeological standpoint by Ridgeway, *Early Age of Greece*, and from the linguistic standpoint by Meister, *Dorer und Achäer*. Against this cf. Ed. Meyer II, 72 "Von archäologischer Seite hat man mehrfach eine 'vor-achaeische' Bevölkerung und Cultur des Peloponnes und eine achaeische Einwanderung Jahrhunderte vor der dorischen construiert. Das sind reine Luftgebilde, über die eine Discussion unmöglich ist, da ihnen jede historische Grundlage fehlt"; and, on the linguistic side, Fick, *Woch. f. Klass. Phil.* 1905, 593 ff.; Thumb, *Neue Jb.* 1905, 385 ff.; Schwyzler, *I. F. Anz.* XVIII, 46 ff.; Buck, *Class. Phil.* II, 245, note.

Pp. 8 ff. No mention is made of Macedonian, which, so far as we can judge from the scanty remains, is a form of Greek, but detached at such an early period that it is best not classed as one of the Greek dialects in the ordinary sense. Yet it shows some notable points of agreement with the neighboring Thessalian. Cf. Hoffmann, *Die Makedonen*.

3. Kühner-Blass I, 26 ff. and the literature cited.

4. Kirchhoff, *Studien zu Geschichte des griechischen Alphabets*, 4th ed. Roberts, *Introduction to Greek Epigraphy*. Larfeld, *Handbuch der griechischen Epigraphik*, 316 ff. Fr. Wiedemann, *Zt. oest. Gymn.* LVIII, 222 ff., LIX, 673 ff.; *Klio* VIII, 523 ff.

4.4. On  $\tau = \sigma\sigma$  see Foat, *J. H. S.* XXV, 338 ff., XXVI, 286 ff.  $\tau\acute{\epsilon}\tau\alpha(\rho)\rho\epsilon\varsigma$  etc. in the sixth-century inscription of Ephesus (Hogarth, *Excavations at Ephesus*, 122 ff.) removes all suspicion from the reading  $[\theta]\alpha\lambda\acute{\alpha}\tau\eta\varsigma$  at Teos (no. 3 B 22-23).

5. Buck, *Class. Phil.* II, 275 ff., and, for further Lesbian examples, Hoffmann II, 355 ff.

8. Brugmann *Gr. Gr.* 29, 32. Hatzidakis, *K. Z.* XXXVI, 589.

9. Solmsen, K.Z. XXXII, 513 ff.; Rh.M. LVII, 600 ff. *θιαρός* occurs in two late decrees of Coreyra and Epidamnus (Inscr. v. Magnesia, nos. 44, 46).

9.2a. Sadée, De Boeot. tit. dial., 80.

10. The change of *ἐν* to *ιν* has nothing to do with the position before vowel or consonant, as was once thought, but is probably due to the proclitic character of the word. Once established, *ιν* passed over to the compounds regardless of their accent. With regard to *ἀπεχομίνος* etc., the *ε* was unaccented in the nom., and possibly in these acc. forms (our accentuation of them as *-μίνος* is merely for convenience, see 103a). But other examples of *ι* are lacking even for unaccented syllables (cf. *ἐδικάσαμεν* also in no. 16), and without further material it is useless to attempt any more precise formulation of the conditions. Cf. Solmsen, Bz. B. XVII.335; K. Z. XXXIV, 451. Baunaek, Ber. Sächs. Ges. 1893, 118. Buck, Class. Phil. II, 268.

It is not accidental that Pamphylian, which agrees with Arcado-Cyprian in several important features (see p. 8, note), has not only *ι πόλις* = *ἐν πόλει*, but also regularly *ἰς* = *ἐς*, *εἰς*, and that *ἰς* also occurs several times at Vaxos, but rarely elsewhere. Cf. Meister, Ber. Sächs. Ges. 1904, 23.

11. Kretschmer, K.Z. XXXI, 375 ff. For *ἰστία* cf. also Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 191 ff., 213 ff.; Sommer, Griech. Lautstudien, 94 ff.; Ehrlich, K.Z. XLI, 289 ff.; Buck, I.F. XXV, 257 ff.

For Att. *χίλιοι* (cf. also 76. 117) the assumed *\*χίσλιοι* may be dispensed with, if we adopt the view of Wackernagel, I.F. XXV, 329, that *ε̄* in *ἐλι* gives Att. *ῶλι* by assimilation, for which he cites also Att. *Μιλίχιος* for *Μελίχιος*. *Μηλίχιος*, *μέλλιχος* of the other dialects. Wackernagel also discusses the change of *ε̄* to *ῑ* in *ἱμάτιον*, which is the regular spelling in Attic, while elsewhere we find the spelling to be expected (cf. *εἶμα*), namely *ἐμάτιον* (our no. 8.2), *εἰμάτιον*, *εἰματισμός* (cf. Ditt. Syll. 653 passim, 939).

12. Cf. also the ethnonim *Παρόχθεος*, SGDI. 2524 = *Περόχθεος*, A.M. XXXII, 65.

A similar change before *λ* appears in *Δαλφικόν* of the earliest Delphian coins and *Δαλφοί* of an unedited Delphian inscription. Cf. Perdrizet, Rev. Ét. Grec. XI, 422.

13. Buck, Class. Phil. II, 253 ff.

13.3. Boeot. *ποκα*, *οὔποκα* occur in the new fragments of Corinna.

17. Schulze, Gött. Gel. Anz. 1897, 904.

19. Solmsen, K.Z. XXXIV, 554 ff.; Rh.M. LVIII, 612, LIX, 493 ff. Buck, Class. Phil. II, 270.

20. For *Ἀμφικτίονες*, *Ἀμφικτύονες*, see Kretschmer, K.Z. XXXI, 429, 669. For *αἰσιματάς*, *αἰσινμητής*, see Solmsen, Beiträge zur griech. Wortforschung

1,58 ff., where *μόλυβδος* beside *μόλυβος* and some other similar cases are discussed.

28. Until there is other evidence that Meg. *Ε* is used for the genuine diphthong *αι*, the forms *τεδε* and *αλε* of the early Megarian inscription (Wilhelm, A.M. XXXI, 89 ff.: cf. Solmsen *ibid.* 342 ff.; Baunaek, *Philologus* LV, 474; Keil, *Gött.Nachr.* 1906, 231 ff.; Schwartz, *ibid.* 240 ff.), though taken as *τῑδε* and *ἀλλῑ* by Keil, are best understood, with Solmsen, *Beiträge zur griech. Wortforschung* I, 96, as *τῆδε*, which occurs IG. VII.52, and *ἀλλῆ*. Cf. 132.6, where they are so cited.

28*a*. The lexicons give *ἐκτίσις*, doubtless because of *τίσις*. But there is no evidence that the penult was short, and, while the word seems not to occur in the Attic inscriptions, the spelling *ἐκτεισις* is decidedly the more usual in the papyri (Mayser, *Gram.d.Papyri*, 91), thus agreeing with Ion. *ἐκτεισις* (SGDI.5532.17) and Arc. *ἔστεισις* (no.18.32). The introduction of the strong grade of the root is due to the influence of the verbal forms.

34*a*. For *τῶτο* = *τοῦτο*, cf. Kretschmer, K.Z. XXXIX, 553 ff.

35*a*. Cf. Schulze, *Quaestiones Epicae*, 52 ff.; *Gött.Gel.Anz.* 1897, 904. Hoffmann II, 430 ff. Solmsen, *Untersuchungen zur griech. Laut- und Verslehre*, 169 ff.

38. For Attic cf. Meisterhans 67 ff.

39. For Attic cf. Meisterhans 36 ff.

41.1*a* and 94.6. Cf. Buck, *Class. Phil.* II, 263 ff., where Arc. *κῑπί*. A.M. XXXI, 229, was overlooked; and most recently, on the situation in Lesbian and Boeotian, Nachmanson, *Glotta* II, 135 ff. But further inscriptional evidence is wanted before the question can be regarded as settled.

41.2. For *ω* from *ao* in all dialects, not West Greek *ā*, cf. Buck, *Am.J. Phil.* XXI, 321; Ehrlich, K.Z. XL, 355 ff. Otherwise Jacobsen, *Philologus* LXVII, 35. For Boeot. *Σανκράτεις* etc. cf. also Buck, I.F. XXV, 262 ff.

41.4. It is the prevailing view that original *āfo* or *āfw* gives Att. *εω*, never *ω*, and that e.g. Att. *τιμωρός*, *κοινών* must be from *\*τιμᾶ-φορός* or *\*τιμᾶ-φωρός*. *\*κοινᾶ-φών*. Cf. Wackernagel, K.Z. XXVII, 263; Johansson, *Bz.* B. XV, 169; Eulenberg, I.F. XV. 138. Against this rightly Ehrlich, K.Z. XL, 351 ff., although the conditions governing the distribution of Att. *εω* and *ω* are still in part obscure.

41.4*a*. Hoffmann III, 281, 522; Smyth 343 ff.; SGDI.5278, 5311.

41.4*c*. Buck, *Glotta* I, 131 ff.

42.1. For Dor. *η* even from *εφα*, cf. also Ahrens II, 193; Kühner-Blass I, 203; Thumb, *Griech. Sprache im Zeitalter des Hellenismus*, 93 ff.; Zupitza, K.Z. XLII, 75. The change is not merely late Doric. Aside from *ἦρ*, *βλῆρ* in Aleman, *κρῆς* in Aristophanes, etc., some of the inscriptional examples

are very early, e.g. Ther. Κληγόρας IG.XII.iii.1461. Delph. ἐπὶ ἡ, not previously quoted, occurs B.C.H.XXVII,22,26.

Like Rhod. Ἀγῆναξ also Ion. Ἡγῆναξ SGLI.5616.13 (Smyrna). Ἀρχῆναξ ibid.5471b (Thasos) in contrast to Ἀρχεάνακτος ibid.5691 (Erythrae).

42.2. For Dor.  $\eta$  from  $\epsilon\tilde{a}$  cf. also Kühner-Blass I,203; Bechtel, Bz.B. XXI,231; Björckegren, De sonis dial. Rhod., 50; Solmsen, Berl.Phil.Woch. 1904,662; Wilhelm, Oest.Jhrb.IV,80 (Arc. Παῖς = Meg. Πανάς). Note also Arg. Τρυγῆς, our no. 82.

42.5a. Sadée, De Boeot. tit. dial., 84 ff.

42.5b. For  $\omega$  in Tarentine writers, e.g. τίως = τέος, quoted from Rhinthon, cf. Solmsen, K.Z.XXXII,544.

42.5d. J. Schmidt, K.Z. XXXVIII, 39 ff. Cret. κοσμήτορες etc., Solmsen, K.Z. XXXII, 532 ff. Delph. ποιόντων. Heracl. ποιόντασσι. Buck, Glotta I, 130. Mess. ποιόντι occurs Inschr.v.Magnesia 43.29.

42.6. Delph., Heracl. ποιῶντι, Buck, Glotta I, 129.

44.1. It is commonly held that  $oa$  gives West Greek  $\bar{a}$ . But cf. Buck, Class.Phil.II,255 ff.

46. J. Schmidt, K.Z. XXXII, 321 ff.

49.1. Πηροίδανι, A.M. XXXII, 304.

49.3. ὀδεᾶός is also attested for Achaean. Ἐφ. Ἀρχ. 1908, 97. It was doubtless common to all the West Greek dialects.

50-55. Thumb, Zur Geschichte des griechischen Digamma, I.F.IX, 294 ff.

51. Meister, Dorer und Achäer I, 38 ff., 58, 87 ff.

52a. J. Schmidt, K.Z. XXXIII, 455 ff. Solmsen, K.Z. XXXII, 273 ff.; Untersuchungen zur griech. Laut- und Verslehre, 186 ff.

52b,c. Thumb, I.F. IX, 336 ff.; I.F. Anz. XIV, 9, XIX, 19. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 187 ff. Sommer, Griech. Lautstudien, 90 ff.

54. Wackernagel, K. Z. XXV, 260 ff. Kretschmer, K. Z. XXI, 440 ff. Schulze, Quaestiones Epicae, 6 ff., 84 ff., 352 ff. Hoffmann II, 372, 394 ff., 407 ff. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 181 ff., 302 ff.

The history of  $\sigma f$  in  $\epsilon\acute{\iota}\sigma\phi\omicron\varsigma$  etc. is so nearly parallel to that of  $\nu f$  etc. that it has been included in the same tabular representation. But it is not wholly identical. In Cretan the  $f$  of  $\sigma f$  survives longer than that of  $\nu f$  etc., e.g. in the Law-Code  $\epsilon\acute{\iota}\sigma\phi\omicron\mu\omicron\iota\rho\omicron\nu$  beside  $\kappa\omicron\epsilon\tilde{\nu}\iota\acute{o}$  and  $\kappa\alpha\lambda\tilde{o}\varsigma$ ; and perhaps also in the case of Hom.  $\acute{\iota}\sigma\omicron\varsigma$  and  $\nu\omicron\tilde{\upsilon}\sigma\omicron\varsigma$ , on which most recently Jacobsohn, Hermes XLIV, 79 ff.

55.  $\beta\rho = \epsilon\rho$ . Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 175 ff.



57, 58. Thumb, Untersuchungen über den Spiritus Asper. Sommer, Griech. Lautstudien.

58*b*. In connection with Argol. *iapós* mention should have been made of *ikéras*, no. 75. Cf. Sommer l.c., 24.

59.1. Meister, Dorer und Achäer I, 7 ff. Meister's view that the change was restricted to Sparta is untenable. A new exception is our no. 69. See also p. 288.

59.2. Meister ibid. 55 ff.

60. Weisschuh, De rhotacismo linguae Graecae.

60.1. Meister II, 49 ff.

60.3. Hoffmann III, 576 ff.

61. Kretschmer, K.Z.XXXII, 513 ff. Buck, Class.Phil.II, 247 ff.

61.6. *ἥμιος* (τὸ *ἥμιον*) in Phocis, Rhodes, and Astypalaea is probably a contamination of *ἥμισος* with *ἥμιονς* of the *κοινή*.

63. On Cret. *Πύτιος*, Meister, Dorer und Achäer I, 78 ff.

64. Meister, Dorer und Achäer I, 25 ff.

67. Kretschmer, K.Z.XXII, 426 ff. Jacobsohn, K.Z.XLII, 264 ff.

68. Brugmann, Gr.Gr. 112 ff., with literature cited.

68.2. In calling the *γ* of *γέφρα* unexplained I had overlooked for the moment the probable explanation that it is due to dissimilation from the *φ*. So also Dor. *γλέπω* (Aleman), *γλέφαρον* (Aleman, Pindar, etc.) = *βλέπω*, *βλέφαρον*. Cf. Solmsen, Ueber dissimilations- und assimilationserscheinungen bei den altgriechischen gutturalen, 5; Mansion, Les gutturales grecques, 60.

68.4*a*. *δαίχνα* is now attested for Cyprian also. Cf. *Δανχναφορίῳ*, Meister, Ber.Sächs.Ges. 1908, 2 ff.

69.3. Schulze, K.Z.XXXIII, 318 ff. Kretschmer, K.Z.XXXV, 608.

69.4. Like *ἐππασις* is *ἀππασάμενος*, from *\*ἀν-ππᾶ-*, in the new fragments of Corinna.

71*a*. Brugmann, Gr.Gr. 80. Jacobsohn, K.Z.XLII, 274.

72. Solmsen, A.M. 1906, 347 ff.; Beiträge zur griechischen Wortforschung I, 106 ff.

73 ff. On relics of Aeolic *νν* etc. in Chios and other once Aeolic, later Ionic, territory in Asia Minor, see 184*a*; at Eleusis (*Ἰμμάραδος*). Solmsen, Rh. M. LVIII, 623; in Macedonian, Solmsen, I. F. VII, 48, Hoffmann, Die Makedonen, 125 ff.

76. On the difficult question whether in the intermediate stage of the development of *σμ* etc. *σ* became *z* or *h*, cf. Sommer, Griech. Lautstudien, 25 ff. and the literature cited.

77.2.  $\nu\sigma$  + consonant may arise in new formations and undergo the same development as secondary intervocalic  $\nu\sigma$ . Cf. Lesb. *ἔγκοιστος*, 116*a*, and Coreyr. *ἐκλογίζούσθω*, 140.3*b*.

77.3. *ἀνήκοισαν* etc. in a late inscription of Cyrene I suspect of being an artificial, not an inherited, Aeolism. Cf. *Class. Phil.* II.272.

80. For  $\rho\rho$ , especially in Boeotian, cf. Solmsen, *Rh. M.* LIX.186 ff. But in just what dialects, besides Attic, West Ionic, Arcadian, Elean, and Theran,  $\rho\rho$  is to be recognized as normal, cannot be determined with any certainty from the existing evidence. In some dialects where we find a few examples both of  $\rho\rho$  and of  $\rho\sigma$ , or even of  $\rho\sigma$  only, the latter may be so late as to be easily attributable to *κοινή* influence. But it is also possible that in some dialects  $\rho\rho$  was only an occasional colloquialism and that  $\rho\sigma$  was preserved, even without external influence, in careful speech. Cf. 86, p. 68. The isolated *κάρρων* (also in Tim. Locr. and Plut. *Instit. Lac.*) is especially significant. But we do not feel warranted as yet in assuming that  $\rho\rho$  was common to the West Greek dialects in general.

81. For  $\mathbf{T} = \sigma\sigma$  in Ionic, cf. 4.4.

81*a*. On late Cretan *θάλαθθα* etc., cf. Thumb, *Neue Jb.* 1905, 391; Meister, Dorer und Achäer I, 68 ff. But against the latter's understanding of *εγραπσε* of the Law-Code as *ἐγράπσε* *ἐγράφη*, cf. Jacobsthal, *I. F.* XXI. Beiheft, 18 ff.

81*b*. Schulze, *Gött. Gel. Anz.* 1897, 900 ff.

82. Lagercrantz, *Zur griech. Lautgeschichte*, 19 ff. For  $\sigma\sigma$  add Coan *ὄσσοσ*, Calymn. *δικασσέω*.

84. On the question of Megarian  $\delta\delta$  or  $\zeta$ , cf. Lagercrantz, *Zur griech. Lautgeschichte*, 27. Meister, Dorer und Achäer I, 160. Earlier inscrip-tional evidence is needed to settle the matter.

The Rhodian vase with the inscription containing *Δεύς* is now published by T. L. Spear in *Am. J. Phil.* XXIX, 461 ff. There seems to be no reason to doubt its Rhodian provenance.

84*a*. Note also Boeot. *φράττω* (Corinna) = *φράζω*.

85.1. Buck, *Class. Phil.* II, 266, with literature cited.

86 and 96. Mueke, *De consonarum in Graeca lingua praeter Asiaticorum dialectum Aeolicam geminatione*.

87. On *δάκτυλος*, cf. Brugmann, *I. F.* XI, 284 ff.

88. Kretschmer, *K. Z.* XXXIII, 603 ff.

89.1. G. Meyer, 304 f. A sixth-century inscription of Ephesus (Hogarth, *Excavations at Ephesus*, 122 ff.) shows a doubling of dentals after a consonant, e.g. *ὀκττώ*, *ἔκττη*, *ἡμέχθησαν*, and, in sentence combination, *ἐκ ττώ*, *ἐκ ττών*,

89.3. Solmsen, Untersuchungen zur griech. Laut- und Verslehre, 165 ff.

89.5. Brugmann, Grundriss II.i, 44 ff., with literature cited.

91. Allen, Greek Versification in Inscriptions, 126 ff.

94. Lucius, De crasi et aphaeresi, Diss. Arg. IX.351 ff. Kühner-Blass I, 218 ff. Meister, Herodas, 778 ff.

94.1. The type of crasis seen in *τᾶριστερόν*, that is really elision as we believe, is the usual one in Argolic. Another instance is seen in Πολυμέδης ἐποίει *ἡαργείος* (ὁ Ἀργείος). B.C.H. XXIV.118. Epid. *ταῖσκαπιῶ* (τῶι Αἰσ-) is disputed, cf. IG. IV.1203. Cf. also Rhod. Ἀμοιβίχῳ (ὁ Ἀμ-), no. 97; Arc. *τὰπόλλωνι* (τοῖ Ἀπ-), Ἐφ. Ἀρχ. 1903, 178.

94.6. See above, p. 290.

94.7, end. In view of the frequent elision in Argolic (above, note to 94.1), Aegin. *ῥοῖκος* is more probable than *ῥοίκος*.

95. Günther, Die Präpositionen in den griechischen Dialektinschriften, I.F. XX.37 ff. Solmsen, Rh. M. LXII, 329 ff. Kretschmer, Die Apokope in den griechischen Dialekten, Glotta I, 34 ff.

*πέρ* before vowels, as in Delph. *πέροδος*, occurs also in Thess. *πὲρ ἱεροῦν*, no. 28.40, Cyp. *περ' Ἐδάλιον*, no. 19.27, in Boeot. *περάγῃς* = *περιωγῃς*, in the new Corinna fragments, and in the Locrian or Aetolian ethnicon *Περόχθεος* A.M. XXXIII, 30.

With Thess. *ἀπ*, *ἐπ*, cf. *ἀππήμεψι* and *ἐββάλλειν*, once each in Homer.

102. Sommer, Zum inschriftlichen *νδ ἐφεκυστικόν*, Festschrift zur 49. Versammlung deutscher Philologen und Schulmänner, Basel 1907.

105.1*a*, 2*b*. Solmsen, Rh. M. LIX, 494 ff.

106.1*a*. Thess. *-οι* from *-οιο*, Ahrens I, 222; Hoffmann II, 533; J. Schmidt, K. Z. XXXVIII, 29 ff.; as original locative, Brugmann, Gr. Gr. 225; as original genitive in *-οι* and cognate with Lat. *-i*, etc., Kretschmer, Glotta I, 57 ff. I am convinced of the correctness of the first-named view, as preferred in the text. *-οιο* occurs IG. IX. ii. 458, 459, 511, 1036.

On Cyp. *-ον*, E. Hermann, I. F. XX, 354 ff., but the explanation is not convincing to me.

106.2. On distribution of *-οι*, Buck, Class. Phil. II, 266.

107.1. Keil, Gött. Nachr. 1899, 151 ff.

107.3. On *-εσσι*, Buck, Class. Rev. XIX, 249 ff.; Class. Phil. II, 273 ff. On *-οις* (cf. also 226, 279), G. Meyer 475, and most recently Sommer, I. F. XXV, 289 ff.

107.4. Buck, Class. Phil. II, 266 ff., with literature cited.

Cret. *θυγατέρας* etc. It is of course not accidental that the analogical introduction of *-ας* beside *-ας* (*θυγατέρας* also occurs) is found in just that dialect in which the *ā*-stems show by-forms in *-ας* and *-ας* (104.8).

108.2. On the question of Thess. *Ἰπποκράτης* etc., cf. Hoffmann, *Philologus* LXI, 245, LXII, 155 ff.; Bechtel, *Hermes* XXXVII, 631 ff.

Boeot. *Μένει* etc. (full material in Sadée, *De Boeot. tit. dial.*, 50 ff.) are generally taken as  $\tau$ -stem forms, either vocatives or nominatives without  $\varsigma$ . Cf. Kretschmer, *K.Z.* XXXVI, 268 ff.; Meister, *Ber. Sächs. Ges.* 1904, 32. But as forms in  $-\eta$  are not found in the dialects which keep the  $\tau$ -inflection, while vocatives in  $-\eta$  from  $\sigma$ -stems are known and Boeotian shows the  $\sigma$ -inflection in other case-forms, we prefer to assume that these forms too belong to the adopted  $\sigma$ -stem type. Still different views, but too general and vague to carry conviction, are expressed by Sadée l.c., and Solmsen, *Berl. Phil. Woch.* 1906, 181.

111.4.  $-\acute{\eta}\varsigma$  is probably not from  $-\eta\varsigma$ , like  $\beta\acute{\omega}\varsigma$  beside  $\beta\omicron\upsilon\varsigma$  from  $*\beta\omega\upsilon\varsigma$  (37.1), but owes its  $\eta$  to the analogy of  $-\eta\omicron\varsigma$  etc. Dat. pl. *Μαντινῆσι* in an Elean decree (SGDI.1151.17) shows a similar extension of  $\eta$  at the expense of  $\epsilon\upsilon$ , and is perhaps the Arcadian, rather than a true Elean, form.

112.6. Cf. Lac. dual *ἐπάκοε* beside *ἐπακόο*, no. 67, note.

114.1. The new fragments of Corinna bring the first evidence of  $\acute{\iota}\alpha$  in Boeotian. On the use of Cret. *ἰός*, Buck, *Class. Phil.* I, 409 ff. On *πρῶτος*, *πρᾶτος*, Buck, *Class. Phil.* II, 255 ff.

114.3. With *τρῖς* as nom., and *τέτορες* as acc. (107.1), cf. *τέτορας* as nom. in inscriptions of Tauromenium, SGDI.5223 ff.

114.5. *πεντός* is attested also for Amorgos (IG. XII.vii.301.5), but here it is due to the analogy of *πέντε*, not to assimilation of  $\pi\tau$  to  $\tau\tau$  as in Crete.

116. On Lesb. *εἴκουτος* etc., Buck, *Class. Rev.* XIX, 242 ff. Thess. *ἴκοστος* occurs IG. IX.ii.506.47.

119.2a. J. Schmidt, *K.Z.* XXXVI, 400 ff.

122. On the distribution of *τοί* and *οί*, cf. Solmsen, *Rh. M.* LX, 148 ff.; Buck, *Class. Phil.* II, 253. But the West Thess. *τοί* there mentioned is to be taken as dat. sg. *τοῖ* as read IG. IX.ii.241.

123. Cf. also Thess. *οἶννε*, IG. IX.ii.460.5.

125.1. Buck, *Class. Phil.* II, 259 ff.

126. Elean should have been mentioned among the dialects which show the relative use of the article. Cf. no. 60.11, 12.

129.2a. On Loer. *ρότι*, cf. Wackernagel, *Rh. M.* XLVIII, 301 ff.; J. Schmidt, *K.Z.* XXXIII, 455 ff.

129.3. Buck, *Class. Rev.* XIX, 247.

132.2. Buck, *Class. Phil.* II, 256. While it would be not at all surprising to find *ᾠπαι* etc. in other dialects than West Greek and Boeotian (cf. 224a), we know no certain examples as yet. Arc.  $\tau[\epsilon]\delta\epsilon\acute{\nu}\iota$ , as read by Wilhelm, *A.M.* XXXI, 228, is very doubtful.

132.4. J. Schmidt, K.Z. XXXII, 412 ff.

132.9. Buck, Class. Phil. II, 255. Boeot. *ποκα*, *οὔποκα* are now attested in the new fragments of Corinna. Lac. *ὄκκα*, 'Εφ. 'Αρχ. 1900, 159.

132.9a. Cret. *ᾄς* always means *so long as*, never *until*. Cf. Jacobsthal, I.F. XXI, Beiheft, 118. So in Heracllean (Heracl. Tab. I. 100), *until* being expressed by *ἄχρι ὧ*.

133.5. Delph. *ἔξος* (not in Wendel's Index) B.C.H. XXII, 321.

135, 136. Ivy Kellermann, On the Syntax of some Prepositions in the Greek Dialects (Chicago dissertation). Günther, Die Präpositionen in den griechischen Dialekten, I.F. XX, 1 ff.

135.4. Buck, Class. Phil. II, 264, with literature cited.

135.6a. Of the numerous discussions of the relation of *πρός* to *πρότί* the most recent is that of Jacobsohn, K.Z. XLII, 279 ff.

135.6b. J. Schmidt, K.Z. XXXVIII, 17 ff. Thumb, Neue Jb. 1905, 396. Zubatý, I.F. Anz. XXII, 59 ff. Kretschmer, Glotta I, 41 ff.

136.2. In addition to Miss Kellermann l.c., 75, and Günther l.c., 132, cf. Solmsen, Rh.M. LXI, 495 ff.

136.8. On Delph. *ἀντί* *τέτεος*, Buck, I.F. XXV, 259 ff.

136.11 (addition). *ὑπό* instead of usual *ἐπί* with gen. in expressions of dating occurs with gen. in Elean (no. 61.2), and with acc. in Laconian (no. 66.66).

138.3. Buck, Class. Phil. II, 256 ff.

139.2. For *-υθο* etc. we prefer the older explanation, as given in the text, to Schulze's suggestion quoted by Sadée, De Boeot. tit. dial., 23.

141. Buck, Class. Phil. II, 257 ff., with literature quoted.

142. Buck, Class. Phil. II, 251 ff.

143. Schulze, K.Z. XXXIII, 126 ff.

144a. For Ion. *ἡνεια*, add *ἡνέχθησαν* from Ephesus (see above, to 89.1).

146.1. *λελάβηκα* is also Arcadian, cf. no. 18.14.

147.3a. Solmsen, K.Z. XXXIX, 215.

148. G. Meyer, 203, 113. Meisterhans 169. Hatzidakis, *Ἀθηνα* VIII, 458 ff.

150. Schulze, *Hermes* XX, 491 ff. Solmsen, Rh.M. LIX, 161 ff. Until recently all the known East Ionic examples were from Chios, Teos, or Erythrae. Now also from Miletus *ἐξαμόσει* SGDI. 5496, *κατακτείνουσιν* Jb. Arch. Inst. 1906, Anz., 16.

151.1. On aor. subj. *σᾶ* cf. Solmsen, Rh.M. LXI, 164 ff. That Arc. *βωλεύσανται*, Inschr. v. Magnesia 38.46, wrongly corrected to *βωλεύσ(ω)νται* by Kern, belongs here, is pointed out by Meister, Ber. Sächs. Ges. 1904, 10, and had also been recognized independently by me. But Epid. *ποιήσαι*, reckoned here by Solmsen, I prefer to regard as an optative (177).



**151.2.** There is no certainty that Thess. *δυναῖται* (no. 27) and Arc. *κακριθῆ* (no. 16.15) are to be so understood, rather than as *δυναῖται, κακριθῆ*, though we regard the former as more probable. The Arcadian form is also taken by some as *κακριθῆ*  $\tilde{\epsilon}$ , and the contracted *ἐσδοθῇ* occurs in the later no. 18.52.

**152.4.** A still different type, with the optative sign added directly to  $\sigma$ , is seen in Cret. *φέρκσιεν* SGDI.4982, and also in *δαλίσταν* *ibid.* 5004, if the latter is really an optative.

**157.** Hoffmann I, 263 ff., II, 574 ff. Buck, *Class. Phil.* II, 274 ff.

**158.** Buck, *Class. Phil.* II, 265.

**159.** In Delphian there are several other examples of *-ώω* (see Wendel's Index 190 ff.) but none certain of *-ήω*. For *συλῆοντες*, which occurs twice among over two hundred instances of *σολέοντες*, is perhaps only a graphic variant. Cf. J. Schmidt, *Pluralbildung d. idg. Neutra*, 329. For Boeotian add *στεφανώμεν* from Thespieae, B.C. II. XXV, 361. *στεφανῶι* occurs also at Eleusis, but here only as the result of the confusion between *οι* and *ωι* (Meisterhans 66). It is not clear whether the late Lesb. *τίμαι, στεφάνοι* are from *-ᾱει, -ωει* or from *-αι, -οι* (in either case we should expect *στεφανῶι*), or are simply the Attic forms and to be accented *τιμαῖ, στεφανῶι*.

**161.1.** J. Schmidt, *Ber. Berl. Akad.* 1899, 302 ff.

**161.2.** J. Schmidt, *Pluralbildung der idg. Neutra*, 326 ff. For Dor. *μοιχάω* (Cret. *μοικίῶν*) = usual *μοιχεύω*, cf. Wackernagel, *Hellenistica*, 7 ff.

**164.3.** For *-σσις* cf. Buck, *Class. Rev.* XIX, 244 ff.

**164.7.** Solmsen, *Beiträge zur griech. Wortforschung* I, 116 ff.

**164.8.** Buck, *Class. Phil.* II, 267. Jacobsohn, *Philologus* LXVII, 29. Solmsen, *Beiträge zur griech. Wortforschung* I, 98 ff.

**165.4.** The origin of this class, which is of course to be distinguished from that of the agent-nouns in Att. *-έων*, Ion. *-ών*, but Dor. *-άν*, from *-ᾶων* (41.4), is obscure. Cf. Brugmann, *Grundriss* II, 301.

**166.1.** Buck, *Class. Phil.* II, 267. Solmsen, *Beiträge zur griech. Wortforschung* I, 98.

**166.2.** Solmsen, *Rh. M.* LIX, 498 ff.

**168 a-d.** Sadée, *De Boeot. tit. dial.* 17 ff. Solmsen, *Rh. M.* LVIII, 603 ff., LIX, 596 ff.

**169 178.** Among the few special studies of dialectic syntax, beside those on the use of prepositions already cited (p. 296), may be mentioned: K. Meister, *Der syntaktische Gebrauch des Genetivs in den kretischen Dialektinschriften*, I.F. XVIII, 133 ff.; Rüttgers, *De accusativi, genetivi, accusativi usu in inscriptionibus archaïcis Cretensibus*, Bonn 1905; Jacobsthal, *Der Gebrauch der Tempora und Modi in den kretischen Dialektinschriften*, I.F.

XXI, Beiheft; Edith Frances Chaplin, *The Syntax of the Boeotian Dialect* (Bryn Mawr dissertation).

**174.** Jacobsthal, l.c., 87 ff., whose Arcadian examples, however, should be replaced by those given in our text.

**176.** Jacobsthal, l.c., 93 ff.

**177.** Jacobsthal, l.c., 90 ff.

**178.** Jacobsthal, l.c., 83 ff.

**179.** Buck, *Class. Phil.* II, 258 ff., with literature cited. Jacobsthal, I.F. XXI, Beiheft, 143 ff. Jacobsohn, *K.Z.* XLII, 153.

**182.** Among the important Ionic characteristics should have been mentioned: Contraction of *οη* to *ω*. **44.2.**

**274-280.** Thumb, *Die griechische Sprache im Zeitalter des Hellenismus*. Buck, *The General Linguistic Conditions in Ancient Italy and Greece*, *Class. Journ.* I, 99 ff.<sup>1</sup> Wahrmann, *Prolegomena zu einer Geschichte der griechischen Dialekte im Zeitalter des Hellenismus*.

**279.** More commonly known as the Achaean-Doric *κοινή*, after Meister II, 81 ff. See Buck, *The Source of the so-called Achaean-Doric κοινή*, *A.J. Ph.* XXI, 193 ff.

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<sup>1</sup> The portion of this article which deals with Greece, and also the statements in the text, are condensed from a more comprehensive but unpublished study of this subject.

## GLOSSARY AND INDEX

In the alphabetical arrangement the presence of ϣ is ignored, in order to obviate the separation of the many forms which occur with and without it. Thus (ϣ)ίκατι, i.e. *ῥίκατι* or *ἱκατι*, stands in the position of ἱκατι, and να(ϣ)ός in the position of ναός. ϣ stands in the position of κ.

For inflectional forms the conventional captions (nom. sg., 1 sg. pres. indic.) are sometimes substituted, and in these the transcription which we have employed for forms occurring in the epichoric alphabets is frequently replaced by the more familiar spelling, e.g. ἔ, ὄ, ἡ, by η, ω, ε, or Cret. π, κ, by φ, χ. But the precise form occurring is sometimes retained as a caption, or added, or given separately with a cross-reference. Brevity and convenience in each case have been preferred to consistency.

The references are: numbers in Clarendon type, to the sections of the Grammar, or, where App. is added, to the corresponding sections of the Appendix; otherwise, to the numbers of the inscriptions. The Heraclian Tables (no. 74) and the Cretan Law-Code (no. 110) are cited by name.

ἀ = ἄ. 58 a

ἀράταται Lac. 53

ἀβέλιος Cret. = ἥλιος. 41.3

ἀβλοπία Cret. = ἀβλαβία. 5

ἀγαῖος Delph., *admirable, wonderful* (?). Cf. Etym. Mag. ἀγαῖος· ἐπιφθονον ἢ θαυμαστόν. No. 51 D38, note

ἄγαλα = ἀνάθημα. No. 35, note

ἄγαλματοφώρ El. = ἱερόσυλος. 107.1, no. 60.13, note

ἄγαρρις West Ion., *assembly*. 5, 49.2, 80 with a

Ἀγασιλέφω Eub. = Ἀγασίλειω. 41.4, 53

ἀγέλαι Cret., *bands* in which the Cretan youth were trained

ἀγέλαοι Cret., *erhebi*, members of the ἀγέλαι. 31, no. 113.11, note

ἄγρσις East Ion., *assembly*. 49.2

Ἀγλαω-, Ἀγλω-. 41.2

ἄγνέω = ἄγω. 162.6. ἀχνηκότας, 66

Ἀγόλαος Meg. = Ἀγέλαος. 167

ἀγορά Delph., Thess. = ἐκκλησία

ἀγορανομέω Thess., *preside over the assembly*, like Att. ἐπιστατέω. See preceding. In other states the ἀγορανόμοι were officers in charge of the market etc.

ἀγόρασσις Boeot. 164.3

ἀγρέω Lesb., El., ἀνγρέω Thess. = αἰρέω. Lesb. ἀγρέθεντες, καταγ[ρέ]θηι, κατάγρεντον, προαγρημμένω. El. ἐξαγρέων. Thess. ἐφάνγρενθιν. So also Lesb. ἄγρεσις, Thess. ἄνγρεσις = αἵρεσις. Cf. Hom. παλινάγρετος, αὐτάγρετος. Akin to ἄγρα

ἀδεαλτώηαι El., from ἀδεαλτώω = ἀδηλώω, ἀφανίζω. 59.3, 152.4, no. 61.12, note

ἀδελφεός = ἀδελφός. 164.9

ἀδευπιαί Cret. = ἀδελφαι. 71, 164.9

ἀδηλῶω Heracl., *make invisible*

ἀδηνέως without fraud, plainly. Chian ἀδηνέως γεγωνέοντες, *calling out plainly*, no. 4 B. Cf. Hesych. ἀδηνέως· ἀδόλως, ἀπλῶς, χωρὶς βουλῆς

ἄδος ὁ Ion., *decree*. See ἀνδάνω

ἄλιος = ἥλιος. 41.3

ἄξαθός Cypr. = ἀγαθός. 62.4

ἄζετόω Delph., *convict*. 77.2, no. 53.17, note

Ἀθαββος Delph. = Ἀθαμβος. 69.3

ai West Greek, Aeol. = εἰ. 134.1, 2 c

ai Dor. etc. = ἦ adv. Cret. ai also final and temporal. 132.5, 8 a, 9 a

ai Lesb., ai Ion., ai Thess. = αἰεῖ. 133.6

αἰδασμος Ion., *under perpetual lease*. 133.6

αἰρεῖ Cypr., Phoc. = αἰεῖ. 53, 133.6

αἰλέω Cret. = αἰρέω. 12

αἶλος Cypr. = ἄλλος. 74b

αἰλότρια El. = ἀλλότρια. 74b

αἰμάτιον Coan, *coagulated blood and meat, sausage-meat*. Cf. Hesych. αἰμάτια· ἀλλάντια

αἰμίονος Lesb. = ἡμίονος. 17

αἰμίους Lesb. = ἡμίους. 17, 61.6

αἶν Thess. = αἰεῖ. 133.6

αἶνος Delph., Meg., *decree*. Cf. Et.

Mag. αἶνος· ψήφισμα and Hesych. s.v.

αἰρεθής Ther. = αἰρεθής. 78

αἶσα, *shore*. 191

αἰσιμνάτας, αἰσιμνῶντες Meg. = αἰσινμήτης etc. 20 with App., 258

Αἰσιόδος Lesb. = Ἡσιόδος. 17

ἀκεύω Cret. = ἀχεύω

ἀκρατής Ion. = ἀκυρος. Cf. καρτερός

ἡακρόθινα τά Delph. = ἀκρόθινα (or ἀκρόθις, reading τὰν ἀκρόθινα). 58c, no. 51D47, note

ἡάκρος Corcyr. = ἀκρος. 58c

ἡακροσκίρια Heracl., *heights covered with brushwood*. 58c

ἄφλανέος El., *wholly, in full*. 55, no. 59.4, note

ἄλια assembly. (1) Delph. (no. 51), used of the meeting of the phratry; (2) Acarn., Corcyr., Heracl., Gela, Agrig., Rheg. = ἐκκλησία

ἀλιαία Arg., Mycen. = ἐκκλησία

ἀλιασμα. (1) Gela, Agrig., *assembly* (not in technical sense, cf. βουλὰς ἀλιασμα); (2) Rheg., *decree of the ἄλια*

ἀλιασσις Arg., *act of the ἀλιαία*. 164.3

ἀλιασταί Arc., in form = Att. ἡλιασταί, but title of Tegean officials who enforced penalties, etc. (no. 18)

ἡάλιος Arg. 56

ἄλινσις Epid., *stuccoing*. 77.3a

ἄλιος Dor., ἄλιος Lesb. = ἥλιος. 41.3

φαλίσσκομαι Thess. = ἀλίσκομαι. 52c, 89.1

ἄλλα Lesb., *elsewhere*. 132.5

ἄλλᾱι Cret., Corcyr., *otherwise*. 132.5

ἄλλεῖ Meg., Delph., *elsewhere*. 132.2

ἄλλοπολία Cret. = ἀλλοδημία. Cf. Cret. πόλις = δῆμος

ἄλλότερρος Lesb. = ἀλλότριος. 19.2

ἄλλόττριος Cret. 89.4

ἄλλν Arc. = ἄλλο. 22

ἄλλνι Lesb., *elsewhere*. 132.4

ἄλφον Cypr., *plantation*. No. 19.9, note

ἄλογρός Ion. = ἀλουργός. 44.4

ἄλωμα Boeot. = ἀνάλωμα. Not an original uncompounded form, but abstracted from ἀνάλωμα. Hence the absence of φ

ἄμάρα Locr. = ἡμέρα. 12, 58b

Ἄμαρτος Ach. 12

ἄματα Aetol. = ἀδόλως? No. 62.2, note

ἄμβρ[ό]την Lesb. = ἀμαρτεῖν. 5, 49.2a

ἄμει Delph. = ὁμοῦ. 132.2

ἄμέν late Cret. = ἡμεῖς. 119.2a

ἄμέρα with lenis. 58b

ἄμές, ἄμές. 57, 58b, 76, 119

ἀμιθρέω Ion. = ἀριθμέω. 88

ἄμμες, ἄμμε Lesb., ἄμμέ Thess. = ἡμεῖς, ἡμέας. 76, 119

ἄμμόνιον Delph., *penalty for delay*.

From ἀναμένω. Cf. Hom. καμμονίη = καταμονή

ἄμοιρά Corinth. = ἀμοιβή. 51a

ἄμπ- in early Cretan words, see under ἄμφ-

ἄμπελοργικός Heracl. = -ουργικός. 44.4

ἄμπώλημα Heracl., *rebate*. Heracl. Tab. I. 108ff., note

ἄμφαίνομαι Cret. (e.g. ἀμπαίνε(θ)θαι, ἀμπανάμενος, ἀπανάμενος, ἀμπαντος, ἀνπαντος), *adopt*

ἄμφανσις Cret. (ἀνπανσις), *adoption* (act of). 77.3a

ἄμφαντός Cret. (ἀνπαντός), *adoption* (condition of, i.e. state of being an adopted son)

ἄμφι. 136.7

ἄμφιδήμα Cret., *ornament*, gen. sg. ἀνπιδέμας. 112.5

Ἀμφικτιόνες, -κτιόνες. 20

ἄμφιλλέγω = ἀμφιλέγω. 89.3

ἄμφιμωλέω Cret. (e.g. ἀμπιμωλέν), *contend about* (in law), *litigate*. See μωλέω

ἄμφιμωλος Cret. (ἀμπιμωλον), *subject to lawsuit*

ἄμφίσταμαι Heracl., *investigate*. Cf. Hesych. ἀμφίστασθαι ἐξετάζειν

ἄν = ἀνά. 95

ἄν Arc. = ἄ ἄν. 58a

ἄν Arc. = ἄν. 58d

ἀνάατορ El., see ἀνατος

ράναξ = ἀναξ. 52

ἀνασκηθής Arc., see ἀσκηθής

ἄνατος *immune from punishment*. El.

ἀνάατορ, Locr. adv. ἀνάτῳ(s). 53

ἀνδάνω = δοκέω *be approved, voted*, as in Hdt. Cret. ἔφαδε, Ion. ἔαδε = ἔδοξε, Loer. φεραδῆκτα (146.1) = δεδομένα, ψηφισμένα. Cf. Ion. ἄδος = δόγμα  
 ἀνδιχάω Loer., *be of divided opinion*. Cf. Hdt. 6.109 δῖχα γίνονται αἱ γνώμαι  
 ἀνέθειαν, ἀνέθειαν, ἀνέθειαν Boeot. = ἀνέθεσαν. 9.2, 138.5  
 ἀνθεικαῖν Thess. = ἀνέθηκαν. 138.5  
 ἀνέθεικε Boeot., Thess. = ἀνέθηκε. 16  
 ἀνεκκλήτως Delph. = ἀνεκκλητως. 69.3  
 ἀνελόσθω Lac. = ἀνελέσθων. 140.3b  
 ἀνεπίγραφος Heracl. = -γραφος. 5  
 ἀνέσθηκε Lac. = ἀνέθηκε. 64  
 ἄνευν Epid. = ἄνευ. 133.6  
 ἄνευς El. = ἄνευ. 133.6, 136.4  
 ἀνθεῶσθαι Heracl., from ἀνθήμι. 146.4  
 ἀνθρίθευτος Ion. = ἀνερθέυτος *not venal*. 167a  
 ἀνιοχίω Lac. = ἡνιοχέω. 9.5  
 ἀννίομαι Cret. = ἀρνέομαι. 86.5  
 ἀνοσίγια Cypr., *impiety*. No. 19.29, note. But neut. pl. ἀνόσια also possible; cf. SGDI.3538, 3544  
 ἀνπ- in early Cretan words, see under ἄμφ-  
 ἀνταποδιδῶσσα El. = -διδούσα. 89.3  
 ἀντί. 136.8  
 ἀντίμολος Cret., *opponent, defendant*. See μολέω  
 ἀντιτυγχάνω Arg., Boeot., Delph., Lac. = παρατυγχάνω *happen to be present, or in office* (so nos. 45, 78)  
 ἄντομος Heracl., *road, path*  
 ἄντορος Heracl., *a counter-boundary*  
 ἀντρήιον Cret. = ἀνδρείον. 66  
 ἄνθρωπος Cret. = ἄνθρωπος. 66  
 ἀμφόταρος Loer. = ἀμφότερος. 12  
 ἀνώγω Cypr. 191  
 ἄνδ' Arc., probably ἄνωδα = ἄνωθεν. 133.2  
 ἄνωθα Heracl. = ἄνωθεν. 133.1  
 ἄνδρος Cret., *not of marriageable age*  
 ἀξιάω Lesb. (ἀξιάσει) = ἀξιάω. 162.2  
 αὐτός East Ion. = αὐτός. 33  
 ἄπ Thess. = ἀπό. 95  
 ἀπαγορεύω Cret., *proclaim*  
 ἄπατος Cret. = ἄνατος, used impersonally, e.g. ἀγοντι ἄπατον ἔμεν, *there shall be no fine for the one who seizes*. 53  
 ἀπελάδονται Loer. = ἀπελαύνονται. 162.4  
 ἀπελευθερίζω Delph., Thess. = ἀπελευθερώω. 162.1. Thess. ἀπελευθεροσθένεσα, 18, 77.3

ἄπῆλλαι Lac. = ἐκκλησίαι. Cf. Ἀπελλαῖος, name of a month. Ἀπέλλαι Delph., name of a festival corresponding to the Attic Ἀπατούρια  
 ἀπέλλαῖα Delph., *victims for the Ἀπέλλαι*  
 ἀπῆλλω Lesb. = ἀπειλέω. 75  
 Ἀπέλλων = Ἀπόλλων. 49.3  
 ἀπέταιρος Cret., *one who is not a member of a εἰταρεία*. Law-Code II.5, note  
 ἀπεχομίνος Arc. = -μένους. 10  
 Ἀπλουν Thess. = Ἀπόλλων. 49.3  
 ἀπόγραφον Cret. = ἀπόγραφον. 5  
 ἀποδεδῶσθαι Boeot. = -δεδῶκασι. 139.2, 146  
 ἀποδείγνυσθαι Eretr. = -δείκνυσθαι. 66  
 ἀποδόσσαι El. = ἀποδόσθαι. 85.2  
 ἀπόδρομος Cret., *a minor*. See ὁρομεύς  
 ἀπορηλέω El. = ἀπειλέω. 75  
 ἀπολογίτταστη Boeot. = ἀπολογίσασθαι. 82, 85.1, 142  
 ἀπομωλέω Cret., *contend in denial, deny*. See μολέω  
 ἀποπόνιοι etc. Cret., see ἀποφωνέω  
 ἀποροαί Heracl., *springs or torrents*  
 ἀποστράψαι Delph. = ἀποστρέψαι. 49.2  
 ἀποτίνοιαν El. = ἀποτινοειν. 12a  
 ἀποφορά Coan, *carrying off*  
 ἀποφώνω Cret. (ἀποπόνιοι etc.), *bear witness*. See φωνέω  
 ἀπασσάμενος Boeot. = ἀνακτησάμενος. App. 69.4  
 ἀππεισάτου Thess. = ἀποτεισάτω. 68.2  
 ἀπύ Arc., Cypr., Lesb., Thess. = ἀπό. 22  
 ἀπυδεδομίν[ος] Arc. = ἀποδεδομένους. 10  
 ἀπυδόας Arc. = ἀποδούς. 144  
 ἀπυδόσμ[ιον] Arc., meaning uncertain. No. 17.28, note  
 ἀπυτέω Arc. = ἀποτίνω. 162.12  
 ἀπύω Arc., *summon* = poet. ἡπύω, ἀπύω. 191  
 ἀπώματος Cret., *under oath of denial*  
 ἄρατρον Cret. = ἀροτρον. 162.2  
 ἀράω Heracl. (ἀράσσοντι) = ἀράω. 162.2  
 ἄργον El. = ἔργον. 12  
 ἀργύριος Lesb. = ἀργύρεος. 164.6. ἀργυρα, 19.4  
 ἀργυρρον Thess. = ἀργύριον. 19.3  
 ἀρέσμιον Phoc., *fee, perquisite*. From ἀρέσκω  
 ἡρέσται Loer. = ἐλέσθαι. 12, 85.1  
 ἡρήν Cret. = ἡρήν (Att. inser.), nom. οἱ ἡρόν. 52  
 ἡρέτενε, ἡρήτενε Arg., *presided*. 55



ἄρισταινος Coan. 69*a*  
 ἡρήνης Heracl. = ἄρηνης. 58*d*  
 ἄρρέντερος Arc. = ἄρρη. 80, 165.1  
 ἄρρη Att., ἑάρρη El. 49.2, 80  
 ἄρρη Ther. etc., ἄρρης Lac. = ἄρρη.  
 49.2, 80

ἄρταμις = ἄρτεμις. 13.2

ἄρταμίτιος = ἄρτέμισιος. 61.3

ἄρτεμρία Eretr. = ἄρτεμρία. 60.3

ἀρτύω Heracl., *devise by will*. Cf. Hesych. ἀρτυμα· διαθήκη, and ἀρτύναι· διαθεῖναι. In Cretan (Law-Code XII. 32) *manage* (property). In Arcadian simply *prepare, provide*. Cf. the official titles Arg. ἀρτύναι (no. 78.2, note), Epid. ἀρτύνωι, Ther. ἀρτυτήρ

ἀρχιδουναφορέω Thess., see δαύχνα  
 ἀρχιπτολιάρχω Thess., *be the first pto-*  
*liarch*. See πτολιάρχω

ἄρχοκράτης Rhod. = ἄρχεκράτης. 167

ἀρχός Boeot., Cret., Ion., Locr. = ἄρ-  
 χων magistrate

ἄς = ἔως. 41.4, 45.4, 132.9*a*

ἄσαντός reflex. pron. 121.4

ἄσκαλαπίος Thess. = ἄσκληπίος. 48

ἀσκηθής Arc., used of animals *without*  
*blemish*

ἄ(σ)σιστα El., Lac. = ἀγχιστα. 113.3.

Lac. τοῖς ἄ(σ)σιστα πόδικες, El. τοῖς  
 ἐπ' ἄ(σ)σιστα, *those next of kin*. Cf.  
 Cret. οἱ ἐπ' ἀνχιστα (or ἐπάνχιστα)  
 πεπαμένοι *the nearest owners*, Locr.  
 ἐπάνχιστος *next of kin*

ἀστάς Epid. = ἀναστάς. 77.2

φαστός = ἀστός. 52

ἄτα Cret., *penalty, fine*. 53

ἀταγία Thess., *time when there is no*  
*ταγός*, hence *time of peace*. No. 33,  
 note

ἀτάω Cret. (ἀταμένοι, ἀταθείς), *fine*. 53

ἄτε Lac. (hār) = ἦτε *as*. 132.5*a*

ἀτελέν Cyp. = ἀτελέη. 108.2

ἀτερόπτιλος (and -ιλλος) Epid., see  
 ὀπτιλος

ἄτερος = ἕτερος. 13.3

ἄτθόνειτος Thess. = Ἀφθόνητος. 86.2

ἄτι Cret. = ἄτινα. 129.3

ἄττάμιος El. = ἀζήμιος. 84

αὔατα Lesb. = ἄτη. 53

αὔθην Rhag. = αὔτις. 133.6

αὔρηκτος Lesb. = ἀρηκτος. 55*a*

αὔσαντός, reflex. pron. 121.4

αὔσος Cret. = ἄλος. 71

αὔσωτός Delph., reflex. pron. 33*a*,  
 121.4

αὔταμαρόν Locr. = αὔθημερόν. 12, 58*b*

αὔταμέριν Cret. = αὔθημερόν. 133.6

ἄφυτάν Corcyr. = ἀντήν. 32

ἄφυτάρ Att. = αὔτάρ. 32, 50

αὔταντός reflex. pron. 121.4

αὔτεϊ W. Grk., αὔτεϊ Boeot. = αὔτοῦ.  
 132.2

αὔτεϊς Boeot. = αὔτοις. 30

αὔτιν Cret. = αὔτις. 133.6

αὔτός. 121.3, 4, 125.2

αὔτοσαντός reflex. pron. 121.4

αὔτούτα Sicil. = ἑαντοῦ. 121.4

αὔτῶντα Sicil. = ἑαντῶν. 121.4

αὔως Lesb. = ἔως. 35

ἄφεδριατεύω Boeot., *serve as ἀφεδριά-*  
*τας or official dedicator*. No. 42, note

ἄφέρξοντι Heracl., *shut off* (water by  
 damming). Heracl. Tab. I.130ff, note

ἄφεώσω Arc., from ἀφίημι. 146.4

ἄφορδίτα Cret. = Ἀφροδίτη. 70.1

ἄφφάνω Cret. = ἀμφάνω. 69.3

ἄφφονος Heracl., *intestate*

ἄχι Dor., *where*. 132.5*a*

ἄχύριος *building to hold chaff*. Cf. Hes-  
 ych. ἀχυρός· ὁ ἀχυρών. ἀχυροδόκη·  
 ἀποθήκη τῶν ἀχυρών

ἄ(φ)ώς Dor. etc. = ἔως. 35, 41.4

Βαδρόμιος Coan, Rhod. = Βοηδρομιών.  
 44.2

βαθοίω Lesb. = βοηθέω. 44.2

βανά Boeot. = γυνή. 68.1

βάρναμαι = μάρναμαι. 88

βασιλάες El. = βασιλῆς. 15

βασιλεύς, official title in many states.

In some the chief magistrate; in  
 others restricted to religious func-  
 tions, like the ἀρχων βασιλεύς at Ath-  
 ens, e.g. at Chios (no. 4*C*) and Mile-  
 tus; βασιλεῖς an official body, e.g. in  
 Mytilene (no. 22) and Elis (no. 57)

βάω Dor. = βαίνω. Heracl. ἐπιβῆμι, Cret.  
 ἐμβέμη (cf. 161.2), also ἐκβῶντας Thuc.  
 5.77, ἔμβη Ar. Lysist. 1303, etc.

βεβαιωτήρ Delph. = -τής. 164.5

βείλομαι Boeot. = βούλομαι. 49.3, 68.2,  
 75

βέλλομαι Thess. = βούλομαι. 49.3, 68.2,  
 75. 3 pl. subj. βέλλονθην, 27, 139.2

Βέλφαιον Thess. = \*Δέλφαιον, Δελφίνιον.  
 68.2

Βελφοί Lesb., Boeot. = Δελφοί. 68.2

βενέω El. = βινέω. 18*b*

βέντιστος Dor. = βέλτιστος. 72

βεττόν Lac. = \*φεστόν. 86.4

βέφυρα Boeot. = γέφυρα. 68.2  
 βίδεοι, βίδνιοι Lac., title of officials. 51  
 βίετος Cret. = βίσιος. 167  
 βοαθοῖω, βοαθῖω = βοηθέω. 44.2 with *a*  
 βοιηθέω = βοηθέω. 31*a*  
 βοικίαι El. = οἰκίαι. 51  
 βόλιμος Delph., Epid. = μόλιμος. 88  
 βόλλα Lesb. = βουλή. 75  
 βολλεύω Lesb. = βουλεύω  
 Βολοέντα Cret. 44.4, 51  
 βόλομαι Arc., Cypr., Ion. = βούλομαι.  
 75*b*  
 Βόρθιος Cret. = "Ορθιος. 51  
 βοναγόρ Lac., leader of the βούαι, the  
 bands in which Spartan boys were  
 trained. Nos. 70-73, note  
 βοών Heracl., cow-shed. 165.4  
 βροχὺς Boeot., Thess. = βραχὺς. 5  
 βυβλία Heracl., *parryus marsh*. τὰν βυ-  
 βλίαν Heracl. Tab. I.58 = τὰν βυβλίαν  
 μασχάλαν I.92. See μασχάλα  
 βύβλιος Heracl., see μασχάλα  
 βυβλίον = βιβλίον. 20  
 βωθέω Ion. = βοηθέω. 44.2  
 βωλά Boeot., Cret., Arg., etc. = βουλή.  
 25 with *a*, 75  
 Βωρθία Lac. = Ὀρθία. 51  
 Βωρσία Lac. = Ὀρθία. 64  
 βῶς Dor. = βούς. 37.1  
  
 γά W.Grks., Boeot. = γέ. 13.3  
 Γαίάροχος Lac. = γαιήροχος. 53  
 γαιών Heracl., heap of earth, mound.  
 165.4  
 γάμελα Delph. = γαμήλια, wedding cakes.  
 164.9  
 γεγράφαι Heracl. = γεγράφαι.  
 146.3  
 γηγωνέω Chian, call aloud. 184  
 γέλαιμι Lesb. = γελᾶω. 47  
 γέλαμι = γελᾶω. 162.4  
 γενεά family, offspring, also in plural  
 descendants. No. 60.1, note  
 γερεαφόρος Conn., title of a priestly  
 official. γερεφόρος occurs also in  
 Pserimos near Calymna  
 γίνομαι = γίγνομαι. 86.7  
 γίνωσι Rhod. = γίνωσι  
 γίνυμαι Boeot., Thess. = γίγνομαι. 86.7,  
 162.5  
 γινώσκω = γινώσκω. 86.7  
 γνῶμαν El. = γνῶμεν. 12*a*  
 γραμματῖδω Boeot. = γραμματεῖω. 84.  
 So γραμματιστάς = γραμματεὺς in  
 Boeot., Ach., Delph., Epir. as in Ildt.

γράσσμα Arg. = γράμμα. 164.4  
 γραφῆς Arc. = γραφεύς. 111.4  
 γράφος El. = γράμμα. 241  
 γραφεύς El., Argol., Sicyon. = γραφεύς.  
 5  
 γραφεύω Argol. = \*γραφεύω. 5  
 Γρόφω Mel. 5  
 γυμνάδδῳμαι Lac. γυμνάζομαι. 84  
 Γυνόπαστος Boeot. 69.4  
  
 δαῖσις Cret., division  
 δακτύλιος Boeot. = δακτύλιος. 87  
 δάλτος Cypr. = δέλτος. 49.3  
 δαμέτας Carpath. = δημότης. 167  
 δαμιεργός Astyp., Nisyr. = δημιουργός.  
 44.4  
 δαμιουργός = δημιουργός. 44.4  
 δαμιώμεν, δαμιώντες Boeot. = ζημιούν  
 etc. 159 with App.  
 Δαμοκρέτω Lesb. = Δημοκρίτου. 18  
 δαμοσιόα El. = δημοσιολή. 15, 157*b*  
 δαμοσιώμεν El. = δημοσιούν. 157*b*  
 δαμοτέλην Lesb. = -τελή. 108.2  
 δαράτα Delph., a ceremonial cake. No.  
 51 A 5, note  
 δαρκνά Cret., see δαρχνά  
 δάρμα Delph. = δέρμα. 12  
 δαρχνά = δραχμή. Arc., Cypr., El.,  
 Coreyr. 49.2*a*  
 δαρχνά Cret. (δαρκνά) = δραχμή. 49.2  
*a*, 69*a*  
 δάτταθαι, δάττωνται Cret. = δάσασθαι,  
 δάσωνται. 82  
 δαύχνα Thess., Cypr. = δάφνη. ἀρχι-  
 δαυχναφορείας, συνδανχναφόροι, Δαν-  
 χναί[ον]. 68.4*a* with App.  
 δέατοι Arc. = δοκῆ. 139.1, 151.1, 191  
 δέλομαι Delph., Loer. = βούλομαι.  
 49.3, 68.1, 75  
 δέκεθαι Cret. = δέχεσθαι. 66, 85.3  
 δέκνυμι Ion. = δέκνυμι. 49.1  
 δέκο Arc. = δέκα. 6, 114.10, 116*a*  
 δέκομαι = δέχομαι. 66  
 δέκοτος Arc., Lesb. = δέκατος. 6, 114.  
 10, 116*a*  
 δέκων Lesb., Chian = gen. pl. of δέκα.  
 116  
 δέλλω Arc. = βάλλω. 49.3, 68.1  
 δεμελεῖς Epid., *leeches*. Cf. Hesych.  
 δεμλεῖς· βδέλλαι  
 Δρενίας Corinth. = Δεινίας. 28, 54*d*  
 δέρεθρον Arc. = βάραθρον. 68.3  
 Δεύς Boeot., Lac., Rhod. = Ζεύς. 84  
 with App.  
 δεύω Lesb. = δέω *want*. 35

δέφυρα Cret. = γέφυρα. 68.2  
 δήλομαι = βούλομαι. 25 with *a*, 49.3,  
 68.1, 75. El. δηλομήρ, no. 60.5, note  
 δημορίων Orop. = δημοσίων. 60.3  
 Δήνα Cret. = Ζήνα. 84, 112.1  
 διακνόντων Heracl. = διαγνόντων. 66  
 διάλαμψις = διάληψις distinction, in late  
 Lesb., Cret., etc. Cf. And., Thess.  
 λάμψομαι = λήψομαι, as also in Hdt.  
 διαλαίνω Boeot., see -λαίνω  
 διέ Thess. = διά. 7  
 διεγέλα Epid. 162.4  
 Διέλ = Δίλ. 112.1  
 Διφείθεμις Cypr. 112.1  
 διέ κί Thess. = διότι. 131  
 διηκόσιοι Ion. = διακόσιοι. 117.2  
 δικάδδω Cret., El. = δικάζω. 84  
 δίκαια El., legal penalties, fines. ζίκαια,  
 62.2  
 δικάσζω Arg. = δικάζω. 89.1  
 δικάσκοποι officials at Mytilene, in-  
 spectors of justice  
 δικαστήρ Locr., Pamph. = -τής. 164.5  
 δικάως Lesb. = δικαίως. 31  
 δίκνυμι Cret. = δεικνυμι. 49.1  
 δίκρεας Cos, Chios, double portion of  
 flesh, a double cut  
 δινάκω El., change, amend. Cf. δίνω  
 Διόχοτος Boeot., Thess. = Διδότος.  
 166.2  
 δίομαι Cret. = διώκω. 162.10  
 διορθωτήρ Coreyr. = -τής. 164.5  
 διοόο Boeot. = δύο. 24  
 διπλεῖ Cret., Heracl. = διπλή. Cf.  
 132.2  
 διπλεῖος Locr. = διπλός  
 δῖρεσις Cret. = διάρρησις in form. Law-  
 Code IX.26, note  
 δῖφνιος El. = διπλάσιος. 241. ζῖφνιος,  
 62.2  
 δορέναι Cypr. = δοῦναι. 154.1  
 δόκημα Arg. = δόγμα. No. 81  
 δοκιμάδδω Boeot. = δοκιμάζω. 84  
 δουλιζω Boeot., Phoc. = δουλώ. 162.1  
 δριφος Syrac. = δίφρος. 70.2  
 δρομέυς Cret., one who is of age. Boys  
 under seventeen were not allowed to  
 enter the gymnasia, which the Cret-  
 ans called δρόμοι, and so were termed  
 ἀπόδρομοι  
 δυράνω Cypr. = δίδωμι. Cf. Lat. *duim*  
 δυέ Lac. = δύο. 114.2  
 δυεῖν = δυοῖν. 114.2  
 δύο, plural forms δυνώ, δυοῖς, δύνas.  
 114.2

δυόδεκα = δώδεκα. 115  
 δυώδεκα = δώδεκα. 115  
 δυωδεκαῖς, δωδεκαῖς Delph. = Ion. δω-  
 δεκαῖς sacrifice consisting of twelve vic-  
 tims  
 δώκω Cypr. = δίδωμι. 162.11  
 δάλα, δάλως Dor. = δούλη, δούλος. 25 c  
 δώος Cret. = ζωός. 84  
 δώω Boeot., Cret. = ζώω. 84.1, 162.7  
 ἐ Locr. = ἐκ. 100  
 ἔa El. = εἴη. 15, 31  
 ρεφαδέκοντα Locr., see ἀνδάνω  
 ἔασσα Arc., Arg., Mess. = οὔσα. 163.8  
 ἔβδεμασις Epid. = ἔβδομαῖος. 114.7  
 ἔβδεμήκοντα Delph., Heracl. = ἔβδομή-  
 κοντα. 114.7  
 ἔβδεμος Delph. = ἔβδομος. 48, 114.7  
 ἔγγραφον Cret. = ἔγγραψον. 5  
 ἐγρηληθῶντι Heracl., to ἐξείλεω prevent.  
 75, 151.2  
 ἔγκτασις = ἔγκτησις. 49.5  
 ἔγραμμα Cret. = γέγραμμα. 137  
 ἔγρασφεν = ἔγραψεν. 87  
 ἔγραπται Cret. = γέγραπται. 86.2, 137  
 ἔδούκαμ Thess., ἔδωκαῖν Delph. = ἔδω-  
 καν. 138.5  
 ἔδραμα Epid. = ἔδρα. Cf. the rare ἔδρα-  
 σμα  
 ἔθεν Epid. = οὐ gen. 3 pers. pron. 118.3  
 εἰ W. Grk. = οὐ adv. 132.2  
 ρειζός El. = εἰδός. 62.2  
 εἰκ Arc. = εἰ. 134.2a  
 ρεῖκατι Heracl. = εἰκοσι. 116  
 εἰκοιστος Lesb. = εἰκοστός. 116 with *a*  
 εἰλω, εἰλέω. 75  
 εἰμάτιον = ἱμάτιον. App. 11  
 εἰματισμός = ἱματισμός. See preceding  
 εἴμειν Rhod. = εἶναι. 163.7  
 εἴμειν = εἶναι. 163.7  
 εἶν Eub. = εἶναι. 160  
 εἵνατος Ion. = ἕνατος. 54  
 εἵνεκα Ion. = ἕνεκα. 54  
 εἵνιξαν Boeot. = ἤνεγκαν. 144a  
 ρειπ- (Cret. ρεῖποντι etc.) = εἰπ-. 52  
 εἰρήται Ion. = εἰράται. 43, 139.2  
 εἰσχημαί = ἔσχημαι. No. 19.14, note  
 Φεκαδάμοι Boeot. 30, 46, 52b  
 ρέκαθθα Cret. = ἐκοῦσα. 163.8a  
 ρέκαστος, ἔκαστος. 52b  
 ἐκατέρω Coan, adv. on each side of.  
 132.7a  
 Φεκέδαμος Thess. 46, 52b  
 ἐκεχηρία = ἐκεχειρία. 25b  
 ρερόντας Locr. = ἐκόντας. 52

- ἡκοτόν Arc. = ἑκατόν. 6, 116*a*, 117  
 ἐκπέωντι Heracl. = ἐκπέσωσι. Heracl.  
 Tab. I.120, note  
 ἔκτεισις, not ἔκτισις. 28*a* with App.  
 ἔλαμι = ἐλάω, ἐλαύνω. 162.4  
 ἔλεξε = εἶπε. So regularly in Boeotian  
 and Thessalian decrees, where Attic  
 and most dialects have εἶπε. Some-  
 times also in decrees of Oropus  
 ἡλέσται Locr. = ἐλέσθαι. 85.1  
 ἐλέσταιν Thess. = ἐλέσθαι. 85.1, 156  
 Ἐλευθενναῖος Cret. = Ἐλευθερναῖος. 86.5  
 Ἐλευθύνια Lac. = Ἐλευσύνια. 20, 59.1  
 ἔλουθερός Cret. = ἔλευθερός. 33*a*  
 ἐμέθεν Dor. = ἐμοῦ. 118.3  
 ἐμέος Dor. = ἐμοῦ. 118.3  
 ἐμετρώμες Heracl. = ἐμετροῦμεν. 9.6,  
 42.5*b*  
 ἐμίν W. Grk. = ἐμοί. 118.4  
 ἔμμεν Thess. = εἶναι. 163.7  
 ἔμμεναι Lesb. = εἶναι. 154.2, 163.7  
 ἔμμι Lesb., ἐμμί Thess. = εἶμι. 76  
 ἔμπαν Dor. = ἔμπης. 133.6  
 ἔμπασις Corcyr., Meg. = ἔγκτησις. 49.5  
 ἐμπάω El., see ἐπενπάω  
 ἔμπροσθα Heracl. = ἔμπροσθεν. 133.1  
 ἐμφανίσσω Thess. = ἐμφανίζω. 84*a*  
 ἐν = εἰς. 135.4  
 ? ἐναγος Delph., ceremony for the dead.  
 Cf. ἐναγίζω. No. 51C38, note  
 ἡενατός Delph., Ther. = ἐνατός. 58*c*,  
 114.9  
 ἐνδεδιωκότα Heracl. = ἐμβεβιωκότα alive.  
 68.1  
 ἐνδειγνύμενος Ther. = ἐνδεικνύμενος. 66  
 ἐνδέρω Coan, see no. 101.38, note  
 ἐνδεύω Lesb. = ἐνδέω want. 35  
 ἐνδικάζομαι, Arc. ἰνδικάζομαι (10), be  
 subjected to suit. No. 18.34, note  
 ἔνδικος Cret., ἰνδικος Arc. (10) = ὑπόδι-  
 κος, ἐπίδικος, but used impersonally  
 with dative of the person who is lia-  
 ble to suit. No. 18.34, note  
 ἔνδοθεν Att.-Ion., Cret., within. 133.  
 1.4  
 ἐνδοσθιδιος Cret., belonging within. 165.2  
 ἐνδοι Lesb., Epid., Syrac., within.  
 133.4  
 ἔνδορα Coan, see no. 101.48, note  
 ἐνδός Cret., Delph., Syrac., within.  
 133.4  
 ἐνδόσε Ceos = εἶσω. 133.4  
 ἐνδοσθidia Epid., entrails. 165.2  
 ἐνδυσ Delph., within. 132.4, 133.4  
 ἔνδω Delph., within. 132.7*a*, 133.4  
 ἐνενιχθεῖαι Boeot. = εἰσενεγχοῦν. 144*a*,  
 151.2, no. 43.49, note  
 ἐνετέρια Locr., taxes of admission (to  
 citizenship). From ἐντέμνι, like Att.  
 εἰσιπτήρια from εἰσιμεῖν  
 ἐνεφανίσσεν Thess. = ἐνεφάνιζον. 84*a*,  
 138.5  
 ἐνῆβόχαις Lac. from ἐνῆβάω. 41.2, 59.1  
 ἐνθαῦθα Att. (inser.) = ἐνταῦθα. 65  
 ἐνθαῦτα Ion. = ἐνταῦθα. 65  
 ἐνθεῖν Arc., Dor. = ἐλθεῖν. 72  
 ἐνθινος Cret. = ἐνθεος. 164.9  
 ἐνθω Boeot. = ἔστων. 139.2, 163.6  
 ἐνιαύσιος Coan, Delph. = ἐνιαύσιος. 61.3  
 ἐνιαυτός (1) end of the year, anniversary,  
 (2) year. For the former and more  
 original meaning, which the word  
 sometimes has in Homer, cf. Delph.  
 no. 51C47, Cret. Law-Code I.35, IV.4  
 ἐνκοιούτα Cret., sc. δαρκαί, money given  
 as security. Cf. Hesych. κοῖον ἐνέχυ-  
 ρον, κοιάζει ἐνεχυράζει. Deriv. of  
 κείμαι  
 ἡεννέα Heracl. = ἐννέα. 58*c*, 114.9  
 ἔννεκα Lesb. = ἐνεκα. 54*b*  
 ἐννή Delph. = ἐννέα. 42.2, with App.,  
 114.9  
 ἔνοτος Lesb. = ἐνατος. 6, 114.9, 116.9  
 ἐνπῶι El., see ἐπεμπάω  
 ἐνς Cret. = εἰς. 114.1  
 ἐν τάν Boeot., until. 136.1, no. 43.49,  
 note  
 ἔντασις Thess. = ἔγκτησις. 49.5  
 ἔντασιν Heracl. = οὔσιν. 107.3  
 ἐνταῦτα El. = ἐνταῦθα. 65  
 ἔντε Locr., ἡέντε Delph. = ἔστε, ἔως.  
 58*c*, 132.9*a*, 135.4  
 ἔντες Dor. = ὄντες. 163.8  
 ἐντί W. Grk. = εἰσι. 163.2  
 ἐντίμος Locr., in office. Cf. Plat. Rep.  
 528*c*  
 ἐντόθα Orop. = ἐνταῦθα. 34*a*, 65  
 ἐντοῦθα Cumae = ἐνταῦθα. 65, 124.  
 ἐν-  
 τόθα Orop., 34*a*  
 ἐντοφήια Delph. = ἐντάφια, funeral  
 rites. Cf. Hesych. ταφήια ἐντάφια,  
 εἰς ταφήν ἐνθέντα λιμία. 6  
 ἔντω = ἔστων. 163.6  
 Ἐνυμακρατίδας Lac. = Ὀνυμα-. No. 66.  
 35, note  
 ἐνυφαίνω Cret. (ἐνυπάει), weave within  
 (the house)  
 ἐξ = ἕξ. 50*b*, 52*b*, 114.6  
 ἐξαγρῶ El. = ἐξαίρῶ. See ἀγρῶ  
 ἐξάν Coan, Rhod., Ther. = ἕξῃς. 133.6



ἐξαρχίδιος Cret. 165.2  
 ἔξει Lac. = ἔξω. 133.5  
 ἐξήκοιστος Lesb. = ἐξηκοστός. 116  
 ἐξανακά(δ)έν Thess. = ἐξαναγκάζειν.  
 69.3, 84, 89.1  
 ἔροι Cret., Syrac. = ἔξω. 133.5  
 ἐξόμενον Thess. ἐξάμηνον. 6  
 ἐξ ὀρύξῃ Cypr., *expatriate*. Probably  
 from an ἐξορύσσω used in a figurative  
 sense (cf. Eng. *root out*). But many  
 assume ἐξορύξω as a by-form of ἐξ-  
 ορ(φ)ίζω  
 ἔξος Dor., Delph. = ἔξω. 133.5  
 ῥέος Locr. = ἔαντοῦ. 118.3  
 ἐπ Thess., Boeot. = ἐπί. 95  
 ἐπαβολά Cret., *share*. 167a  
 ἐπάκοος Lac., dual of ἐπάκοος. No. 67,  
 note  
 ἐπάνακκον = ἐπάναγκες. 69.3  
 ἐπανιτάω El., *return*. Cf. ἰτητέον = ἰτέ-  
 ον, and Hesych. εἰτακεῖν· ἐληλυθέναι  
 ἐπάνχιστος Locr., *next of kin*. See  
 ἄ(σ)ισστα  
 ἔπαγμα Thera = ἄπαγμα *offering*. Cf.  
 Att. (inscr.) ἐπαρχή beside ἄπαρχή  
 ἐπειδέ Meg. = ἐπειδή. 93  
 ἔπειτε Ion. = ἔπειτα. 132.9  
 ἐπέλαμι = ἐπελαύνω. 162.4. Coan ἐπε-  
 λάντω *drive up*, but Heracl. ἐπελάσθω  
 and Arc. ἐπελάσασθων mean *collect*,  
*enforce* (fines). Cf. also Arg. ποτε-  
 λάτῳ *enforce*, Ion. ἐνγλάσιον *rental*  
 ἐπέλευσεῖ (fut.), ἐπέλευσαν (aor.) Cret.,  
*bring*. 162.9  
 ἐπεμπάω El. (ἐπενπῶι, ἐπενπέτω) *enforce*  
 or *declare*. Also ἐνπῶι from simplex  
 ἐμπάω. Probably related to ἐμπάζω  
 ἐπές Arc., *just for*. 136.10  
 ἐπιστάκοντα Thess. = ἐφειστηκότα. 58b,  
 147.3  
 ἔπετον Dor. etc. = ἔπεισον, aor. of πίπτω.  
 See no. 74.120, note  
 ἐπεχεῖ Delph. = ἐφεξῆς. 132.2  
 ἐπε El. = ἐπεῖ  
 ἐπηρεαῖζω = ἐπηρεάζω. This spelling  
 with ει, as in no. 18.46 and also in pa-  
 pyri (ἐπηρεάσαντος, Berlin Aeg. Urk.  
 II. 589.9), is the etymological one (cf.  
 ἐπήρεια), while ἐπηρεάζω of our texts  
 is like δωρεά beside δωρεαῖ (31)  
 ἐπί Boeot. = ἐπεῖ. 29  
 ῥέπιτα Cypr. = ἔπεια. 9.3  
 ἐπίταρον El. = \*ἐφίερον *sacred penalty*  
 ἐπιατές (ῥιατές) Locr., *for the year*.  
 No. 55.35, note

ἐπιβάλλον Cret., short expression for ὦι  
 ἐπιβάλλει. Sometimes = ὦι ἐπιβάλ-  
 λει (τὰ χρήματα), i.e. *heir-at-law*;  
 sometimes = ὦι ἐπιβάλλει (ὀπνίειν), i.e.  
*groom-elect*  
 ἐπιδεί Boeot. = ἐπειδή. 29  
 ἐπιδημέωριν Eretr. = ἐπιδημῶσιν. 60.3  
 ἐπιδικατοί Lac. = οἱς ἐπιδικάζεται *those*  
*to whom property is adjudged by law*,  
*heirs-at-law*. For -ατός cf. θαυματός  
 beside θαυμαστός  
 ἐπιζημίωμα Heracl. = ἐπιζημίον *penalty*  
 ἐπιζύγιον Arc. = ὑποζύγιον  
 ἐπιθειάν El. = ἐπιθεῖν. 12a  
 ἐπιθυιάνε Arc. = ἐπιθυγγάνη. 62.3  
 ἐπικαταβάλλω Heracl. = ἐπιβάλλω *im-*  
*pose upon*.  
 ἐπικεταρχέω Aetol. No. 62.16, note  
 ἐπιφοικία Locr. = ἐποικία  
 ἐπίφοικος Locr. = ἐποικος  
 ἐπιοικοδομά Heracl., collective, *used of*  
*the buildings belonging to the land*.  
 No. 74.150, note  
 ἐπιπῆν Epid. = καταπάσσειν. Cf. He-  
 sych. πῆ καὶ πῆν ἐπὶ τοῦ κατὰ πασσε καὶ  
 καταπάσσειν  
 ἐπιπῆρῶ Cret. (ἐπιπεῖρεται) = πειράω  
 ἐπιπόλαια χρήματα Cret., *movable prop-*  
*erty*. Cf. Harpocration ἐπιπλα· τῆν  
 οἶον ἐπιπόλαιον κτήσιν καὶ μετακομίζε-  
 σθαι δυναμένην  
 ἐπιπρεῖγιστος Cret., *the next oldest*. See  
 πρεῖγιστος  
 ἐπισκεάζειν Corcyr. = ἐπισκευάζειν. 36  
 ἐπισπένδω Cret., *solemnly promise*. Cf.  
 Lat. spondeo. ἐπέσπενσε, 77.3  
 ἐπιχύτας Arg. = ἐπίχυστι *beaker*. No. 82  
 ἐποίφε Arg. 53, 59.2  
 ἐποίησε Boeot. 53  
 ἐποίκια τά Heracl. *farm buildings*  
 ἐποίησῃ Arc., aor. subj. to fut. οἶσω.  
 No. 17.21, note  
 ῥέπος = ἔπος. 52  
 ἔππαισις Boeot. = ἔγκτησις. 49.5, 69.4  
 ηεπάκιν Lac. = ἐπάκισ. 133.6  
 ἐπὸμόται Locr., *jurors*  
 ῥέργον = ἔργον. 52  
 ἔρευτα Cret. = ζητητα *collectors*. No.  
 113.132, note  
 ῥερεμένα Arg. = ἐρημέα. 55  
 ἔρετάσату Cypr., see ῥεράτω  
 Ἐρμάνοσσα Chian = -ασσα. Cf. 46  
 ἔροτός Boeot., Thess. = ἑρατός. 5  
 ἔρω = εἶμι. Sometimes in tragedians,  
 Theocr., etc., but also a regular



- prose use in many dialects, as Arc., Argol., Astyp., Cret., Cypr., Delph., Mess.
- ἔρρηγεια Heracl. = ἔρρωγυῖα. 49.5, 146.4, 148
- ἔρρω El. = ἔρρω = φεύγω. 52, 241
- ἔρσεναιτέρος El. = ἄρρην. 49.2, 80, 165.1
- ἔρσην = ἄρρην. 49.2, 80
- Ἐρχομενός Arc., Boeot. = Ὀρχομενός. 46
- ἔς = ἐκ. 100
- ἔσγονος = ἔκγονος. 100
- ἔσδέλλω Arc. = ἐκβάλλω. 49.3, 68.1, 100
- ἔσδοκά Arc. = ἐκδοχή. Cf. 66, 100
- ἔσδοτήρες Arc. = \*ἐκδοτήρες those who give out the contracts
- ἔσκηδεκάτη Boeot. = ἐκκαϊδεκάτη. 100
- ἔσκλητος Sicil., title of a select official body. 100 a, no. 100.2, note
- ἔσλινω Boeot., see λινω
- ἔσπάριος Locr. = ἐσπέριος. 12, 52 c
- ἔσπεράω Arc. = ἐκπεράω transgress
- ἔσπρεμνίτω Cret. = ἐκπρεμνίζω. 84, 86.6
- ἔς Boeot. = ἐξ. 100
- ἔσσα Lesb., Epid. = οὔσα. 163.8
- ἔσσομαι = ἔσομαι. 83
- ἔστε until. 132.9 a, 135.4
- ἔστεις Arc. = ἔκτεισις. 28 a with App.
- ἔστελλα Lesb., Thess. = ἔστειλα. 79
- ἔταλον Lesb., ἔτελον Coan, yearling. Cf. Lat. vitulus. 49.3
- ἐτάξαι Thess. = ἔταξαν. 138.5
- ῥέτας El. = ἔτης private citizen
- ῥέτος El. = ἔτος. 52. Cret. ῥέτεθι, 81 a
- ἔτος = ἔτος. 58 c
- ἔττε Boeot. = ἔστε. 86.4
- εὐάμερος a Cret. = εὐορή
- Εὐβάλλης Lac. 36
- εὐεργετής Thess. = εὐεργετέων. 78, 157
- εὐϊδε Lesb. εἶδε. 35 a
- ῥεφονομεϊόντων Boeot. = ῥεφονομηκόντων. 146.1, 147.3
- ῥευμένας Cret. = ῥελμένας, assembled, to eléw. 71, 75
- εὐνόα = εὐνοία. 31
- εὐῤῥετάσату Cypr., see ῥεῤῥάτω
- εὐσαβέοι El. = εὐσεβέοι. 12 a
- εὐσχαμένος = εὐχάμενος. 87
- εὐτοῦ Thess. = εὐαντῶ. 121.2, no. 28.16, note
- Εὐτρητις Boeot. = Ευτρησις. 61.3
- εὐχολά Arc.-Cypr., prayer or imprecation. 191
- ἔφαβος pseudo-dial. = ἔφηβος. 280
- ἐφακέομαι Delph., repair. 58 c
- ἐφάνγρεσθαι Thess. = ἐφαιρούνται, κατηγοροῦνται. 27, 58 c, 139.2, 157, no. 28.41, note, see also ἀγρέω
- ἐφῆξοντι Heracl., shut in (water by damming). Heracl. Tab. I. 130 ff., note
- ἐφθορκῶς Arc. = ἐφθαρκῶς. 5
- ἐφιορκέω = ἐπιορκέω. 58 c
- ἐχεπάμῶν Locr., heir. 49.5 a
- ἐχθός Delph., Locr., ἐχθω Epid., Delph., ἐχθοι Epid. = ἐκτός. 66, 133.3
- ἐψαφίττατο Boeot. = ἐψηφίστατο. 82, 142
- ἔωκα = εἰκα. 49.5, 146.4
- ζά Lesb. = διά. 19.1
- ζά Cypr. = γῆ. 62.4
- ζαμιουργία El. the body of demiurgi. 44.4, 62.2
- ζαν Cypr., see no. 19.10, note
- ζέλλω Arc. = βάλλω. 68.3
- ζέρεθρον Arc. = βάρεθρον. 68.3
- Ζήνα, Ζηνός, etc. 37.1, 112.1
- ζίκαια El., see δίκαια
- ζίφυιον El., see δίφυις
- Ζόννυσος Lesb. = Δώννυσος. 19.1
- ζώω = ζῶ. 162.7
- ἡ Boeot. = αἰ. 134.1
- ἡ whether, εἰ Cypr. = εἰ. 132.6, 134.1 with a
- ἡ Cret. where, when. 132.6, 134.1 a
- ἡγραμμαι Cret. = γέγραμμαι. 137
- ῥῆμα Cret. = εἶμα. Gen. sg. ῥῆμας. 112.5
- ἡμεν = εἶναι. 163.7
- ἡμην Cret. = εἶναι. 154.4, 163.7
- ἡμην 1 sg. imperf. mid. of εἶμι. 163.9
- ἡμί = εἶμι. 25, 163.1
- ἡμιδιμνον Epid. = ἡμιδιμνον. 88 a, 89.4
- ἡμίνα Cret. the half. 164.9
- ἡμητηναία Delph., fem. deriv. of following. 55 a
- ἡμῖρρηνιον Delph., probably half-grown sheep, i.e. such as are midway between lambs and full-grown sheep. 55 a
- ἡμισος = ἡμισυς. App. 61.6
- ἡμισσος = ἡμισυς. 61.6, 81 a
- ἡμίτεια Epid. = ἡμισεία in sense of ἡμῖ-εκτον. 61.6, 164.9

ἡμιτυκτῶ Cret. = ἡμέκτον. 61.6  
 ἡμυσυ = ἡμυσυ. 20  
 ἦν Ion. = ἔαν. 134.2b  
 ἦν = ἦσαν. 163.4  
 ἦναι Arc. = εἶναι. 154.1, 163.7  
 ἦνατος Cret. = ἔνατος. 54, 114.9  
 ἦνεκα = ἦνεγκα. 49.1, 144a  
 ἦνείχθησαν Ephes. App. 89.1, 144a  
 ἦνικα = ἦνεγκα. 49.1, 144  
 ἦνται Mess. = ὦσι. 151.1, 163.8  
 ἦς Heracl. = εἰς. 114.1  
 ἦς = ἦν. 163.3  
 ἦστω El. = ἔστω. 163.5  
 ἦται Delph. = ἦ. 151.1, 163.8  
 ἦτω = ἔστω. 163.5  
 ἠύτων Coan = ἐαυτῶν. 121.2  
 ἦχοι Orop. = ὅπον. 132.3  
 ἦώς Ion. = ἔως. 41.4b

θάλαθθα Cret. = θάλαττα. 81a  
 θάλαττα. 81  
 θαρρέω El. = θαρσέω, θαρρέω, but in technical sense of *be secure, immune*.  
 So *tharpos security, immunity*. 80, no. 57.1, note  
 Θα(ρ)ρῆς Ther. 42.2, 80  
 Θε- Meg. etc. = Θεο-. 42.5d  
 θαρός = θεωρός. 41.4  
 θέμιον Locr., Elean = θέσμον. 65, 164.4  
 θεμός Epid., Lac. = θεσμός. 65, 164.4  
 Θεισπιάς, Θεισπιεύς Boeot. = Θεσπιαί, Θεσπιεύς. 9.2a  
 Θεόζωτος Boeot., Thess. = Θεόδοτος. 165.2  
 θεομοιρία Coan = θεοῦ μοῖρα *the part consecrated to the god*  
 Θεόρδοτος Thess. = Θεόδοτος. 60.4  
 θερός, θευρός = θεωρός. 41.4a  
 θέρος = θάρσος. 49.2  
 θέστων Phoc. (Stiris) = θέσθων. 85  
 θηαυρός Arg. = θησαυρός. 59.2  
 θηλύτερος El. = θήλυς. 165.1  
 θιαωρία Boeot. = θεωρία. 44.4  
 θιγάνα Delph., *lid, cover* (?). Cf. Hesych. *θιγανός* κιβωτοῦ. See no. 51 C 38 ff., note  
 θιθέμενος Cret. = τιθέμενος. 65  
 θινός Cret. = θείος. 164.9  
 Θιόππαστος Boeot. 69.4  
 θιός = θεός. 9  
 Θιόφειστος Boeot. = \*Θεόθεστος. 9.2a, 68.2  
 Θεο- Meg. etc. = Θεο-. 42.5d  
 θοσία Boeot. = θυσία. 24

θύρδα Arc. = θύραζε. 133.2  
 θύρωτον Epid. = \*θύρωτρον. 70.3  
 θύσθεν Arc. = τυθῆναι. 65, 155.2  
 θυφλός Cumae = τυφλός. 65  
 θύχα Cret. = τύχη. 65  
 θωάδδω El. (θωά(δ)δοι) *impose a fine*.  
 See following  
 θω(ι)άω *impose a fine*. Locr. θωιέστω,  
 Att. θωάν, Delph. θωόντων. 161.2.  
 Cf. Att. θω(ι)ά, Ion. θωιή (37), Delph.  
 θωιάσις

Υ Cyp. = ἦ. 93  
 Υα Lesb., Thess., Boeot. = υα. 114.1  
 with App.  
 Υαθθα Cret. = οὔσα. 81a, 163.8  
 Υαριάδδω Boeot., *serve as priest*. 84  
 Υαρός Cyren. = Υερής. 111.3  
 Υαρο(μ)νάμονες, see *Ιερομνήμων*  
 Υαρός, Υαρός = Υερός. 13.1, 49.2, 58b  
 Υασσα = Ιούσα. 163.8a  
 Υιατήρ Cyp. = Υατρός. 56, 164.5  
 Υατρα τά Epid., *perquisites for healing*.  
 165.3  
 Υαττα Cret. = οὔσα. 81, 163.8  
 Υγγνος Arc. = ἔγγνος. 10  
 Υγκεχηρήκοι Arc., *from ἐγχειρέω*. 10, 25b  
 Υδδιδος Thess. = ΐδιδος. 19.3, 58c  
 ΐδέ Cyp., *then, and*. 134.6  
 ριδιδος = ΐδιδος. 52  
 ΐρεως Mil. = ΐερεύς. 43, 111.5  
 ΐέρηα = ΐερεία. 28b  
 ΐέρημια Ion. 37.2  
 ΐερής Arc., ΐερές Cyp. = ΐερεύς. 111.4  
 ΐερητεύω = ΐερατεύω. 167. ΐερητεύκατι  
 Phoc., 138.4  
 ΐεριτεύω, ΐαριτεύω = ΐερατεύω. 167  
 ΐεροθυτέω Arc., Phoc., Rhod., etc., *be*  
*ιεροθύτης*. Arc. *ιεροθυτές*, 78, 157  
 ΐεροθύτης (-ας), official title. Sometimes  
 applied to priestly attendants, some-  
 times to priestly officials of high rank,  
 who were even, in some places, the  
 eponymous officers  
 ΐερομνήμων, -μνάμων, title of certain  
 superior officials, primarily in charge  
 of religious matters, *sacred commis-*  
*sioners, ministers of religion*, but in  
 some states the chief magistrates.  
 Arc. *ιερομνάμονσι*, 77.1a. Arg.,  
 Epid. *ιαρο(μ)νάμονες*, 58b, 89.4  
 ΐεροποιός, title of officials in charge of  
 religious matters, sometimes regular  
 magistrates, sometimes extraordi-  
 nary commissioners

ιερός, ιερός. 58*b*

ιερωτεύω = ιερατεύω. 167

ιθάντες Cret. = ιστάντες. 81*a*

ιθύς Ion., Boeot. = εὔθύς. As in lit.

Ion., so also inscriptional *ιθύς* (Ephesus), *ἰθυνα* (Chios), though *εὔθυνος*, *ἐνθύνω* also occur. Proper names in *ἴθν*- are Ionic and Boeotian

ικάς = εἰκάς. 116. Ther. *ηικάδι*. 58*c*

(*φ*)ικαστός Boeot. = *εικοστός*. 116 with *a*

(*φ*)ίκατι = *εἰκοσι*. 52, 61.2, 116

φικατίδειος ὁ Heracl., name of a particular (twenty-foot) road

φικατίπεδος Heracl., *twenty feet wide*, used with *ἄντομος*

ικέτας Arg. = *ικέτης*. App. 58*b*

ικμαμένος Cypr., *stricken* (in battle), *hit*. Denom. from \**ικμά*. Cf. *ἱκταρ* at one blow, at once, Hesych. *ικτέα* ἀκόντιον, Lat. *icō*

ικοστός Thess. = *εικοστός*. 116 with App.

ἴκω = ἦκω. As in Hom. and lit. Dor., so also in Arc., Delph., Locr., Corinth., Epid., Lac. Cf. also Delian *ἱκο[ν]* = *ἀνήκον*, and Ion. (Paros) perf. part. *τὰ παρικότα*, *the past*

ἱλαος, ἱλεος, ἱληος (Lac. *ηἰλέφος*) = *ἱλεως*. 49.5, 53, 58*d*

ἡλαξάστω Delph., from *ἱλάσσομαι*. 85.1

ἡλέφος Lac., see *ἱλαος*

ἱμάσσω El., probably *maltreat*, related to *ἱμάς*, *ἱμάσσω*

ἱν Arc.-Cypr. = *ἐν*. 10, 135.4

ῖν = *οἱ* dat. 3 pers. pron. 118.4

ῖν αὐτοῖ Cret. = *ἐαυτῶ*. 121.1

ἱνάγω Arc. = *εἰσάγω*. 10.

ἱναλῖν Cypr., *write upon*. 10. Cf. Hesych. *ἀλίνειν* ἀλείφειν, and *ἀλειπτήριον* γραφεῖον. Κύπριοι

ἱνδικάζομαι Arc., see *ἐνδικάζομαι*

ἱνδικος Arc., see *ἐνδικος*

ἱμμενφής, ἱμμενφός Arc., *blameworthy*, *impious*. 10

ἱνπασίς Arc. = *ἐμπασίς*. 10, 49.5

ἱνπολά Arc. = *ἐμπολή*. 10

ἱνφαίνω Arc. = *μηνύω* *inform* in legal sense. Cf. *εἰσφαίνω* Ath. 75*a*

ἱνφορβίω, ἱνφορβισμός Arc., *impose a pasture tax*, *the imposition of a pasture tax*. No. 17, note

ἱός Cret. = *ἐκείνος*. 114.1

ἱουῖω Boeot. = *υἱόω*. 24

ἱππέδαμος Rhod. = *ἱππόδαμος*. 167

ἱρεία Lesb. = *ἱερεία* *priestess*. 13.1

ἱρεὺς Lesb. = *ἱερεύς*. 13.1

ἱρητεύω Lesb. = *ἱερατεύω*. 13.1, 167

ἱρος Lesb., ἱρός, ἱρός Ion. = *ιερός*. 13.1, 76*a*

ἱρών Cypr. (*ἱρῶν*) *district*

ἱσος, ἱσφος, ἱσος = *ἴσος*. 52, 54, 50*b*. Lesb. *ισσοθέοισι*, 54*c*

ἱστία, ἱστία = *ἐστία*. 11

ἱστιάτοριον Rhod. = *ἐστιάτοριον* *banquet-hall*. Cf. Hesych. *ἱστιάτορία* δειπνητήριον. 11

ἱστωρ Boeot., *witness*. 52*c*

ἱτω Boeot. = *ἴτω*. 86.4

ἰών = *έών*. 9

ἰών Boeot. = *έγών*. 62.3, 118.2

κα W. Grk., Boeot. — *κε*, *ἄν*. 13.3, 134.2

κά = *κατά*. 95 with *a*

κά Arc.-Cypr. = *καί*. 97.2, 134.3

κα(δ)δαλέομαι El. = *καταδηλέομαι* *injure*, *violate*

κάδιξ, gen. *κάδιχος*, Heracl., Mess., a measure. Cf. Hesych. *κάδιχον* ἡμεκτον, and Lac. *κάδιχος* *urn* (Plut. Lyc. 12)

καδίκκορ Lac. = *καδίσκος*. 86.3

καθεστάκατι Delph., 3 pl. perf. 138.4

κακριθεῖ Arc. = *κατακριθῆ*. 151.2

καλαῖς Epid., probably *hen*. From \**καλαρίς* to *καλέω* as Eng. *hen* to Lat. *canō*

καλλύ[σ]ματα Ceos, *sweepings*. Cf. Hesych. *σάρματα* *καλλύσματα*

καλρός Boeot. = *καλός*. 54

κάρζα Lesb. = *καρδία*. 19.1

καρπώω offer, especially a burnt offering, in late inser. of Cos, Smyrna, Thera, Athens, as often in the Septuagint. Cf. Hesych. *καρπωθέντα* τὰ ἐπὶ βωμοῦ καθαγισθέντα. — *κάρπωμα* *θύσια*. Coan *καρπῶντι*, 25*a*

κάρρων = *κρέττων*. 80, 113.1

καρταῖτος, pl. *καρταῖποδα*, Cret. *large cattle*, in contrast to *πρόβατα* used of sheep and goats. Cf. *καρταῖσος* *bull*, in Pindar. 49.2*a*

καρτερός Ion., Cret. = *κρατερός*, in meaning often = *κέρως* *valid*. Cf. also Ion. *ἀκρατής* *invalid*, *κρατεῖν* *be valid*, Cret. *κάρτων* q.v. 49.2*a*

κάρτος = *κράτος*. 49.2*a*

κάρτων Cret. (*κάρτονας*) *κρέττων*, in meaning = *κυριώτερος*, as *κάρτονας* *έμεν*, *shall prevail*, *be of greater*

authority. Cf. καρτερός. 49.2 a, 81, 113.1  
 Καρυκεῖδ Boeot. = Κηρυκεῖον. 53, 164.1  
 κάς Arc.-Cypr. = καί. 134.3  
 κασίγνητος Arc., Lesb. 191  
 -κάσιοι Arc. = -κόσιοι. 116 a, 117.2  
 κασσηρατόριν, καθηρατόριν, καθηρατόριον Lac., *the hunt*, name of an athletic game. 64. Nos. 70-73, note. Nouns in -is, -ιν, for earlier -ιος, -ιον, are frequent in late inscriptions, and originated in the reproduction of Roman proper names like *Cornelius*, colloquial *Cornelis*  
 κάτ = κατά. 95  
 κατ Cypr. = καί. 134.3  
 καταγελάμενος Epid. 162.4  
 καταγρέω Lesb. = καθαίρω convict, condemn. See ἀγρέω  
 καταδουλίττασθη Boeot. = -δουλίσσασθαι. Cf. 82, 85.1, 142  
 καταφελμένον Cret., *assembled*, to κατειλέω. 75  
 καταθένης Cret. = καταθελς. 78  
 καταίρει Locr. 53  
 κατάκλητος Heracl., *summoned*. κατάκλητος ἄλῃα = Att. σύγκλητος ἐκκλησία  
 καταλλάσσω Arc., intrans., *act otherwise*  
 καταλοβεύς Epid. = \*καταλαβεύς support. 5  
 καταλυμακώ Heracl., *cover over with stones*. Cf. Hesych. λυμακες πέτραι. -λυμακωθής, 78  
 κατάπερ = καθάπερ. 57 a. Also for καττάπερ, cf. 95 a, 126  
 κάταρρος Arc. = κατάρatos. 54  
 κατατίθημι Cret., Mess. = ὑποτίθημι mortgage, mid. *take a mortgage*  
 κατέθιαν Cypr. = κατέθεσαν. 138.5  
 κατείων Lesb. = καθιεοῦν. 13.1, 155.3  
 κατέοργον Cypr., aor. of κατείργω. 5  
 κατιαραῖω El. (κατιαραιών, κατιαραύσειε) = καθιερεύω in form, but in meaning = κατηγορέω. 12 a, 161.1, no. 57.2, note  
 κατίγν[ειτος]? Thess. = κασίγνητος. 191  
 -κάτιοι W. Grk. = -κόσιοι. 61.2, 116 a, 117.2  
 κατιστάμεν Cret. 57 a  
 κατοικεῖον Thess. = κατοικῶσι. 139.2, 159  
 κατόπερ Ion. beside κατάπερ = καθάπερ  
 κατόρρέντερον Arc., see ἀρρέντερος

κατύ Arc. = κατά. 22, 95  
 κανχός Cret. = χαλκός. 65, 71  
 κε Lesb., Thess., Cypr. = ἄν. 13.3, 134.2  
 κείνος = ἐκείνος. 125.1  
 κέλεξ Lac. = κέλης. 142 a  
 κέλευθος Arc., road. 191  
 κέντο Dor. = κέλτο. 72  
 κεραῖω Delph. = κεράννυμι. 162.8, 229  
 κέρναν Lesb. = κερνάναι. 18 a, 155.3  
 κή Boeot. = καί. 26  
 κήνος = ἐκείνος. 25 with a, 125.1  
 κίρευσις Cret. = χήρευσις divorce  
 κιζαλλεύω Ion., *act as highwayman*  
 κιζάλλης Ion., *highwayman*. Used with ληστής in no. 3 B 19, as in Democr. fr. 260 ed. Diels. Probably of Carian or Lycian origin  
 κίς Thess. = τίς. 68.4, 128, 131  
 Κιτιτής Eub. 81  
 κίων ᾧ Thess., often used instead of στάλλα = στήλη  
 κλαικτός Argol., Mess. = κλειστός. 142 a  
 κλαίξ Argol., Mess. = κλείς. 142 a  
 κλάρος Cret., *the body of κλαῶται or serfs attached to the estate*  
 -κλέας, proper names in. 166.1  
 -κλεές, -κλέης, -κλής, proper names in. 108.1 a  
 κλέρος Phoc. 53  
 Κλεῦας Thess. etc. 35 a  
 κλίνη Naples, Cumae, tomb or niche in a tomb  
 κοθαρός Heracl. etc. = καθαρός. 6  
 κόθαρσις El. = κάθαρσις. 6  
 κοινάν, κοινανέω = κοινών, κοινωνέω. 41.4  
 κοινάω Thess., Dor. = κοινών. 162.2  
 κόμιστρα τά Cret., gifts. 165.3  
 κοιμιττάμενοι Boeot. = κοιμισάμενοι. 142  
 κόρφα Arc. = κόρη. 54  
 κορζία Cypr. = καρδιά. 5, 19.1  
 κοσμέω (-ίω) Cret., *be a member of the κόσμος*. See following. κοσμόντες, 42. 5d  
 κόσμος Cret., *the body of chief magistrates* (collective; a single member was called κοσμίω, see preceding); later used of a single member of this body, with pl. κόσμοι  
 κότερος Ion. = πότερος. 68.4  
 κοτυλέα Coan = κοτύλη  
 κοῦρη Ion. = κόρη. 54  
 κραμάσαι Epid. = κρεμάσαι. 12 b

κρέννω Thess. = κρίνω. 18, 74  
 κρέτος = κράτος. 49.2  
 κρίννω Lesb. = κρίνω. 74. Λογ. ἔκριννα,  
 . 77.1  
 κτέννω Lesb. = κτείνω. 74  
 κτοίνα Rhod., a territorial division similar to the Attic deme. Cf. κτίζω,  
 κτίσις  
 κτοινάτας Rhod., member of the κτοίνα.  
 κυκάν Epid. = κυκεών. 41.4  
 Κύρνης Chalcid. 22c, 24a  
 κυμερέναι Cyp. = κυβερνᾶν. 88, 157  
 κύρρος Thess. = κύριος. 19.3  
 κώρα Cret. = κόρη. 25, 54  
 κῶς Ion. = πῶς. 68.4  
 Λᾱ- from Λᾱο-. 41.4, 45.3  
 λάβωσιν Chian = λάβωσιν. 77.3  
 λαβών Aegin. = λαβών. 76b  
 λαγαίω Cret. (λαγαίεν), release; aor. λα-  
 γάσαι. 162.8  
 λάξομαι, λάξυμαι Ion., Meg., Boeot.  
 (λάδδουση) = λαμβάνω  
 Λαππαίων Cret. 69.3  
 λᾱς, gen. Cret. λᾱῶ. 112.4  
 Λασαίος Thess., Λαρισαῖος. No. 28.19,  
 note  
 λατραι[όμενον], λατρείομενον El. =  
 λατρεῖομενον consecrated. 12a, 161.1  
 λαφυροπάλιον Arc., plundering. No.  
 18.11, note  
 λειτορεύω Thess. = ιερατεύω. Cf. Hes-  
 sych. λείτορες· ἱερεῖαι, and λητήρες· ἱε-  
 ροὶ στεφανοφόροι. Ἀβαμᾶνες. Thess. εἰ  
 = ηι (16, 38). Probably related to  
 Att. λειτουργέω (39)  
 λειτωργός Boeot. = λειτουργός. 44.4  
 λείω, see λέω  
 λειῶλης Rhod., accursed. No. 93, note  
 λεκχοῖ Delph., dat. sg. of λεχώ. 63  
 λελάβηκα Arc., Ion., Epid. 137, 146.1  
 with App.  
 λέσχα Rhod., grave. No. 94, note  
 Λεσχαῖος Thess., epithet of Apollo.  
 No. 26, note  
 Λεπτίναιος Thess. = Λεπτιναῖος. 86.2  
 λεῖτον or λεῖτόν Arc., willingly (?).  
 No. 17.3, note  
 λέω, Cret. λέλω = θέλω. Doric (Cret.,  
 Lac., Meg., Corey., Coan, also in  
 Epicharmus and Theocritus) and  
 Elean. Cret. λέω (but subj. λῆι), El.  
 λείπταν, elsewhere only contracted  
 forms as λῆι, λῶμες, λῶντι, etc.  
 -λαίνω Boeot. = -λεαίνω, but in sense

(act.) canceling, giving a receipt for,  
 (mid.) having canceled, taking a re-  
 ceipt for. Cpds. with ἀπό, διά, ἐς  
 λίθιος Thess. = λίθινος. 164.6,9  
 λιμήν Thess. = ἀγορά market-place  
 (Thess. ἀγορά = ἐκκλησία)  
 λιποτελέω Locr., leave taxes unpaid.  
 Cf. λιποστρατία etc.  
 λισσός Cret., insolvent (?). No. 113.  
 115, note  
 λοπίς Arg., some kind of shallow ves-  
 sel. Cf. λωπᾶς and λωπίς  
 Λύττος Cret. = Λύκτος. 86.1  
 λωτήριον Heracl. = λουτήριον. 44.4  
 μά El. = μή. 15  
 μά Thess. = δέ. 134.4  
 μαῖτυς Cret. = μάρτυς. 71a  
 μάν El. = μέν. 12a  
 μάντοι Epid. = μέντοι. 12b  
 μαστράα El., accounting, or body of  
 μαστροί. Cf. Hesych. μαστραί· αἱ τῶν  
 ἀρχόντων εὐθυναί. 12a, 31  
 μαστροί title of (1) officers with special  
 function, (2) at Rhodes the highest  
 officials of the state. Cf. nos. 95, 96  
 μασχάλα Heracl., hollow, marsh. βυ-  
 βλίνα μασχάλα papyrus marsh  
 με Cret. = μή. 93  
 μέδιμνον Epid. 89.4  
 μέζων Arc., Ion. = μεῖζων. 113.1  
 μεθάμερα Epid. = μεθ' ἀμέραν. Adverb  
 formed like ὑπερκέφαλα from ὑπέρ  
 κεφάλαν  
 μέλ Boeot., Thess. = μή. 16  
 μηιᾶλ[αν] Pamph. = μεγάλην. 62.3  
 μεινός, μεινός Thess. = μηνός. 77.1,  
 112.3  
 Μηέλιος Corey. 76b  
 μείς Ion., Corey., Meg. = μήν. 112.3  
 μεμισθώσωνται Heracl. 146.3  
 Μένναι Boeot. = Μένης. 89.5, 108.2  
 Μενοκράτης Cret. = Μενεκράτης. 167  
 μέντον = μέντοι. No. 28.38, note  
 μέρεια Heracl. = μερίς  
 μέρος Locr., real estate. No. 55.41, note  
 μεσέγγυος Boeot., adj. with a third  
 party. Cf. μεσεγγύω L.&S.  
 μεσόμνη Att. = μεσόδη. 87  
 μέσποδι Thess., until. 132.9a  
 μέσσορος Heracl., intermediate bound-  
 ary  
 μέστα Arc., Cret. until. 86.4, 132.9a  
 μεταροικέω Locr. = μετοικέω. 53  
 μέτερος Lesb. = μέτριος. 19.2



μετριώμεναι Heracl. = μετριοῦμεναι. 42.

5b

μέττ' ἔς Cret., until. 86.4, 132.9a

μέττος Boeot., Cret. = μέσος. 82

μεύς El. = μήν. 112.3

μηδαμεί Delph. = μηδαμοῦ. 132.2

μηδεῖα Lesb. = μηδεμία. Cf. 114.1

μηθεῖς = μηδέις. 66

μῆννος Lesb. = μῆνός. 77.1, 112.3

μῆς Heracl. = μήν. 112.3

μικκιδδόμενος Lac. = μικίζόμενος, a term applied to Spartan boys in the third year of their public training. 84, nos. 70-73, note

Μίντων Arg. = Μίλων. 72

Μίργος Eretr. = Μίργος. 60.4

μιστός Cret. = μισθός. 85.1

μναμμεῖον Thess. = μνημεῖον. 89.3

Μνασσᾶ Thess. = Μνασία. 19.3

μοῖσα Lesb. = μοῦσα. 77.3

μοιχέω Cret. (μοικιδόν etc.) = Dor. μοιχάω = μοιχεύω. 161.2 with App.

μοῦνος Ion. = μόνος. 54

μυχός Heracl., storehouse, granary

μῶα Lac. = μοῦσα. Cf. 59.1, 77.3

μωλέω Cret. (μῶλῆν, μωλῆν, etc.), contend (in law). So also Cret. ἀμφιμωλέω, ἀμφιμωλος, ἀντιμωλος, ἀπομωλέω, adv. ἀμωλεῖ. Cf. Hesych. μωλήσεται μαχήσεται. Related to Hom. μῶλος contest. Cf. ἀγωνίζομαι as a law-term in Attic

μῶσα = μοῦσα. 77.3

ναεῦω Cret., take refuge in a temple

νακόρος, see νεωκόρος

να(φ)ός = νεός. 41.4, 53, 54f

ναποῖαι, see νεωποῖαις

ναῖος Lesb. = νεός. 35, 54f

νεμονηρία Cret. = νεομηρία. No. 113.146, note

νεότας Cret., an official body of young men, gen. νεότας, acc. νεότα. 88a

νεωκόρος Ion., Delph. νακόρος, Delph., Epid., Coan νακόρος (41.4, 45.3), custodian of the temple, sacristan. In some places the office became one of considerable rank and honor

νεωποῖης Ion., Coan ναποῖαι. 31, 41.4. Cf. also Ion. νεωποῖός, Boeot. ναποῖός.

Title of officials in general charge of the affairs of the temple

νικάhas, νικάap Lac. = νικάsas. 59.1, 60.2

νῖν = ξ. 118.5

νιουμεινία, νιυμείνιος Boeot. = νουμηνία, νουμηνιος. 42.5a

νόμαιος Ion. = νόμμος. 164.9

νόμιος Locr. = νόμμος. 164.9

νόμος Heracl., a coin. Cf. Lat. nummus

νοσσός Ion. νεοσσός. 42.5d

νοστίττω El. = \*νοστιζώ, νοστέω. 84

νυ Cypr., Boeot. 134.5

νύναμαι Cret. = δύναμαι. 88

νυττί Cret. = νυκτί. 86.1

ξείνος Ion. = ξένος. 54

Ξενφάρης Coreyr., El. 54

ξέννος Lesb. = ξένος. 54b

ξενοδίκαι Locr., Phoc., title of judges in cases involving the rights of ξένοι. ξενοδίκης is used by a late writer to translate the Latin *praetor peregrinus*

ξύν = σύν. 135.7

ξυνός Ion. = κοινός. 135.7

ὀ = ὁ. 58a

Ὀαξος = Φάξος. 51a

ὀβελός Boeot., ὀβελλός Thess. = ὀβολός. 49.3, 68.1, 89.2

ὀγδοῖς, ὀγδοῖηκοντα. 31a

ὀγδῶι Ion. = ὀγδῶρ. 44.2

ὀγδῶκοντα Ion. = ὀγδοήκοντα. 44.2

ὀδελός = ὀβολός. 49.3 with App., 68.1

ὀείγω Lesb. = οἶγω. 49.1

ὀζος Cret. = ὄσος. 82

ὀθθάκιν Cret. = ὀσάκis. 81a, 133.6

φοῖ = οἱ dat. 3 pers. pron. 118.4

φοικάτας = οἰκέτης. 167

φοικεύς Cret. = οἰκέτης. 167

φοῖκος = οἶκος. 52

φοῖκω Delph. = οἰκόθεν. 132.7

φοῖνος = οἶνος. 52

οἶφος Cypr. = οἶος alone. 53, 191

οἶπεν, οἶπης, see οἶφω

οἶς Delph. = οἶ. 132.3

οἰίσοντι Heracl. = οἰσονται. 58d

οἶφω Cret. (οἶπεν, οἶπει), Ther. (οἶπης etc.), Lac. (Hesych.), have sexual intercourse

ὄκα W.Gr.k. = ὄτε. 13.3, 132.9

ὄκαι Lesb. = ὄπη. 68.4

ὄκα for ὄκα κα = ὄταν. 132.9

οκτακάτιοι Heracl. = οκτακόσιοι. 58c

ὀκτάκιν Lac. = ὀκτάκis. 133.6

ὀκτό Lesb. = οκτώ. 114.8

ὀκτώ Ephes. App. 89.1

οκτώ Heracl., Ther. = ὀκτώ. 58c, 114.8

- ὀκτωκόσιοι Lesb. = ὀκτακόσιοι. 117.2  
 ὀλλίος = ὀλλίος. 62.3  
 Ὀλυμπίχην = Ὀλυμπίχην. 69.3  
 ὀμολογᾶ ἄ, ὀμολογον τό, Boeot. = ὀμολογία  
 ὀμονόντες Lesb. = ὀμοноύντες. 44.4, 157  
 ὄν Lesb., Thess., Cyp. = ἀνά. 6  
 ὀνάλα, ὀνάλομα Thess. = ἀνάλωμα. 164.9  
 ὀνγράψιν Thess. = ἀναγράψαι. 27, 156  
 ὄνε Thess. = ὄδε. 123  
 ὀνεθείκαεν Thess. = ἀνέθηκαν. 138.5  
 ὀνί Arc. = ὄδε. 123  
 ὀνιουμα Boeot. = ὄνομα. 22b, 24  
 ὄννιθα Cret. = ὄρνιθα. 86.5  
 ὄνυ Arc.-Cyp. = ὄδε. 123  
 ὄνυμα = ὄνομα. 22b  
 ὄπαι = ὄπη. Cret. ὄπαι also final. 132. 5, 8a  
 ὄπει W.Gr.k. = ὄπου  
 ὄπερ Boeot. = ὄπερ. 24  
 ὄπε Cret., where, when, Lac. ὁπῆ as. 132.6  
 ὄπι Cyp. in ὄπι σις = ὄστις? 131, no. 19.29, note  
 ὀπιδδόμενος Lac. = ὀπιζόμενος. 84  
 Ὀπέντι, Ὀποντίους, Ὀποντιῶν Loc. = Ὀποῦντι, Ὀποντίους, etc. 44.4, 45.4, 53, 58d  
 ὀπόταρος El. = ὀπότερος. 12  
 ὀπόττος Boeot., ὀπόττος Cret. = ὀπόσος. 82  
 ὄππα Lesb. = ὄπη. 129.2, 132.5  
 ὄππως Lesb. = ὄπως. 129.2  
 ὀππίλος Dor. = ὀφθαλμός. Occurs in Epidaurian (-ίλος and -ίλλος, no. 92 passim), as Laconian in Plut. Lyc. 11, and in the writings of Archytas and Phintias. ὀπ-τ-ίλος (cf. ὀπ-τῆρ etc.) like ναυ-τ-ίλος beside ναύ-της  
 ὀπτό El. = ὀκτώ. 114.8  
 ὄπυι Cret. = ὄποι. 132.4  
 ὄπυς Rhod. = ὄποι. 132.4  
 ὄπω Dor. (Cret. ὄπῶ, Lac. ὁπῶ) = ὀπόθεν. 132.7  
 ὄπωρ Eretr., ὄπωρ El. = ὄπως. 60.1, 3, 97a  
 ὀράτριος Cret. = \*ῥήτριος? No. 112.13, note  
 ὄρβος Coreyr. = ὄρος. 51  
 ὀρκίζω = ὀρκώ. 162.1  
 ὀρκιότερος Cret., having preference in the oath  
 ὁρκῶμαι Loc., jurors  
 ὄρνιξ = ὄρνις. 142a  
 ὁρβος Coreyr., ὄρος Heracl. = ὄρος. 54, 58d  
 ὀρτή Ion. = ἑορτή. 42.5d  
 ὀρύξ Cyp., see ἐξ ὀρύξ  
 ὀρφανοδικασταί Cret. (ὀρπανοδικασταί), officers appointed to look after the affairs of orphans or minors. Cf. Att. ὀρπανοφύλακες  
 ὄς Cret. = ὄς. 120.2, 121.1  
 ὄσια Arc., Loc. = ὄσια. 58d  
 ὄτα Lesb. = ὄτε. 13.3, 132.9  
 ὄτειος Cret. = ὀποιος, ὄστις. 68.1, 130  
 ὄτερος Cret. = ὄποτερος. 127  
 ὄτι Loc. = ὄτι. 129.2a  
 ὄτιμι Cret. = ὄτιμι. 128, 129.2  
 ὄττι, ὄττινες Lesb. = ὄτι etc. 129.2  
 ὄττος Cret. = ὄσος. 82  
 οὐδῆς Lac. = οὐδείς. 114.1  
 οὐθαμεί Epid. = οὐδαμοῦ. 132.2  
 οὐθῆς = οὐδείς. 66  
 οὐλομέτ[ριον]? Coan, barley measure. Cf. Hesych. οὐλοχόιον· ἀγγεῖον εἰς ὃ αἱ οὐλαὶ ἐμβάλλονται πρὸς ἀπαρχὰς τῶν θησιῶν  
 οὐλος Ion. = ὄλος. 54  
 οὐρειον, ὤρειον Cret., guard-house. From οὐρος watcher, like Att. φρούριον from φρουρός  
 οὐρεύω Cret., watch  
 οὐρος Ion. = ὄρος. 54  
 οὐτο, οὐτα, etc. Boeot. = τοῦτο, ταῦτα, etc. 124  
 ὀφείλω in aorist and perfect, be condemned to pay, be adjudged guilty. So Arc. aor. infin. ὀφλέν, perf. [φο]-φλέασι, [φο]φλέοι, φοφλέκοσι. 52a, 138.4, 146.1  
 ὀφρύς Arg., ramp. No. 82. Cf. L.&S. s.v. 11  
 παῖ, παί = πῆ, πη. 132.5  
 παῖριν Eretr. = παῖριν. 60.3  
 παῖς = νῆς, or, sometimes, θυγάτηρ. Frequent in Lesbian and Cyprian, occasionally elsewhere  
 παῖσα Lesb. = παῖσα. 77.3  
 πᾶμα = κτήμα. 49.5a, 69.4  
 παματοφαγέομαι Loc. = δημοσιεύομαι. 49.5a  
 παμωχέω Heracl., possess. Cf. Hesych. παμῶχος· ὁ κύριος. Ἰταλοί, and παμωχίων· κεκτημένος. 41.2  
 Παναγόρσιος Arc., name of a month  
 πανάγορσις Arc. = παγήγυρις. 5, 49.2, 80a

πανάλωστοι Cret., *ungirded?* No. 113.  
11, note  
Πάναμμος Thess. = Πάνημος, name of  
a month  
πάνσα Arc., Arg., Cret., Thess. =  
πάσα. 77.3  
πανταί Heracl. = πάντη. 132.5  
πανόνιος Cypr., *with all salable prod-  
ucts* (cf. ὄνος). No. 19.9, note  
πάρ El. = περί. 12, 95  
πάρ = παρά. 95  
παρά with acc. for dat. 136.2  
παρμαξεύω Arc., *drive in a wagon off*  
*(the highroad)*. Cf. ἐπαμαξεύω, καθα-  
μαξεύω. No. 17.23, note  
παραπροστάτας Agrig., *an adjunct προ-  
στάτας or presiding officer of the coun-  
cil*. Cf. παραπροτάνας in Teos  
παρβάλλω Delph. = παραβαίνω *trans-  
gress*  
πάρδειγμα Epid. = παράδειγμα. 66  
παρείαν Boeot. = παρήσαν. 138.5  
παρείς Boeot. = παρήν. 163.3  
παρετάζω Arc., *examine into* (cf. ἐξε-  
τάζω), and so *approve*. παρετάζωνσι  
(no. 19.29), 142. *παρηεταζαμένους* (no.  
17.20), 173  
παρίς Boeot. = παρήν. 16 α  
παρκα(θ)θέκα Lac. = παρακαταθήκη  
Παρόχθεος, see Περόχθεος  
Πασιάδαφο Gela. 105.2 α  
πάσκω El. = πάσχω. 66  
πασσυνδιάζω Lesb., *assemble*. 96.2  
πασσυνδίη Ion. = πανσυνδίη. 96.2  
πάστας Cret., *owner*. 49.5 α  
πατάρα Loer. = πατέρα. 12  
πάτρα Arc., Dor. = γένος *gens*. Ion.  
πάτρη also, rarely, in this sense  
πατριά Delph., Eleon = γένος *gens*, as  
in Hdt. 1.200  
πατριῶδοκος Cret. = ἐπίκληρος *heir*ess.  
Law-Code VII.15, note (p. 270)  
πέ Arc. = πεδά, μετά. 95, 135.5  
πεδά = μετά. 135.5  
Πεδαγείνιος = Μετα-. 135.5  
πεδάφοικοι Arg. = μέτοικοι. 53, 135.5  
πέδια Cypr. = πεδίον  
πεδιόν Arg. = μετεών. 9.7, 135.5  
πεί, πει W. Grk. = ποῦ, που. 132.2  
Πειλεστρωτίδας Boeot. 68.2  
πέισαι Thess. = εἶσαι. 68.2  
πέισει Cypr. = τείσει. 68.1  
πελανός, originally a cake offered to  
the gods, but also applied to an offer-  
ing of money. So in no. 82, as in

some inscriptions of Delphi and  
Amorgos  
πέλεθρον = πλέθρον. 48  
πέλεκυς (or πέλεκυ) Cypr., used of a  
sum of money equal to 10 minae.  
Cf. Hesych. ἡμιπέλεκκον . . . τὸ γὰρ  
δεκάμουνν πέλεκυ καλεῖται παρὰ Πιφί-  
οις. Used elsewhere with other val-  
ues; cf. Hesych. s.v. πέλεκυς  
πελτοφόρας Boeot. = πελταστής  
πέμπε Lesb., Thess. = πέντε. 68.2,  
114.5  
πενταετηρίς Heracl. = πενταετηρίς. 58 c  
πενταμαριτεύω Delph., *serve as πεντα-  
μαρίτας*. 12, no. 51 D 16, note  
πεντηκόνταν Chian = gen. pl. of πεντή-  
κοντα. 116  
πεντορκία Loer., *quintuple oath, oath*  
*sworn by five gods*. 58 d  
πέντος Cret., Amorg. = πέμπτος. 86.2,  
114.5 with App.  
πεπέιστειν Thess. = πεπείσθαι. 85.1,  
156  
πεποιόντεισσι Boeot. = πεποιηκόσι. 9.  
2 α, 146  
πέποκα Lac. = πώποτε. 132.6, 9  
περ = περί. 95 with App.  
περαιώω Cret., *set aside, repudiate* (the  
purchase of a slave). Law-Code  
VII.10, note  
περιβολιβώ Rhod., *fasten round with*  
*lead*. 88  
περίδρομοι, officials at Mytilene, *clerks*  
*of the court*  
Περγοθαρίαί Loer. 6, 95  
πέροδος Delph. = περίοδος. 95  
Περόχθεος, Παρόχθεος, Loer. or Aetol.  
ethnicon. App. 12, 95  
Πέρραμος Lesb. = Πρίαμος. 19.2  
πέσσυρες Lesb. = τέτταρες. 68.2, 114.4  
Πεταγείνιος = Μετα-. 135.5  
πέτευρον Orop. = *savls wooden tablet*.  
Same word as πέταυρον *springboard*  
and *perch for fowls*  
Πετθαλός Thess. = Θεσσαλός. 65, 68.2,  
81 b  
πετράμεινον Boeot. = τετράμεινον. Cf.  
68.2  
πέτρατος Boeot. = τέτατος. 49.2 α,  
68.2, 114.4  
πέτταρες, πετταράκοντα Boeot. = τέττα-  
ρες, τετταράκοντα. 68.2, 114.4, 116  
πέυθω Cret. (πέυθεν), *inform*. 162.9  
πεφειράκοντες Thess. = τεφηράκοτες. 68.  
2, 147.3

- πεφυτευκῆμεν Heracl. 147.2  
 πῆλυι Lesb. = τῆλε. 68.2, 132.4  
 πῆθος Boeot. = πείθω. 162.3  
 πίσυρες Hom. = τέτταρες. 11, 68.2  
 πλάγος Heracl., *side*  
 πλαθύνοντα El. = πληθύνοντα. 15  
 πλάν Dor. etc. = πλῆν  
 πλέες Lesb. = πλέονες. 113.2  
 πλευριάς, -άδος Heracl. = πλευρά  
 πλέθα á Locr. = πλῆθος *majority*  
 πληθύς = πλῆθος, as in Homer. Cret.  
*the amount*, Locr. *the majority*  
 πλῆς Cret. = πλέες = πλέονες. 9.4, 42.  
 3, 113.2  
 πλῆνι Cret. = πλέον. 113.2, 132.4  
 πλός Arc. = πλέον. 42.5d, 113.2  
 ποεῖ, πόησω, etc. = ποιεῖ etc. 31  
 ποεχόμενον Cyp. = προσεχόμενον *adja-*  
*cent to*. Cf. προσεχής. 59.4  
 πόθικες Lac. = προσήκοντες. For stem  
 πόθικ- to ποθίkw, cf. προίkw, προικός  
 ποθίkw Boeot. = προσήkw. Cf. ἴkw  
 πόθοδος = πρόσοδος. Cf. ποτί = πρόσ  
 πόθοδομα Boeot., Epir. = πρόσοδος.  
 164.9  
 ποί Argol. etc. = πρόσ. 135.6b  
 ποιούνται Phoc. = ποιοῦνται. 158  
 ποίενσι Arc. = ποιοῦσι. 77.3, 157  
 ποιρέw Arg., Boeot., El. = ποιέw. 53  
 ποιήσασθαι El. = ποιήσασθαι. 59.3, 85.2  
 ποιήγαι El. = ποιήσθαι. 59.3, 151.1  
 ποικεφάλαιον Delph. = προσκεφάλαιον.  
 Cf. πολ = πρόσ, 135.6b  
 ποιόντων Delph. = ποιοῦντων. 42.5d  
 Ποίτιος Cret. = Πύθιος. 63  
 πόκα W. Grk., Boeot. = πότε. 13.3  
 with App., 132.9  
 πὸκ κί Thess. = ὅτι. 131  
 πόλερ El. = πόλις. 18b  
 πολιανόμοι Heracl., title of municipal  
 magistrates in charge of public build-  
 ings, streets, etc., like the Roman  
 aediles. Called ἀστυνόμοι at Athens,  
 Rhodes, etc.  
 πολιάτας Cret., Epid. = πολίτης. 167  
 πολιᾶχος Lac. = πολιοῦχος. 167  
 πόλις = δῆμος. Especially frequent in  
 decrees of Phocis, Locris, Thessaly,  
 and other parts of Northwest Greece,  
 and notably in Crete, where it is al-  
 most constant  
 πόλις Lesb. nom. pl. 109.3  
 πόλιστος Heracl. = πλείστος. 113.2.  
*hws πολλίστων = ὡς πλείστων*  
 πολιτήα = πολιτεία, 28a
- πόλλιος Thess. = πόλιος (πόλιως). 19.3  
 πόνει, πόνιοι, etc. Cret., see φωνέw  
 Ποιοιδάν, Ποιοιδαία Lac. = Ποσειδών,  
 Ποσειδώνια. 41.4, 49.1, 59.1, 61.5  
 ποππάν Cret. = πομπήν. 69.3  
 πόρνοψ Boeot., Lesb. = πάρνοψ. 5  
 πορτί Cret. = πρόσ. 61.4, 70.1  
 πός Arc.-Cyp. = πρόσ. 61.4  
 Ποσειδαν Lesb., Ποσειδάν late Dor. =  
 Ποσειδών. 41.4, 49.1, 61.5  
 Ποσειδών Ion. = Ποσειδών. 41.4, 49.1  
 Ποσιδεῖος, Ion. Ποσιδήιος. 49.1  
 Ποσοιδάν Arc. = Ποσειδών. 41.4, 49.1,  
 61.5  
 πὸτ = ποτί, πρόσ. 95  
 ποταποπισάτω Boeot. = προσαποπισά-  
 τω. 68.2  
 Ποτειδά(ς)ων, Ποτειδάν = Ποσειδών. 41.  
 4, 49.1, 53, 61.5  
 Ποτειδών Thess. = Ποσειδών. 41.4c  
 ποτειχεῖ Heracl. = προσεχώς. 132.2  
 ποτελάτῳ Arg. *enforce*. See ἐπέλαμι.  
 162.4  
 ποτί = πρόσ. 61.4, 135.6  
 Ποτίδαιον Carpath. 49.1  
 ποτικαίγw Heracl., *be close to*, *adja-*  
*cent to*. 142a  
 ποτισκάπτω Heracl. = \*προσκάπτω *dig*  
*up to*, *heap earth upon*  
 Ποτοιδανι Lesb.(?). 49.1  
 ππάματα Boeot. = πάματα. 69.4  
 πράδδw Cret. = πράττω. 84a  
 πρασσόντασσι Heracl. 107.3  
 πρᾶτος W. Grk., Boeot. = πρῶτος. 114.1  
 πρέιγυς, πρεινεύτάς, πρεγγεντάς, πρέι-  
 γων, πρέιγιστος Cret. = πρέβυς, πρεσ-  
 βευτής, πρεσβύτερος, πρεσβύτατος. 68.  
 1, 86.3 with a  
 πρέιν Cret. = πρίν. 86.3a  
 πρεισβεία Thess. = πρεσβεία. 86.3a  
 πρήγιστος Cret., πρηγιστεύw Coan. 86.3  
 πρήξοισιν Chian = πρήξωσιν. 77.3, 150  
 πρήσσω Ion. = πράττω. Cf. 8, 81  
 πρήττω Eub. = πράττω. 81  
 πρήγμα Chian = πρήγμα, πρήγμα. 66  
 πρίw Heracl. = πρίw. 162.3  
 πρισγίεις Boeot. = πρέσβεις. 68.1, 86.3  
 προαγορέw Agrig., *be πρόχορος*, presid-  
 ing officer of the ἀλία  
 προαγρημένw Lesb. = προαιρουμένw.  
 89.3, 157a. See ἀγρέw  
 προάνγρεσις Thess. = προαγρεσις. See  
 ἀγρέw  
 προβειπάhas Lac. = προειπάσας. 51,  
 59.1

- πρόθα Cret. = πρόσθεν. 133.1  
 προξεννιούν Thess. = προξενίων. 19.3, 41.4c  
 πρόξενος Coreyr. = πρόξενος. 54  
 πρόξηνος Cret. = πρόξενος. 54  
 πρόσθα Dor. = πρόσθεν. 133.1  
 προσθαγής Arc. (προσσταγηνές) of prior date. Cf. ἐπιγενής, μεταγενής, etc. 133.1, no. 16.30 ff., note  
 προσθίδιος (προστιζίδιον) El. 165.2  
 προσμέτρεις Lesb. = προσμετρέων. Cf. 78, 157  
 πρόστα Delph. = πρόσθεν. 85.1, 133.1  
 προστάτης. (1) As at Athens, one who looks after the rights of aliens. So in no. 55.34. (2) The chief magistrate of a city or state. (3) προστάται = Att. πρύτανεις. So in Cos, Calymna, Cnidus, etc.  
 [προστί]θησι[θον] Lesb. = προστιθέσθων. 157a  
 προσφάγιον Ceos = πρόσφαγμα sacrifice  
 πρότανις Lesb. (rarely Att.) = πρύτανις. The more usual prefix προ- replaces here the related but uncommon πρυ-.  
 προτερεία Heracl. = προτεραία the day before  
 προτηνί Boeot., formerly. 123, 133.1  
 πρυτανήιον = πρυτανείον. 164.1  
 πρωγγυεύς Heracl., be surety  
 πρώγγυος Heracl. = \*προέγγυος surety. 44.4  
 πόλεμος = πόλεμος. 67  
 πόλις Cypr. etc. = πόλις. 67  
 πύας ὁ Boeot. = πόλα. 30  
 Πύρρος, Πυρρίας, Πυρραλίων = Πύρρος etc. 54c  
 πῦς Dor. = ποί. 132.4  
 Πύτιος Cret. = Πύθιος. 63  
 πῶ Dor. etc. = πόθεν. 132.7  
 ράτρα El., see ῥήτρα  
 ρέτα, ρετάω Cypr., see ῥήτρα  
 ῥήτρα, originally speech or verbal agreement, but in dialects other than Attic-Ionic also used of a formal agreement, compact, decree, law. Cf. Heracl. κατὰ τὰς ῥήτρας καὶ κατὰ τὴν συνθήκην according to the laws and the contract, Photius ῥήτραν Ταραντῖνοι δὲ νόμους καὶ οἶον ψηφίσματα, and L.&S.s.v. II. So El. ράτρα compact, decree, Cypr. ρέτα compact, promise, ρετάω promise. 15, 55, 70.3  
 ροφαῖσι Coreyr. 53, 76b

- ρογός Heracl., granary. Cf. Hesych. ῥογοί· σιροὶ σιτικοί, σιτοβολῶνες, and Pollux IX.45 σιτοβόλια· ταῦτα δὲ ῥογούς Σικελιώται ὠνόμαζον  
 ῥόφος Cypr. 53  
 ῥόπτον Epid. = ῥόπτρον. 70.3  
 σά Meg. = τίνα. 128  
 σαδράπας = σατράπης. Still other variations in the transcription of the Persian word (χθαθ'αρᾶνᾱ) are seen in ἐξαυθαρεύοντος, ἐξαστρατεύοντος, ἐξαστράπης  
 Σακρέτης Arc. 41.2  
 Σαλαμόνα El. = Σαλμώνη. 48  
 σαρμεύω Heracl., make mounds or pits (?). Cf. Hesych. σαρμός· σῶρος γῆς καὶ κάλλισμα, but Etym. Mag. σάρμα· χάσμα  
 Σαυγένης, Σαυκράτης Boeot. 41.2  
 σέλανα Dor. etc., σελάννα Lesb. = σελήνη. 76  
 Σελινόεντι, Σελινόντιοι. 44.4  
 σιός Lac. = θεός. 64  
 σις Cypr., σις Arc. = τις. 68.3, 128  
 σιταγέρται Heracl., receivers and inspectors of grain. So ἀγέρται οἱ ἀπὸ σιτωνίας at Tauromenium, σιτοφύλακες at Athens, Tauromenium, etc., σιτώναι at Athens, Delos, etc.  
 σίτηριν Eretr. = σίτησιν. 60.3  
 σκευᾶν El. = σκευένω. 12a  
 σκευός = σκευάζω. 162.3  
 σπορδδάν Cret. = σπονδήν. 32, 89.3  
 σπυρός Coan, Epid., Syrac., Ther. = πυρός  
 στάλα Dor. etc., στάλλα Lesb., Thess. = στήλη. 75  
 σταρτός Cret., a subdivision of the tribe. 49.2a  
 στέγα Cret., house. Law-Code III.46, note  
 στέγασσις Epid. = στέγασις. 164.3  
 στέπω Coan = στέφω. No. 101.29, note  
 στεφανίζω = -ω. 162.1  
 στεφάνοι Lesb. App. 159  
 στεφανώω = -ω. 159 with App.  
 στεφών Ion., ridge. 165.4  
 στοίχεις Lesb. = στοιχέων. 78, 157.1  
 στονό(σ)σαν Coreyr. 164.2  
 στορπά, στορπάος Arc. = ἀστραπή, ἀστραπαῖος. 5, 31  
 στρόταγος Lesb. = στρατηγός. 5  
 στροτεύομαι Boeot. = στρατεύομαι. 5  
 στροτιάτας Boeot. = στρατιώτης. 5



- στρότος Lesb., στροτός Boeot. = στρατός. 5
- στροφά Delph., *turn of the road* (?). See no. 51 C33, note
- σύγγραφος Arc., Boeot., Argol. = συγγραφή *contract*
- συγχέαι Ion. 144
- συλαίε El. 157b
- συμπιπίσκω Delph., *invite to drink together*
- συναρτώ Arg., *belong to the body of* ἀρτῆναι. No. 78.2, note
- συναρχοσστατέω Phoc., *join in appointing magistrates*
- συνδουναφόροι Thess., fellow δαφνηφόροι. See δαύχνα
- συνήρουντι Heracl., *enclose, cut off* (the roads). Heracl. Tab. I. 130 ff., note
- συνεσάδδω Cret. = συν-εκ-σάττω *assist in carrying off*. Cf. χρήματα ἐκσκενάζειν Strabo. 84 a
- συνκλείς, -εῖτος Thess. = σύγκλητος ἐκκλησία. 164.9
- συντέλεσθαι Cret. (Dreros) = συνέσεσθαι. 163.10
- σφάδδω Boeot., σφάζω Ion. = σφάττω. 84 a
- σφεις Arc. = σφίσι. 119.4
- σφήνόπους Ceos, *having wedge-shaped feet*
- σφυχή = ψυχή. 87
- σῶς, σω-, Σω-. 41.2
- ταγά Thess., *time when there is a ταγός*, hence *time of war*. No. 33, note
- ταγεύω Delph., Thess., *hold the office of ταγός*
- ταγός, official title, Cypr., Delph., Thess. In Thessaly applied to (1) a military leader of the united Thes-salians appointed only in time of war (cf. no. 33, note), (2) city officials like the ἄρχοντες of many places. At Delphi, officials of the phratry of the Labyadae (no. 51)
- ταί = αἱ. 122
- ταί El. = τάδε. 122
- ταίς Lesb., El. = τάς. 78
- τάμνω = τέμνω. 49.4
- τᾶμος Thess., *of the present time* (τὸ τᾶμον *the present one*, no. 28.4). Cf. τῆμος *to-day*, Apoll. Rh. 4.252
- τάνε Thess. = τάδε. 123
- τανί Boeot. = τήνδε. 122
- τάννυ Arc. = τήνδε. 123
- τάνς = τάς. 78
- τάνυ Arc. = τάδε. 123
- ταῦτα East Ion. = ταῦτα. 33
- τάς = τάς. 78
- ταυτᾶ Lac. = ταύτη *thus*. 132.5 a
- ταῦται = αὐταί. 124
- ταῦτῃ El. = ταύτη *here*. 132.6
- ταύτων El. = τούτων. 124
- τέθμιος Dor. = θέσμιος. 164.4
- τεθμός Dor. = θεσμός. 164.4
- τεῖδε W. Grk. = τῇδε *here*. 132.2
- τειμά, τειμή = τιμή. 21
- τείω Arc. = πίνω. 162.12
- τέκνα Loer. = τέχνη. 66
- τελαμό(ν) Arg., *support*. No. 77, note
- τελεστά El. *official*. Cf. τέλος *office*. 105.1 a
- τέλεστρα τά Ion., Coan, *expenses of inauguration*
- τελεσφορέντες Cyren. 157
- τέλως Coan = τέλειος. 43, 276
- τέλομαι Cret. = ἔσομαι. 163.10
- τέος Dor. = σοῦ. 118.3
- τέος Dor., Lesb., τιός Boeot. = σός. 120.2
- τέρτος Lesb. = τρίτος. 18
- τέρχυνια (or τρέχυνια) Cypr., *shrubs, trees*. Cf. Hesych. τέρχυνεα· φυτὰ νέα and τρέχνος· στέλεχος, κλάδος, φυτόν, βλάστημα
- τέσσαρες, τέσσερες. 54 c, 81, 114.4
- τεσσαράκοντα Chian, gen. pl. of τεσσεράκοντα. 116
- τεταρτεύς Coan, a measure, like ἑκτεύς
- τέταρτος, τέτρατος. 49.2 a, 114.4
- τέτορες W. Grk. = τέτταρες. 54 c, 114.4. Acc. pl., 107.1
- τετράκιν Lac. = τετράκις. 133.6
- τετρώκοντα W. Grk. = τετταράκοντα. 116
- τέτρωρον Heracl., *group of four boundary stones*. 41.2
- τέδε El. = τῇδε *here*. 132.6
- Τήμιοι Ion. 37
- Τήνα, Ττῆνα Cret. = Ζῆνα. 84, 112.1
- τηνεῖ = ἐκεῖνη *there*. 125.1, 132.2
- τήνος = ἐκεῖνος. 125.1
- τίθηντι Mess. = τιθῶσι. 151.1
- τίμαι Lesb. App. 159
- Τιμακλῆς, Τιμακράτης, Τιμᾶναξ = Τιμοκλῆς etc. 167
- τίν Dor. = σοί. 118.1
- τίνω, fut. τέλω, aor. ἔτιστα (not τίσω, ἔτιστα) in Attic and elsewhere, 28 a, πείσω, ἔπεισα, 68.1, 2. Arc. pres. τέλω, 162.12

τιούχα Boeot. = τύχη. 24  
 τῖρ El. = τις. 60.1  
 Τλασίαιο Corcyr. 105.2a  
 τνατός Cret. = θνητός. 66  
 τός Rhod. = τόδε. 62.2  
 τοί = οί. 122  
 τοί El. = τόδε. 122  
 τοῖ Boeot. = οἶδε. 122  
 τοῖνεος Thess. = τοῦδε. 123  
 τοινί Arc. = τῶδε. 123  
 τόκα W. Grk. = τότε. 13.3, 132.9  
 τόκιος or τόκιον Delph. = τόκος interest  
 τότε Thess. = τόδε. 123  
 τόνς = τοὺς. 78  
 τός = τοὺς. 78  
 τόσνυν Arc. = τοῖσδε. 123  
 τότο = τοῦτο. 34a  
 τοῦ Boeot. = σύ. 61.6  
 τοῦνεουν Thess. = τῶνδε. 123  
 τοῦτα Eub., Delph. = ταῦτα. 124  
 τοῦτας Delph. = ταύτας. 124  
 τουτεῖ W. Grk. = ταύτη here. 132.2  
 τοῦτεῖ Eub. = ταύτη. 124  
 τοῦτοι = οὔτοι. 124  
 τουτῶ Dor., thence. 132.7  
 τοφίων Heracl. = ταφεών burial-place.  
 6, 165.4  
 τρακάδι Thess. = τριακάδι. 19.4  
 τράφη Amorg. = τάφρη. 70.2  
 τράφος Heracl. = τάφρος. 70.2  
 τρέες Cret. = τρεῖς. 42.3  
 τρέπεδδα = τράπεζα. 18, 84  
 τρέω Arg. = φεύγω in technical sense.  
 No. 78, note  
 τρῆς Ther. = τρεῖς. 25, 114.3  
 τριακοῖστος Lesb. = τριακοστός. 116  
 τριακοντάπεδος (sc. ὁδός) Heracl., a road  
 thirty feet wide  
 τριηκόσιοι Ion. 117.2  
 τρίνς Cret. = τρεῖς. 114.3  
 τρικῶλιος Coan = τρίκωλος. ὀβελὸς τρι-  
 κῶλιος three-pronged fork  
 τριπανάγορσις Arc. See πανάγορσις  
 τρίς = τρεῖς. 114.3  
 τρίτρα τά Cret., the threefold amount.  
 165.3, Law-Code L36, note (p. 262)  
 τρολιάρχου Thess. (Phalanna), for προ-  
 λαρχοῦ. 67, 86.2. City officials (like  
 the ταγοί of other Thessalian cities,  
 also sometimes ταγοί at Phalanna).  
 Cf. the πολιτάρχαι of Thessalonica  
 (Acts 17.6) and other Macedonian  
 towns (Ditt. Syll. 318)  
 τῦ Dor. = σύ, sé. 61.6, 118.2, 5  
 τῦ, τῦς Boeot. = τοί, τοῖς. 30

τυί Boeot. = τοῖδε. 122  
 τυῖδε Lesb. = τῷδε here. 132.4  
 τύμος Corcyr. = τύμβος. No. 89, note  
 τυρεία Heracl., cheese-press  
 τωνί Arc. = τοῦδε  
 τῶς = τοὺς. 78  
 ὕ Cypr. = ἐπὶ. 135.8  
 ὕραις Cypr., forever. 133.6  
 ὕβρεστας Thess. = ὕβριστας. 18  
 ὕδαρέσπερον Lesb., less pure. Used with  
 κερνάν of mixing water and wine, and  
 so applied also to the debasement of  
 coinage. No. 21, note  
 ὕδρία Locr. 58d  
 ὕι Cret. = σί. 132.4  
 ὕις Rhod. = σί. 132.4  
 ὕις = υἱός. 112.2  
 ὕκία Boeot. = οἰκία. 30  
 ὑλοδρόντος Thess., from ὑλωρέω be ὑλω-  
 ρός, the official in charge of the public  
 forests (cf. Arist. Pol. 6.8.6). 41.4c,  
 53, 157, 167  
 ὕμέν late Cret. = ὕμεῖς. 119.2a  
 ὕμές, ὕμέ = ὕμεῖς, ὕμέας. 119.2, 5  
 ὕμμες etc. Lesb. = ὕμεῖς etc. 119  
 ὕμοιως, ὕμολογία Lesb. = ὁμοίως etc.  
 22a  
 ὑνέθηκε Cypr. = ἀνέθηκε. 22  
 ὑνέθυσσε Arc. = ἀνέθηκε. 22, no. 15, note  
 ὕός, ὕς = υἱός, υἱός. 31  
 ὕπ Thess. = ὑπό. 95  
 ὕπά El., Lesb. = ὑπό. 135.3  
 ὕπαρ Pamph. = ὑπερ. 12  
 ὕπό El., Lac. = ἐπὶ with gen. in expres-  
 sions of dating. App. 136.11  
 ὕποδιασύρω Epid. = διασύρω ridicule  
 ὕπόθεμα = ὑποθήκη security. No. 109,  
 note  
 ὕππρὸ τὰς Thess., just, previously. 136.  
 1, 10. No. 28.43, note  
 ὑπύ Cumae = ὑπό. 22c  
 ὕς Arg. = σί. 132.4  
 ὕσταριν El. = ὕστερον. 12, 133.6  
 ὕστερομειννία Thess., οὐστερομεινία Boe-  
 ot., the last day of the month  
 ὕστερος Arc. 58d  
 ὕσωπος Ceos = ὕσσωπος. Semitic loan-  
 word, hence variation in spelling  
 ὕχρος ἢ Cypr. = ἐπίχειρον. 25b, 135.8  
 φαῖμι Lesb. = φημι. 47  
 φανατεύς, Φανοτεύς Delph. 46  
 φάος. 41.2  
 φαρθένος Arc. = παρθένος. 65

φάρξις Epid. = \*φράξις. 49.2a  
 φάρμα Epid. = φράγμα. 49.2a, 66  
 φάρω Loer., El., Delph. = φέρω. 12  
 φατρία = φρατρία. 70.3  
 φαιωτός Delph., *light-gray*. 31, no. 51

C6, note

φέρνα Epid. = φέρνη, but meaning *portion* (for the god)

φερόσθω Epid. = φερέσθων. 140.3b

Φετταλός Boeot. = Θεσσαλός. 68.2

φεῶν Dodona = θεῶν. 68.5

φῆρ Lesb. = θῆρ. 68.2

φθέραι Arc. = φθεῖραι. 80

φθέρρω Lesb. = φθεῖρω. 74

φθῆρω Arc. = φθεῖρω. 25, 74

φίντατος Dor. = φίλτατος. 72

φίντων, Φιντίας = Φίλτων, Φιλτίας. 72  
 φοινικῆα Ion. = γράμματα. Cf. Hdt. 5.  
 58, 164.1

φονές Arc. = φονεύς. 111.4

φράττω Boeot. = φράζω. App. 84a

φρήταρχος Naples = φρατρίαρχος. 70.3

φρίν Loer. = πρίν. 66

φρονέει Cyp. = φρονέωσι. 59.4

φροντίδω, φροντίττω Cret. = φροντίζω.  
 84

φυγαδεύω El. = φυγαδεύω. 161.1. Aor.  
 subj. φυγαδέναντι, 151.1

φύοντες Dodona = θύοντες. 68.5

φωνέω Cret. (πῶνει etc.) *declare, bear witness*. Cf. ἀποφωνέω

χάλκιος Lesb. = χάλκεος. 164.6

χάραδος Heracl. = χαράδρα *ravine*. Cf.  
 Hom. χέραδος

χαρίετταν Boeot. = χαρίεσαν. 53,  
 164.2

χέλιοι Ion. etc. = χίλιοι. 76, 117.3

χέλλιοι Lesb., Thess. = χίλιοι. 76, 117.3

χερρ- Lesb. = χεῖρ-. 79

χήλιοι Lac. = χίλιοι. 25, 76, 117.3

χηρ- = χεῖρ-. 25b, 79

χίλιοι Att. 11 with App., 76, 117

χραί(δ)ω El. = χρῆζω. 84

χραύζομαι Cyp. = following

χραύομαι Cyp., *border on*. 191

χρηῖδω Meg. = χρῆζω. 84

χρεῖσται El. = χρῆσθαι. 85.1, 161.2a

χρηίζω (or χρῆ(ι)ζω, 37) = θέλω, βούλομαι. Especially frequent in insular  
 Doric

χρύσιος Lesb. = χρύσεος. 164.6

ψάφιγμα, ψάφιμμα Cret. = ψήφισμα.  
 142a

ψαφίδω Boeot., Cret. = ψηφίζω. 84

ψάφιξις Aetol., ψάφιξις Loer. = \*ψη-  
 φισις *act of voting*. Loer. ἐν ὑδρίαν τὰν  
 ψάφιξιν εἰμεν (no. 55.45) = Att. ψηφί-  
 ζεσθαι ἐς ὑδρίαν. 89.1, 142a

ψηφίζω = ψήφισμα. 60.4

ῶ Dor. etc. = ὄθεν. 132.7

ῶβά Lac. 51

ῶν = οὖν. 25c

ῶνέω Cret. (ὄνέν, ὠνίαι) = πωλέω. 162.9

ῶρατα Coan, *festivals celebrated at a fixed date*. Cf. Hesych. ῶρατα . . . τάσσεται

. . . ἐπὶ τῶν καθ' ὥραν συντελουμένων  
 ἱερῶν. — ῶρατα ἡμέρα ἡ ἐορτή

ῶρος Cret. = ὄρος. 54

ῶς Boeot. = ὤς. 58a

ὄτι Cret. = οὐτινος. 129.3

ὠτῶ Lac. = αὐτοῦ. 33a

## CHARTS AND MAP

The charts are intended to exhibit, in a form which may be easily surveyed, the distribution of some of the more important peculiarities common to several dialects. Chart I (repeated with slight corrections from the author's article in *Class. Phil.* II, 241 ff.) represents a selection of phenomena which are especially significant for the interrelations of the dialects, and Chart Ia is a condensation of the same.

The presence of a given peculiarity is indicated by a cross opposite the name of the dialect and beneath a caption which, like those used in the Summaries, is sufficient to identify the phenomenon, though not always to define it, and should always be interpreted in the light of the section of the Grammar to which reference is made. The cross is sometimes surrounded by a circle as an intimation of some reservation, the nature of which will be understood from the section referred to.

The coloring of the dialect map represents the grouping of the dialects as described above, pp. 1 ff. The mixture in Thessaly and Boeotia is indicated, also the Aeolic streak in the Ionic of Chios. But the various Aeolic and Achaean survivals scattered through West Greek territory are ignored. Along the western coast of Northern Greece the extent of Corinthian influence (see p. 10, note) is so imperfectly known that the coloring of Acaernania and the adjacent region is to be taken merely as a crude suggestion of the speech conditions, and Epirus, from which we have only a few late inscriptions, has been left uncolored.

[illegible]





# CHART 1a

Attic

Ionic

Arcadian

Cyprian

Lesbian

P.

P.

Thessalian

Th.

Th.

Boeotian

Phocian

Locrian

Elean

Laconian

Heracleian

Megarian

Corinthian

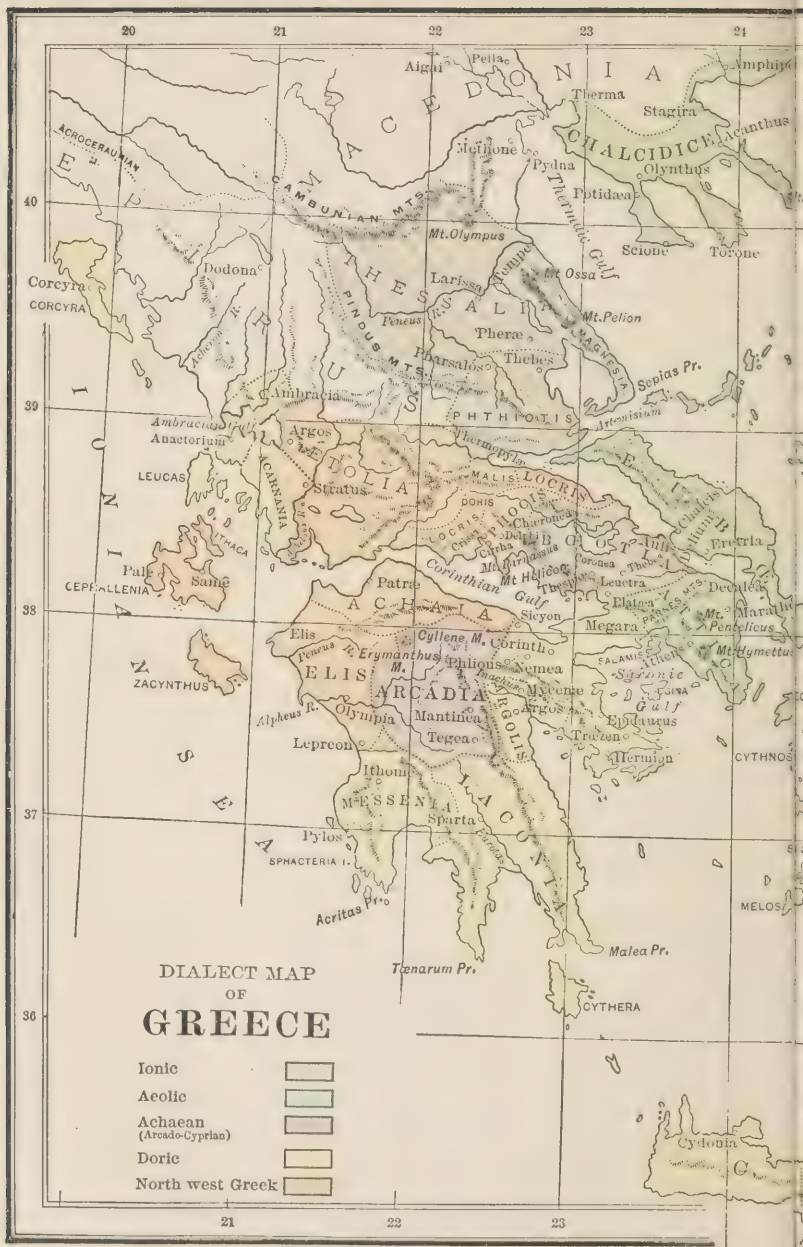
Argolic

Rhodian

Coan

Theran

Cretan













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